



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





65
510 18. 3:68



39-75
10





PUBLII VIRGILII MARONIS
O P E R A;
OR
THE WORKS OF VIRGIL.

WITH COPIOUS NOTES,

MYTHOLOGICAL, BIOGRAPHICAL, HISTORICAL, GEOGRAPHICAL, PHILOSOPHICAL,
ASTRONOMICAL, CRITICAL, AND EXPLANATORY, IN ENGLISH;

COMPILED FROM THE BEST COMMENTATORS, WITH MANY THAT ARE NEW.

TOGETHER WITH

AN ORDO OF THE MOST INTRICATE PARTS OF THE TEXT

UPON THE SAME PAGE WITH THE TEXT.

DESIGNED FOR THE USE OF

STUDENTS IN THE COLLEGES, ACADEMIES, AND OTHER SEMINARIES, IN THE
UNITED STATES.

SPECIALLY CALCULATED TO LIGHTEN THE LABOUR OF THE TEACHER, AND TO
LEAD THE STUDENT INTO A KNOWLEDGE OF THE POET.

TO WHICH IS ADDED

A Table of Reference.

BY THE REV. J. G. COOPER, A. M.

NEW YORK:
SHELDON AND COMPANY, PUBLISHERS,
498 BROADWAY.
1866.

No. 18,268

JUL 5 1885

Entered according to Act of Congress, in the year 1885, by
CATHARINE COOPER,
in the Clerk's Office of the District Court of the Southern District of New York

MANUFACTURED BY
CASE, LOCKWOOD & CO.,
Printers, Electrotypers and Bookbinders
HARTFORD, CONN.

RECOMMENDATIONS.

NEW-YORK, July 6, 1815.

An edition of the Works of Virgil, upon the plan adopted by the Rev. J. G. Cooper, I think preferable to those usually put into the hands of boys. His notes and explanations, so far as I have examined them, are both copious and judicious. Believing that classical literature will be promoted thereby, I do cheerfully recommend the work.

WILLIAM HARRIS, D. D.

President of Columbia College.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

JOHN BOWDEN, D. D.

Professor of Rhetoric, &c. &c. Columbia College.

Rev. EDMUND D. BARRY,

Principal of the Ep. Academy, New-York.

JOHN BORLAND, A. M.

Teacher of a Select Classical School, New-York.

TILLOTSON BRUNSON, D. D.

Principal of the Ep. Academy, Cheshire, Connecticut.

BALTIMORE, Oct. 20, 1825.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

W. E. WYATT, D. D.

Associate Min. of St. Paul's Parish.

Rev. JOHN ALLEN, A. M.

Professor of Math. in the University of Maryland, and author of an edition of the Elements of Euclid, &c. &c.

NEW-YORK, April, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES RENWICK,

Professor of Nat. Philosophy and Chemistry in Col. College.

PHILADELPHIA, June, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES ROSS, L. L. D.

Author of a Latin Grammar, &c. &c.

LEXINGTON, Ky. April 1, 1825.

Having recently examined the Rev. J. G. Cooper's proposed edition of the Works of Virgil, I have no hesitation in giving my opinion, that the plan which he has pursued is excellent, and the execution highly creditable to his talents and scholarship. Such a work will greatly facilitate the study of the poet, on the part of the youthful learner. It will give him a correct idea of the meaning of the author in the more difficult passages; and by its copious notes upon ancient history, and mythology, will enable him to relish beauties that are now rarely perceived in the early course of classical instruction. I have no doubt but that its appearance will be welcomed by the intelligent and discerning, as a publication admirably adapted to enlist the feelings, and stimulate the application of youth, in the elementary schools of our country.

GEORGE T. CHAPMAN, D. D.

Professor of History, &c. &c. in Transylvania University, Ky.

RECOMMENDATIONS.

BALTIMORE, Oct. 20, 1

The edition of the Works of Virgil proposed to be published by the Rev. J. G. Cooper, appears to me, as far as a very partial examination of it has enabled me to judge, to be a work of merit, both as to the plan and execution. I am persuaded, that its adoption into our Colleges and Seminaries of the United States will greatly facilitate the acquisition of a correct knowledge of that noble and distinguished poet.

JAMES KEMP, D. D.

Bishop of the Prot. Episc. Church in the state of

So far as I have had opportunity to examine the manuscript of the proposed edition of the Works of Virgil, I highly approve the plan, and think it well calculated to facilitate the study of the poet. It is to be a leading object with Mr. Cooper, to lighten the burden of the study by elucidating the difficult passages of the author, and by leading the student's mind into a relish of his beauties and excellencies.

The substitution of an *Ordo* of the most intricate passages in the more general interpretation of the text, I consider a material advantage. It removes the difficulties in the collocation of the words, it leads the student directly to the text, and tends to fix his attention more closely upon the language of the poet. On the whole, I consider the work deserving of public patronage and I wish him every encouragement in his endeavours to promote the study of classical literature.

FRANCIS E. GODDARD, A. M.

President of the Southern College, Bowling-Green

November 6, 1823.

LOUISVILLE, Ky. December 20, 1

Having been favoured with the perusal of notes upon the Works of Virgil compiled by the Rev. J. G. Cooper, together with an *Ordo* of the more intricate parts of the text, I am fully persuaded they are well calculated to assist younger classical students to read and understand the poet, especially the more difficult passages; to enlarge the mind in the Geography of the country and to explain the mythology of the age in which he wrote.

The criticisms on the text are generally correct, and display an intimate acquaintance with the syntax of the Latin language: and I do not hesitate to say, that in my opinion, the work would be very useful in the Academies and Seminaries of the United States.

GIDEON BLACKBURN, D

CAMBRIDGE, MASS. May 10, 1

An edition of the Works of Virgil, upon the plan adopted by the Rev. J. G. Cooper, will, I am persuaded, be found useful in instruction. It provides a portion of that assistance in the interpretation of the poet, for which he has frequently and injudiciously had to translations; while it is, at the same time, exempt from any of the disadvantages attending such a mode of studying the author.

JOHN T. KIRKLAND, D.

President of Harvard Uni

HINGHAM, MASS. May 8, 1

From a partial examination of the manuscript copy of the Works of Virgil with English notes, &c. by the Rev. J. G. Cooper, it appears to have been prepared with much labour and care. I have no doubt that a work of this kind would be of essential advantage to classical students, especially to those

RECOMMENDATIONS.

have not made considerable progress in the Latin language, previous to unear-
commencing the study of the poet.

DANIEL KIMBALL, A. M.

Principal of Derby Academy.

I fully assent to the opinion expressed above by Mr. Kimball, as to the value
and usefulness of an edition of Virgil, upon the plan proposed by the Rev. Mr.
Cooper.

HENRY WARE, D. D.

Professor of Divinity in Harv. University.

THE edition of the Works of Virgil, prepared by the Rev. J. G. Cooper,
appears to be well calculated to facilitate a knowledge of the poet. To those
who may wish to study the poet, without the aid of an instructor; and to in-
structors themselves, who have not enjoyed a correctly classical education, it
will be eminently useful.

JOHN S. J. GARDINER, D. D.

BOSTON, May, 1815. .

At the request of the Rev. J. G. Cooper, I have cursorily examined a print-
ed specimen of his proposed edition of the Works of Virgil; and am of opinion,
that, if the whole should be executed in the manner of this sample, it will be
deserving of patronage.

J. L. KINGSLEY,

Professor of the Latin Language.

YALE COLLEGE, April 14, 1827.

ELLWOOD SEMINARY, (near Philadelphia,) Dec. 9, 1826.

I have perused the specimen of your proposed edition of the Works of Virgil,
which, I think, will deserve a reception into every classical Academy.

JAMES TATHAM.

Rev. J. G. COOPER.

From a specimen of the proposed edition of the Works of Virgil, by the Rev.
J. G. Cooper, I am induced to believe the publication will be an aid to the
cause of our literature, by going into use among the younger students.

HECTOR HUMPHREYS,

Professor of ancient Languages, Washington College.

HARTFORD, April 14, 1827.

I highly approve of the plan adopted by the editor, having for many years
believed such an edition of Virgil a great *desideratum* in our schools.

THOMAS DUGDALE, jr.

Teacher of Latin and Greek, in Friends' Academy, Philadelphia.

WASHINGTON CITY, Dec. 1825.

Sir—I am highly pleased with your edition of Virgil. I think the English
notes will be of infinite advantage to the scholar, and very interesting to the
teacher. I am anxious to have a sufficient number of copies to supply my
school, as I am determined to use no other for the future.

Yours respectfully,

A. R. PLUMLEY.

Rev. J. G. COOPER.

BOSTON, May 9th, 1815.

Sir—So far as I can judge of the plan on which you propose to publish an
edition of Virgil, from the few pages of manuscript submitted to my inspection,
I think it calculated to facilitate the progress of the learner; and peculiarly

RECOMMENDATIONS.

adapted to the younger class of pupils, who are with difficulty made to stand the notes in the original, when hurried, as they frequently are, in author.

BENJAMIN A. GOUL
Principal of the public Grammar

I cheerfully concur in approving the plan of Mr. Cooper's proposed of the Works of Virgil.

FRANCIS FELLOWS,
Associate Principal of the Mount Pleasant Classical Institution, (near Amherst)
APRIL, 1827.

We, the subscribers, do approve of the plan adopted by the Rev Cooper for a new edition of the Works of Virgil: and, when published hereby recommend his work to those classical students, who may attend respective Seminaries

Rev. WM. RAFFERTY, D. D.
Principal of St. John's College, N

EDWARD SPARKS, M.
Professor of Languages in St. John's Col

Rev. SAM'L. K. JENNINGS, M
Principal of the Asbury College, B

MICHAEL POWER, A. J
Professor of Languages, Asbury College I

Rev. TIMOTHY CLOWES, L.
Principal of Washington College, B

Rev. HENRY L. DAVIS, D. D.
Principal of Wilmington College, I

Rev. FREDERIC BEASELY, I
Provost of the University of Penn

J. G. THOMSON, A. M.
Professor of Languages of the University

B. CONSTANT,
Principal of the Literary, Scientific and Military Lyceum, Germantown

JOHN BORLAND,
Professor of Classical Literature in the Collegiate School, N

Rev. E. D. BARRY, D. D.
Principal of a Classical Academy, N

A. PARTRIDGE,
Superintendent of the American Literary, Scientific and Military Academy, Middletown

E. B. WILLISTON,
Professor of the Greek and Latin languages in the A. L. S. and Military Academy, Middletown

Rev. JOSEPH SPENCER,
Professor of Languages in Dickinson College, Penn

Rev. JAMES WILT BANK,
Principal of the Grammar School of the University of Penn

Rev. SAMUEL B. WYLIE, D.
Principal of a Classical Academy, Phi

GEORGE HALENBAKE.
Principal of a Classical and Mathematical Academy, Phi

JOHN ANDERSON,
Principal of a Classical Academy, Phi

C. FELLT,
Principal of a Classical Academy, Phi

W. J. BIRKEY,
Principal of a Classical Academy, Phi

HENRY HOOD,
Principal of a Classical Academy, Phi

B. J. SCHIPPER,
Principal of a Classical Academy, Phi

RECOMMENDATIONS.

vii

We, the subscribers, do approve of the plan adopted by the Rev. J. G. Cooper for a *new edition* of the Works of Virgil; and, when published, we do hereby recommend his work to those classical students, who may attend our respective Seminaries.

- Rev. WM. BALLANTINE,**
Principal of a Classical Academy, Philadelphia.
- WM. MANN, A. M.**
Principal of a Classical Academy, Philadelphia.
- J. P. ESPY,**
Principal of a Classical Academy, Philadelphia.
- DAVID PATTERSON,**
Principal of a Classical Academy, New-York.
- WM SHERWOOD,**
Principal of a Classical Academy, New-York.
- W. H. BOGART, A. B.**
Principal of a Classical Academy, New-York.
- JOSEPH PERRY, A. M.**
Principal of a Classical Academy, New-York.
- GOULD BROWN,**
Principal of a Classical Academy, New-York.
- JACOB T. BERGEN,**
Principal of a Classical Academy, New-York.
- JAMES ANDERSON,**
Classical Teacher in the La Fayette Seminary, N. York
- J. SLOCOMB,**
Principal of a Classical Academy, New-York.
- SAMUEL U. BERRIAN,**
Classical Teacher, New-York.
- W. LORD,**
Associate Principal of a Classical Academy, Baltimore.
- A. ROGERS,**
Principal of a Select Classical Academy, Baltimore.
- JAMES STEEN,**
Principal of the Wentworth Academy, Baltimore.
- JOHN PRENTISS,**
Principal of a Classical Academy, Baltimore.
- Rev. J. G. ROBERTSON,**
Principal of a select Classical Academy, Baltimore.
- JAMES GOULD,**
Principal of a Classical Academy, Baltimore.
- ELIJAH GARFIELD,**
Teacher of Languages, Middletown, Conn.
- ELIJAH P. BARROWS, Jr.**
Preceptor of the Hartford Grammar School, Conn.
- JOHN M. KEAGY, M. D.**
Principal of the Harrisburg Academy, Penn
- BARNABAS BATES,**
Principal of a Classical Academy, New-York
- THOMAS P. HAGGERTY,**
Principal of a Classical Academy, Georgetown, D. C.



**To Professors and Teachers of Classical Literature in
the Colleges, Academies, and other Seminaries in the
United States :**

GENTLEMEN,

The very favorable opinion that many of you have expressed, of the plan and execution of this *Edition of the works of Virgil*, claims my respectful acknowledgments.

Every attempt to facilitate the acquisition of classical literature will, I am persuaded, meet your approbation ; I shall, therefore, offer no apology for adding this new edition to the many others, already before the public.

Soon after I commenced the instruction of youth, I became sensible of the impropriety of the use of the editions of Virgil, then in our schools. Those of Ruzéus and Davidson were generally, if not exclusively, read ; both equally objectionable, the former by affording too little aid to the student in the illustration of the text, the latter by affording him too much. It was at this early period that I formed the plan of the present edition. Except the two last books of the *Æneid*, it was finished in the year 1815, as you will perceive by the date of several of the recommendations. Since which time, they have been completed, and the whole carefully revised and greatly improved. This delay in the publication gave me a further opportunity to become acquainted with the wants of students, especially in the early course of study, and to collect the opinions of teachers upon this subject. That opinion has uniformly been in favor of my plan ; which takes a middle course between the opposite extremes of affording too little, and too much assistance to the student.

The partial *ordo* is designed to assist him in the more intricate parts of the text ; and where recourse otherwise must be had to the teacher. The notes and explanations are copious. They embrace whatever was deemed necessary to elucidate the poet, and to lead the youthful mind to relish his beauties. Some of the more difficult passages I have translated ; and, in general, where a word is used out of its common acceptation, I have given its sense and meaning in that particular place : and where commentators are not agreed upon the meaning of a word or phrase, I have given their respective opinions. In the text, I have adopted the reading of Heyne, except in a few instances, where the common reading appeared preferable.

To the *Bucolics*, *Georgics*, and *Æneid*, I have given, in the first instance, a general introduction ; and to each *Eclogue*, and book of the *Georgics* and *Æneid*, a summary or particular introduction : so that the student, knowing beforehand the subject, and anticipating the beauties and excellences of the poet, will proceed with ease and pleasure, and in a manner catch his spirit. To each I have added a number of questions, to be asked by the teacher, and

answered by the pupil. They may be increased or modified at will. This method of instruction, by question and answer, will be found to serve to excite inquiry and attention on the part of the student, and to give the teacher a ready method of discovering the degree of knowledge which he has obtained of the subject. In this particular, I acknowledge my obligations to several eminent teachers, who suggested the improvement.

The commentators, to whom I am principally indebted, are Heyn, Dr. Trapp, Davidson, and Valpy. But it will be seen, in the course of the work, that I have not been confined to these alone. Wherever I found a passage useful, tending either to elucidate the poet, or to interest the student, I have taken it.

Throughout the whole, it has been a principal object with me, to render the poet intelligible, and to elucidate those passages which are obscure and difficult. To the whole is added, a table of reference to the notes, where any article is considered or passage explained.

To you, gentlemen, I present it, with the humble trust that it will be found to answer the purposes for which it was designed, namely, to lighten the labour of the teacher, and to facilitate the acquisition of a knowledge of the poet.

J. G. COLE

NEW YORK. Oct. 1827.

THE LIFE OF VIRGIL.

PUBLIUS VIRGILIUS MARO was born at a village called Andes, about three miles from the city of Mantua, on the 15th day of October, in the year of Rome 684, and 70 years before the Christian era. Pompey the Great and Marcus Licinius Crassus were consuls.

His parents were in humble circumstances. His father cultivated a small farm for the maintenance of his family. His mother, whose name was Maida, was related to Quintilius Varus, who rose to be proconsul of Syria, and afterwards was appointed to the command of the Roman army in Germany.

The first seven years of his life were passed under his paternal roof: after which he was removed to Cremona, a town situated upon the banks of the Po, and not far from Mantua. While here, he distinguished himself in those studies suited to his age, and gave presage of his future eminence. In this pleasant retreat he passed ten years, till he assumed the *Toga virilis*, which, among the Romans, was at the age of 17. At an early period he showed himself to be a favorite of the Muses, and manifested a genius that one day was to rival the author of the Iliad. At this time Pompey and Crassus were in their second consulship.

From Cremona he removed to Mediolanum, a town not far distant, and soon after to Naples. Here he devoted his time to the study of the Greek language, of which he soon became master. By this means he was enabled to read the Greek poets in the original, to enter fully into their spirit, and to discover their beauties and excellencies. This proved of essential service to him in his future labors. With a mind thus stored with literature, and a taste formed by the best models, he entered upon the study of medicine, mathematics, and philosophy. These last, more especially, were his pleasure and delight, as he has intimated in several parts of his works.

He studied the Epicurean philosophy, then in much repute, under one Syro, an eminent teacher. He afterwards composed his Sixth Eclogue, with a view to compliment his preceptor, and to express a grateful remembrance of his instructions. Varus was a pupil with him at the same time. Here they contracted a friendship for each other, which continued during the remainder of their lives. Having finished his studies at Naples, which occupied several years, it is said, he visited Rome; but it is more probable that he returned to Mantua, and retired to his paternal inheritance. Here he acquired that practical information which so eminently qualified him for writing the Georgics.

A person of Virgil's extensive attainments, and above all, of his poetic genius, could not long remain in obscurity. His fame reached the ears of Pollio, who was no less distinguished for his love of literature, and of the muse, than for

his military achievements. He was a particular friend of Antony, and commanded the troops in Cis-Alpine Gaul; in which Mantua was. Here he became acquainted with Virgil, who was introduced to him by Varus or Gallus; both of whom our poet has mentioned in his Eclogues in most affectionate terms.

After the battle of Philippi, which proved fatal to the republican party, Augustus divided the lands in the neighborhood of Mantua among his troops, to whom he was indebted for that victory. Virgil was involved in common calamity. This circumstance, in all human appearance to be a calamity, and which to others proved a heavy calamity, to our poet was the commencement of an illustrious career, and the harbinger of an immortal day.

Pollio, who entertained a sincere friendship for Virgil, and was well qualified to form a correct estimate of his talents and acquirements, becoming acquainted with his case, recommended him to Mæcenas, who was then at Rome, and held the highest place of honor and confidence with his prince. The Pollio found also a friend in Mæcenas. He laid his case before Augustus by his influence with his prince, obtained the restoration of his estate. At this time, probably was about 29 years of age. He immediately presented the edict of the emperor for the restoration of his farm, which he turned into the hands of one Areus, a centurion; but he was resisted and ill-treated by the new possessor, and forced to swim over the Mincius to save his life. This cruel treatment is the subject of the ninth Eclogue.

He went a second time to Rome upon the subject. But it is probable he never after resided upon his estate. A wider field now opened before him, he made the seat of the empire the place of his residence. Here his acquaintance and friendship were sought by the most distinguished men; and the patronage of the Muses became also the favorite of Augustus.

With a view to compliment his prince, and to express the happy state of the empire under his administration, it is said, he composed the following distich, which, in a private manner, he affixed to the gate of the palace:

Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.

Augustus was highly pleased with the compliment paid to him, and in a private manner in which it was expressed; and he desired to find out the author. Virgil's modesty and diffidence prevented him from making an avowal of length, one Bathyllus; a poet of inferior merit, had the hardihood to claim the author. The emperor richly rewarded him. This greatly mortified the poet, who wrote the same lines upon the gate of the palace, with the first line under them:

Hos ego versiculos feci, tulit alter honores:

together with the beginning of another line in the second words,

Sic vos non vobis,

repeated three times. Augustus wished to find the author; and as the way of doing it, demanded that the lines should be finished. Several attempts were made without effect. Bathyllus was not able to do it; which gave rise to the suspicion of his imposture. At last Virgil finished them, and thus avowed himself the author of the previous distich. The lines are as follow:

Sic vos non vobis nificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes:
Sic vos non vobis fertis aratra boves.

This detected the impostor, and covered him with ridicule and contumelious

About this time, at the suggestion of Pollio, Virgil commenced writing his Eclogues; which occupied him three years. The first was written to express his gratitude to his prince for the restoration of his lands. This he did in so delicate and modest a manner, that it raised him greatly in the estimation of his friends and countrymen: and the poet conferred a greater favor upon Augustus, by immortalizing this act of his beneficence, than he did by restoring to him his lands. The others were written upon various occasions, and for various purposes.

The Eclogues were extremely popular. So well were they received, that they were several times repeated upon the stage. Cicero, upon hearing them, was so much pleased, that he did not hesitate to say of the author: *Magna spes ltera Romæ*, which words the poet afterwards introduced into the twelfth book of the *Æneid*, applied to Iulus. Virgil may be considered the first who introduced pastorals among the Romans. It is a fact worthy of notice, that he was the introducer, and at the same time the perfecter, of this kind of writing. All succeeding poets have taken him as their model, and found the surest way to success to be, to copy his beauties. It is true, he was much indebted to Theocritus, who was the first pastoral writer of eminence among the Greeks. But he followed him with judgment, and improved upon him so much in correctness of taste, in purity of thought, and delicacy of expression, that we see sight of the original. So much was he esteemed, that all classes of persons crowded to see him, whenever he appeared in public; and on entering the theatre, the people rose up to do him reverence, no less than to Augustus himself.

During the civil wars, agriculture had been much neglected: and so general had the distress become on that account, that serious apprehensions were entertained for the peace of Italy. All classes of people began to murmur, and to cast the blame upon Augustus, and his administration. In this state of things, it occurred to Mæcenas, that the most effectual method of averting the impending evils, and of restoring peace to the people, and confidence in the administration, was to revive the agricultural interests of the country. For this purpose, he desired Virgil to write a treatise upon agriculture. He well knew no person was better qualified for a work of this kind. He possessed an extensive knowledge of the subject, a correct taste, and could enliven it with the charms of poetic numbers; and he already possessed the confidence and affections of his countrymen.

After a short respite, he entered upon the work. That he might be less interrupted in its prosecution, he retired from Rome to Naples, a city more tranquil, and, at the same time, more healthy. In this pleasant retreat, removed from the bustle of the capital, the intrigue of courts, and the jarring interests of politics, he composed the *Georgics*—a poem, the most perfect and finished of any composition in the Latin language. He spent seven years in the work. The public expectation was raised high; but it was far surpassed: and Virgil conferred a greater blessing upon his country, than if, in the field, he had obtained the most splendid victory over its enemies.

The *Georgics* were every where well received, and Italy soon assumed a flourishing appearance. The people found themselves in the enjoyment of peace, plenty, and domestic happiness. The poet dedicated the work to his friend Mæcenas, a statesman distinguished equally for his love of literature and science, the correctness of his politics, and the wisdom of his councils.

Virgil was now forty years of age. At this time, he found himself in the possession of a large estate, chiefly from the liberality of his prince. His fame was coextensive with the empire, and the lovers of the muse courted his society. Among the particular friends of Virgil, may be reckoned Horace, a distinguished

poet of that age, and a friend equally of Pollio and Mæcenas. Betw two favorites of the Muses there subsisted, during their lives, the most friendship. How sincerely they esteemed each other, we may learn from which Horace afterwards composed upon the occasion of Virgil's setting Greece, on account of his health.

Having completed the Georgics, our poet soon commenced the epic or heroic poem. This is the noblest species of poetic composition, requiring a correct judgment, a lively imagination, and an universal knowledge which Virgil possessed them all in a high degree. It is supposed that he had been in contemplation for several years previous, and that he alludes to the sixth Eclogue in these words :

Cùm canerem reges et prælia, Cynthius aurem
Vellit et admonuit : Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.

He probably had something of the kind in view ; but whether it was the *Æneid* afterwards proved to be, is uncertain.

The subject of the poem is the removal of a colony of Trojans to the Tiber Minor, under the conduct of *Æneas*, and their settlement in Italy. The story of *Ulysses* and *Odyssey* undoubtedly suggested to Virgil the idea of the *Æneid* ; but the former we should not have had the latter.

It has been supposed by some, that the *Æneid* was designed more as an encomium upon Augustus, who was now raised to the highest throne. But if this had been his only object, the poet might have saved much labor, by composing short pieces, or brief panegyrics upon his praises, which *Horace* did on several occasions. It is true, Virgil was very fond of mentioning the *Cæsars*, and in several parts of his works, he has done so in the most extravagant manner.

The *Æneid* was undoubtedly designed for the benefit and instruction of the Roman people generally, who were now happily enjoying the blessings of peace after having suffered, for a series of years, all the calamities of civil war. The poet wished these blessings to be perpetuated. He, therefore, endeavored to dissuade his countrymen from further attempts to restore the republic, and advises them to submit to the authority of a man who derived his origin from the gods, and under his auspices, to cultivate harmony, and the arts of civilization. This is the moral of the poem, and an object worthy of the patriotic benevolence of the poet.

Virgil wrote with a wonderful degree of exactness. Every thing he mentions is founded upon historical truth ; and the voyage and adventures of his hero are given with geographical precision. He has also given us a perfect account of the religious rites and ceremonies of the age. These are artfully blended with the subject, and so skilfully interwoven into it, that they come an essential part of the poem. And while he is delighting the fancy with the harmony of his numbers, he informs the understanding, and enlarges the bounds of our knowledge.

As soon as it was known that Virgil had commenced the *Æneid*, the expectation was raised very high ; and so great was the general enthusiasm on the occasion, that *Sextius Propertius* did not hesitate to say :

Cedite, Romani scriptores, cedite Graii ;
Nescio quid majus nascitur Iliade.

His delicate health caused considerable interruption in his labors ; he found himself under the necessity of travelling, to sustain his feeble constitution. He visited Sicily, and several parts of Italy ; but Naples was his favorite place of residence.

He spent seven years in composing the first six books of the *Æneid*. Augustus wished to hear what he had written, and desired him to recite them to him. The poet complied with the request of his prince; and for this purpose, selected the second, fourth, and sixth books. Into this last, he had incorporated, with an ingenious hand, the funeral rites of Marcellus, who died a short time before, and whom Augustus designed for his successor in the empire. He was a very promising youth, the darling of his mother, Octavia, and the favorite of the people. When the poet came to this part, Octavia, who was present, was so much affected, that she fainted away: and Augustus was so highly pleased with the compliment paid to his nephew, that he ordered ten *sestertii* to be given for every line of the eulogium. This amounted to a very large sum. The verse 165, had been left in an unfinished state, and in the heat of fancy, occasioned by the recital, it is said, the poet added the words, *Martemque accendere cantu*, which complete the measure.

In four years afterwards, he finished the remaining six books, so that the poet spent eleven years in writing the *Æneid*. At this time, he was in the fifty-first year of his age, and his health considerably impaired. He had revised the *Eclogues* and the *Georgics*, and continued to improve them till the year before his death, as appears from some passages, particularly the closing verses of the last *Georgic*. Augustus was on the banks of the *Euphrates*, in the year of Rome 734. At this time Virgil was fifty years of age, and the *Georgics* had been published ten years.

It was the intention of Virgil to revise the *Æneid* also, before it was published. And for this end he visited the classic soil of Greece, where he purposed to devote three years to the poem: and, this being done, to turn his attention to philosophy. This, from his earliest years, had been his darling study, as he informs us in the latter part of the second *Georgic*; and he wished to spend the remaining years of his life in contemplating the works of nature, and in elevating his mind to its divine Author.

But soon after his arrival, his health became so delicate, and his strength so much exhausted, that he was obliged to relinquish it; and Augustus being on his return from Asia, Virgil thought proper to accompany him. At Megara, a town not far from Athens, he became seriously indisposed, and apprehensions were entertained of his recovery. He hastened his return to Italy, but continued to decline, and a few days after his arrival at Brundisium, a town in the eastern part of Italy, he expired, on the 22d day of September, being nearly 51 years of age. He died with that composure and resignation, which became so good and virtuous a man. He wished to be interred at Naples, the favorite place of his residence; and Augustus ordered his body to be removed thither, according to his desire; where it was buried with every testimony of respect and esteem. Just before his death, he wrote the following lines, as his epitaph:

Mantua me genuit: Calabri rapuere: tenet nunc
Parthenope: Cecini pascua, rura, duces.

This was inscribed upon his tomb; and it is characteristic of the modesty of that great poet and distinguished philosopher. It is said his tomb is to be seen at the present day on the road from Naples to Puteoli, about two miles from the former place.

Virgil left a will. By it, he directed the *Æneid* to be burned, as being imperfect and unfinished. But this was countermanded by Augustus, at whose desire, it is said, it was undertaken; and we are indebted to him for the preservation of one of the greatest efforts of human genius. The manuscript was put into the hands of Varus, Tucca, and Plotius, all friends of Virgil, and poets of some distinction, with direction to expunge whatever they deemed improper:

but to make no additions themselves. To this circumstance it is probable that we find so many imperfect lines in the *Æneid*.

Virgil died in the possession of a large estate, the half of which he bequeathed to Valerius Proculus, his half-brother, on his mother's side. Of the other half he gave half to Augustus, and the remainder to Mæcenas, Tucca, Varus, and Plotius.

Virgil was tall and of a brown complexion, extremely temperate and in his habits. His constitution was feeble, and his health often delicate; he was much afflicted with a pain in his head and stomach; and often vomited blood. He was extremely modest, and even bashful to a friend. He tended with a hesitation in his speech. Like other great men he had enemies and detractors: but their aspersions only served to increase his fame and add new lustre to it.

Virgil has been emphatically styled the prince of Latin poets; and it has been decided whether the palm should be awarded to the Roman or the Greek poet. It is true, Virgil was much indebted to Homer, who may be considered the master; but the pupil had the happy talent of making every thing he passed through his hands, *his own*.

The condition of these two great favorites of the Muses was very different in their lives. Homer, as his name implies, was blind; and so humble was his birth and parentage, that the place of his nativity has not been ascertained. He wrote the *Iliad* and *Odyssey* in detached pieces, and recited them in various cities of Greece, to obtain a subsistence. Virgil wrote under the patronage of one of the greatest of princes, and nothing was wanting that could conduce to his ease and comfort. His friends were the best and the greatest men of his age. He was honored in his life, and lamented in his death. Homer was the friend to point the traveller to his monument; and nearly four centuries away, before his countrymen sufficiently appreciated his merits, to collect his scattered productions, and rescue them from oblivion. The world is indebted to Pisistratus, an Athenian, for the preservation of these inimitable works which are, and will ever be, the delight, and, at the same time, the worst admiration of civilized man.

INTRODUCTION TO THE BUCOLICS.

Of the several kinds of poetry, none is more generally admired than the pastoral. Its subjects, the variegated scenes of the country, the innocent employment of shepherds and shepherdesses, possess charms which never fail to please and interest our minds. But this species of poetry is difficult in execution; which may be the reason that there have been so few, who excelled in it.

If the poet were to make his shepherd talk like a courtier, a philosopher, or a statesman, we should immediately perceive the impropriety; or were he to make him utter low and vulgar sentiments, we should turn from him with disgust. The medium is the true course. To maintain this, however, at all times, is no easy matter.

Theocritus was the only pastoral writer of eminence among the Greeks, and Virgil among the Romans. The former denominated his pastorals *Idyllia*, the latter *Eclogæ*. Virgil, however, cannot so properly be called an original pastoral writer, as an imitator of Theocritus. Many of his finest touches are taken from the Grecian. He imitated him, however, with judgment, and in some respects improved upon him, particularly in preserving the true character of pastoral simplicity; in which the other on many occasions failed.

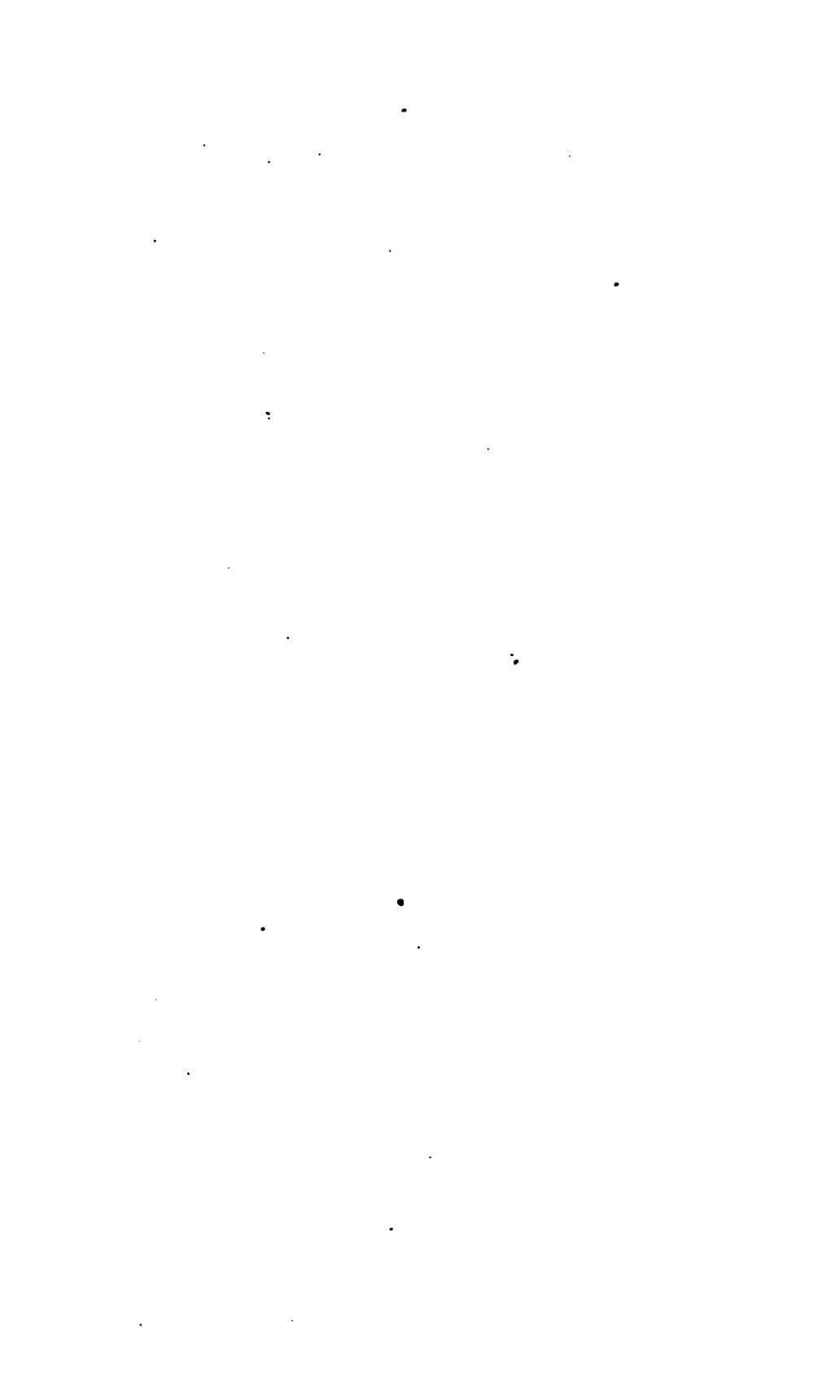
The word *Bucolica* is of Greek derivation, and signifies pastoral songs, or the songs of shepherds. Virgil denominated his *Bucolica*, *Eclogæ*; which is also from a Greek word signifying *to choose or select out of*. The *Eclogues* are, then, a selection of choice pieces, such as he thought worthy of publication.

He began this part of his works in the twenty-ninth year of his age, and in the year of Rome 713; and finished it in the space of three years. The *Eclogues* were so well received by his countrymen, that they were pronounced publicly on the stage. After hearing one of them, Cicero, it is said, did not hesitate to say of him: *Magnæ spes altera Romæ*.

It appears to have been the design of Virgil in writing his pastorals, to celebrate the praises of Augustus, and of some other of his friends at Rome, particularly Mæcenas and Pollio.

QUESTIONS.

- | | |
|---|---|
| What are the subjects of pastoral poetry? | At what age did he begin this part of his works? |
| Does this kind of poetry possess any peculiar charms? | In what year of Rome? |
| Is it difficult in execution? | How many years did he spend in writing the <i>Eclogues</i> ? |
| Who among the Greeks was the first pastoral poet of eminence? | Were they well received by his countrymen? |
| What did he call his pastorals? | What was probably the reason of his writing the <i>Eclogues</i> ? |
| What did Virgil denominate his? | |
| In what light are we to consider Virgil, as a pastoral poet? | |



P. VIRGILII MARONIS

BUCOLICA.

ECLOGA PRIMA.

MELIBŒUS, TITYRUS.

At the termination of the civil war, which placed Augustus securely on the Imperial throne, to reward his soldiers for their services, he gave them the lands lying about Mantua and Cremona, dispossessing the former owners. Among the unfortunate sufferers was Virgil himself; who, however, by the interest of Mæcenas with the Emperor, received his lands again.

In the character of Tityrus, the poet sets forth his own good fortune; and in that of Melibœus, the calamity of his Mantuan neighbors. This is the subject of the pastoral. The scene is laid in a beautiful landscape. A shepherd, with his flock feeding around him, is lying at ease under a wide-spreading beech-tree: the sun is approaching the horizon: shadows are falling from the mountains: the air is tranquil and serene: the smoke is ascending from the neighboring villages. This scenery a painter could copy.

MEL. TITYRE, tu patulæ recubans sub tegmine fagi,

Sylvestrem tenui Musam meditaris avenâ :

Nos patriæ fines, et dulcia linquimus arva ;

Nos patriam fugimus : tu, Tityre, lentus in umbrâ

Formosam resonare doces Amaryllida sylvas.

5

TIT. O Melibœe, Deus nobis hæc otia fecit.

Namque erit ille mihi semper Deus : illius aram

Sæpe tener nostris ab ovilibus imbuet agnus.

Ille meas errare boves, ut cernis, et ipsum

Ludere, quæ vellem, calamo permisit agresti.

10 quæ

MEL. Non equidem invideo : miror magis : undique

Usque aded turbatur agris. En ipsæ capellas

Protenus sæger ago : hanc etiam vix, Tityre, duco :

Hic inter densas corylos modò namque gemellos,

8. Sæpe tener agnus
ab nostris

9. Ille permisit meas
boves errare, et me ip-
sum ludere carmina,

14. Namque modò
connixa gemellos, spem
gregis, ah! reliquit esse
hic inter densas corylos,
in nuda silice.

NOTES.

1. *Fagi*: gen. of *Fagus*, the beech-tree. It is glandiferous.

2. *Sylvestrem musam*. A pastoral song. *Avena*: properly oats. By Met. the straw; and hence an *oaten*, or *oat-straw pipe*. *Meditaris*: you practice or exercise.

3. *Arva*. neu. plu. properly cultivated fields: from the verb *aro*.

4. *Tu lentus*: thou at ease in the shade, dost teach the woods, &c. *Amaryllida*, a Greek acc. of *Amaryllis*. See 31. infra.

6. *Deus*. A god, namely Augustus, who had reinstated him in his possessions; and whom the Romans had deified. *Hæc otia*: this rest or ease. *Otiûm* is opposed to *labor* in signification.

9. *Errare*. To feed at large.

10. *Calamo agresti*: upon a rural reed. Musical instruments were at first made of oat, or wheat straw; then of reeds and box-wood; afterwards of the leg bones of the crane; of the horns of animals, &c. Hence they are called *avena*, *stipula*; *calamus*, *arundo*, *cicuta*, *fistula*; *busus*, *tibia*, *cornus*, &c.

12. *Turbatur usque aded totis*, &c. *l.it.* It is disturbed so much in the whole country all around. There is so much commotion in the whole country, I wonder that you should enjoy such peace and quiet.

14. *Corylos*: hazles—*Gemellus*: twins.

- Spem gregis, ah! sibi in modis cornixa reliquit
 Sepe malum hoc nobis si mens non levia fuisse
 De caelo tactas memini praedixisse quercum :
 Sepe sinistra cavā praedixit ab ibice cornix.
 Sed tamen, ille Deus quā sit, da, Tityre, nobis.
 Tr. Urbem, quam dicunt Romam, Melibor
 Stultus ego huic nostrae similem, quod saepe sol
 Pastores ovium teneros depellere solent.
 Sic canibus catulus similes, sic matribus herdo
 Nostram : sic parvis componere magna solebam
 Verum haec tantum alias inter caput extulit ur
 Quantum lenta solent inter viburna cupressi.
 M. Et quae tanta fuit Romam tibi causa
 Tr. Libertas : quae sera, tamen respexit in
 Candidior postquam tondenti barba cadebat :
 Respexit tamen, et longo post tempore venit,
 Postquam nos Amaryllis habet, Galatea reliquit
 Namque (fatebor enim) dum me Galatea tenet

NOTES.

16. *Hoc malum nobis.* There seem to be required here, to make the sense complete, the words: and I might have understood it; or more, &c. If my mind had not been foolish.
17. *Sinistra cornix: the ill-boding crow.* The Romans were very superstitious. They considered every thing as ominous. The flight of some kinds of birds, the croaking of others, the darting of a meteor, a peal of thunders, were signs of good or bad luck. Those that appeared on their left hand, for the most part, they considered unlucky. Hence, *sinister* and *laevus* came to signify *unlucky, ill-boding, &c.* And those that appeared on their right hand, they considered to be lucky. Hence, *dexter* came to signify *fortunate, lucky, &c.* The best reason that can be given, why they used *sinister* and *laevus*, sometimes in a good, at other times in a bad sense, is, that they occasionally interpreted the omens after the manner of the Greeks, who considered those that appeared in the eastern part of the heavens to be lucky; and turning their faces to the north, as their custom was, they would be seen on the right hand. The Romans, on the contrary, turned their faces to the south in observing the omens; and consequently, their left hand would be toward the east, corresponding to the right hand of the Greeks. *Ibice:* the holm-oak.
19. *Quis ut Deus: who may be that God of yours—of whom you speak? Da nobis: tell me. Nobis: in the sense of mihi.*
20. *Romam.* Rome, a city of Italy, situated on the river Tiber, founded by Romulus 753 years before Christ. Mantua was a city of the Cis-Alpine Gaul, now Lombardy, situated on the eastern bank of the river Mincius, which falls into the Po.
22. *Fatus.* This word signifies the young of any thing or kind, whether animate or inanimate. We have introduced language without any variation *fatus ovium*, simply, *our lambs.*
23. *Sic canibus, &c.* This p. vius thus explains: I thought Rome resembled Mantua and as I knew whelps and kids resemble dams or mothers, differing only this I was mistaken: I find it different species from other cypress differs from the shrub.
24. *Componere:* in the sense of
25. *Extulit caput: hath raised figurative expression, but extreme*
26. *Viburna, plu. of viburnum of shrub.* Some take it for a *w* for the wild-rine.
28. *Libertas.* Virgil here speaks self as being an old man, having beard, and as having been a soldier of which was the case. But necessary for him to describe his circumstances. That would too plain, and would have taken beauty of the pastoral. *Inertem: inactive. Sera: late in life.*
29. *Candidior barba: my gray beard.* The comp. is here placed taken in the sense of the poet *unde shaving it.*
31. *Amaryllis—Galatea.* Some are to be taken allegorically; the Rome, the latter for Mantua. But necessary; nor will it be easy to an allegory throughout. It is better them literally, for the names of mistresses. Servius thinks nothing Bucolics is to be taken allegorically Trapp thinks Virgil insinuates the mistress Galatea was in favor of and his new one Amaryllis in favor of gustus; and by changing mistress

Nec spes libertatis erat, nec cura peculi :
 Quamvis multa meis exiret victima septis,
 Pinguis et ingratae premeretur caseus urbi, 35
 Non unquam gravis aere domum mihi dextra redibat.

MÆL. Mirabar, quid mæsta Deos, Amarylli, vocares,
 Cui pendere suâ patereris in arbore poma.
 Tityrus hinc aberat. Ipsæ te, Tityre, pinus,
 Ipsi te fontes, ipsa hæc arbusta vocabant. 40

37. Mirabar, quid tu
 mæsta, Amarylli, voca-
 res Deos ei cui patereris

TIT. Quid facerem? neque servitio me exire licebat,
 Nec tam præsentibus alibi cognoscere divos.
 Hic illum vidi juvenem, Melibœæ, quotannis
 Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti': 45
 Pascite, ut antè, boves, pueri: submitte tauros.

MÆL. Fortunate senex! ergo tua rura manebunt:
 Et tibi magna satis: quamvis lapis omnia nudus,

Limosoque palus obducatur pascua junco
 Non insueta graves tentabunt pabula fœtas,
 Nec mala vicini pecoris contagia lædent.
 Fortunate senex! hic inter flumina nota,
 Et fontes sacros, frigus captabis opacum.
 Hinc tibi, quæ semper vicino ab limite sepes
 Hyblæis apibus florem depasta salicti,

54. Hinc sepes, quæ
 50 dividit tuum agrum ab
 vicino limite, semper
 depasta quoad florem
 salicti Hyblæis apibus,
 sæpe suadebit tibi inire
 somnum levi susurro
 55 apum.

NOTES.

Heatly hints at his changing political sides, and in consequence thereof leaving Mantua, and going to Rome.

From the circumstance of Augustus depriving the Mantuans of their lands, we may infer that they were generally in favor of the Republic, and Virgil might have been of that party, till all hope of liberty was lost, and prudence dictated a change of politics. *Galatea reliquit*, is for *reliqui Galateam*, by Euphemismus. After he had left Galatea, and transferred his affections to Amaryllis, he obtained liberty and property: that is, after he had changed political sides.

33. *Peculi*. By apocope for *Peculii*. This word properly denotes the property of a slave—that which his master suffers him to possess, and call his own. In this sense, it is peculiarly proper, as Virgil here speaks of himself as having been in that humiliating condition.

35. *Urbi*. The city Mantua.

36. *Non unquam, &c.* Never did my right hand return home heavy with money.—*Mihi*: in the sense of *mea*.

40 *Arbusta*: the groves themselves, &c. There is a great beauty in the personification of inanimate things; or attributing to them the actions of real life. The *Arbusta* were large pieces of ground set with elms or other trees, commonly at the distance of about 40 feet, to leave room for corn to grow between them. They were sometimes pruned, and served for stages to the vine. The verb *vocabant* is to be repeated with each of the

nominatives preceding, and to govern the pronoun *te*.

42. *Præsentibus*: propitious or favorable.—*Alibi*: in any other place—any where else—*Cognoscere*: to experience, or find.

43. *Hic. Here*, at Rome.—*Juvinem*: Octavius, who was then about twenty-two years of age; afterward by a decree of the senate called *Augustus*.—*Cui nostra*: for whom our altars smoke,—in honor of, &c.

46. *Pueri*. Swains. The word *puer* properly signifies a boy, in opposition to a girl—also a male slave or waiter.

49. *Obducatur pascua, &c.* *Rureus* understands this note of Virgil's own lands, but of the lands of his neighbors. Dr. Trapp very justly rejects this interpretation. The poet is felicitating himself on his good fortune under the character of an old man. And, though his farm was covered over partly with rocks and stones, and partly with a marsh; yet no unusual or improper pasture should injure his (*graves fœtas*) pregnant ewes; nor any noxious contagion of a neighboring flock should infect or hurt them.—*Fata*: the female of any kind big with young—a breeder.

52. *Inter flumina nota*. The Mincius and Po.

55. *Sepes depasta florem, &c.* This construction frequently occurs among the poets, and is in imitation of the Greeks; who sometimes placed the noun or pronoun in the acc. case, omitting the governing prep. Fed upon as to, or with respect to, its flowers of willow, &c.—*Hyblæis*: an adj. from *Hy-*

P. VIRGILII MARONIS

Sæpe levi somnum suadebit inire susurro.
Hinc altâ sub rupe canet frondator ad auras.
Nec tamen interea raucæ, tua cura, palumbes,
Nec gemere aeriâ cessabit turtur ab ulmo.

TIT. Antè leves ergo pascentur in æthere cœ
Et freta destituent nudos in litore sater :
Antè, pererratis amborum finibus, exul

65. At nos *expulsi* Aut Ararim Parthus bibet, aut Germania Tig-
hinc, alii *nostrum* ibi- Quàm nostro illius labatur pectore vultus.

mus ad sitientes Afros, MEL. At nos hinc alii sitientes ibimus Afros,
pars *nostram* veniemus Pars Scythiam, et rapidum Cretæ veniemus Or
ad Scythiam,

68. En unquam mi- Et penitùs toto divisos orbe Britannos.
rabor videns patrios En unquam patrios longo pòst tempore fines,

NOTES.

bla, a town and mountain in Sicily, famous for honey.—*Vicino limite*: from the neighboring field. *Hinc*: on the one hand. It is opposed to the *Hinc* in line 57. infra; which is to be rendered: on the other hand.

57. *Ad auras*: to the air—aloud, so as to pierce the air.

60. *Antè*. The ante in this line is merely expletive; the sense is complete without it.

61. *Destituent*: in the sense of *relinquent*.

62. *Antè, pererratis, &c.* Parthus, by Synec. for the Parthians collectively. They were a people descended from the Scythians, and possessed that part of Asia, which is bounded on the west by Media, on the north by the Caspian sea, on the east by Bactriana, and on the south by the deserts of Carmania. In process of time, they became very powerful, and were the most formidable enemies of the Persians: and from their frequent conquests over that people, are sometimes confounded with them. *Germania*. An extensive country in Europe, put, by meton. for the inhabitants of that country. *Ararim*. A river of France arising from mount *Vogesus* (hodie *Vauge*) and running in a southern direction, falls into the Rhodanus at Lyons, and along with it, into the Mediterranean. It is famous for the bridge built over it by Julius Cæsar. Its present name is the *Soane*. *Tigrim*. This is a very rapid river of Asia, rising in Armenia, and taking a southerly direction, passing by Mesopotamia and Assyria, unites with the Euphrates, and with it falls into the *Sinus Persicus*. The *Araris* is not in Germany properly so called. But it is well known that the Germans extended their conquests beyond that river, and effected settlements among the Sequani, and other nations of Gaul. Nor is the Tigris in Parthia proper. But the Parthians extended their conquests as far west as the Euphrates. Not far from this river they vanquished Crassus, the Roman general. The meaning of this passage, which hath so much

divided the opinions of commentators to be this: that these to the Germans and the Parthian change countries with each other (*amborum pererratis*) sooner than (the image of that youth should from his breast. But the former be; therefore, the latter would *erratis*, in the sense of *permutat*

65. *Sitientes*: thirsting or parched epithet is peculiarly proper for the parts of Africa, the greater part of between the tropics.

66. *Scythiam*. The Scythians brave and warlike people, leading a hard life. They extended their empire over a very considerable part of Asia. Hence the term Scythian is used indefinitely, to denote the whole of the northern parts of Asia. *Oaxis*: a river of Crete island in the Mediterranean. It is said for having been the birth-place, and for its having once had cities. *Venimus*, in the sense of

68. *En unquam*. Alas! shall I ever, beholding, &c. Germanus, F. Davidson connect *aliquot aristas regna*. But Dr. Trapp takes *per aristas* to mean *after some years*; *struus mea regna* with *culmen tugi* true, *arista* may be taken for *ye aliquot aristas* does not very well the *longo tempore pòst*, mentioned before. And if it did, it would be of less repetition. But connect *aliquot* with *mea regna*, as in the order; a priety of this kind is removed; and a beautiful representation of M. possessions; which consisted in a of land, lying adjacent to his roof of which just rose above the was planted around it, and might properly be said to be concealed a or behind it. *Tuguri*, by apocope *guri*. *Congestum cæspiti*: covered with turf

Pauperis et tuguri congestum cespite culmen,
 Post aliquot, mea regna, videns mirabor aristas?
 Impius hæc tam culta novalia miles habebit?
 Barbarus has segetes? En quo discordia cives
 Perduxit miseros! en quis consevimus agros!
 Inserere nunc, Melibæe, pyros, pone ordine vites:
 Itæ meæ, felix quondam pecus, itæ capellæ.

Non ego vos posthac, viridi projectus in antro,
 Dumosâ pendere procul de rupe videbo.
 Carmina nulla canam: non, me pascente, capellæ
 Florentem cytissum et salices carpētis amaras.

TIT. Hic tamen hanc mecum poteris requiescere noc-
 Fronde super viridi. Sunt nobis mitia poma, [tem
 Castanæe molles, et pressi copia lactis.
 Et jam summa procul villarum culmina fumant,
 Majoresque cadunt altis de montibus umbræ.

70 fines longo tempore post,
 et culmen pauperis tu-
 guri, congestum cespite,
 stans post aliquot aris-
 tas, itæ mea regna.

75 76. Ego posthac pro-
 jectus in viridi antro,
 non videbo vos procul
 pendere

79

NOTES.

71. *Novalia*: fallow-ground.

72. *Quò*: whither—to what state of mi-
 serery. *Perduxit*: hath reduced, or brought.

74. *Inserere nunc, &c.* Melibæus says this
 ironically to himself, being vexed that he

had labored, and had improved his lands, to
 be now possessed by a cruel soldier.

82. *Copia pressi lactis*: a plenty of curds
 and cheese. *Molles*, may here mean *ripe*, or
 soft and smooth, in opposition to the *hirsu-
 tæ*, or rough.

QUESTIONS.

What is the subject of this pastoral?
 To reward his troops, what did Augustus
 do?

Who is represented under the character
 of Tityrus?

Who under that of Melibæus?

Where is the scene of the pastoral laid?

What is the time of the day?

What is the state of the atmosphere?

To what is *otium* opposed?

Were the Romans a superstitious peo-
 ple?

ECLOGA SECUNDA.

ALEXIS.

THE subject of this charming pastoral is the passion of the shepherd Corydon for the beautiful youth Alexis. The shepherd complains of the cruelty of the boy in slighting his overtures; and withal advises him not to trust too much to his complexion and beauty. He endeavors to prevail on him to visit the country, where he promises to entertain him with music, nuts, apples, and flowers. But when he finds nothing will avail, he resolves to seek another lover. By Corydon some understand Virgil himself, and by Alexis a beautiful slave, belonging to his friend and patron, Mæcenas. In several parts of this pastoral, the poet is indebted to Theocritus. The scene is laid in Sicily.

Formosum pastor Corydon ardebat Alexim,
 Delicias domini: nec, quid speraret, habebat.

NOTES.

1. *Ardebat*: he greatly loved—he burned
 for. This word very forcibly marks the
 degree of his passion.

2. *Delicias*: the darling—the delight of
 his master. It is placed in apposition with
Alexim. It is used only in the plural.

3. *Inter densas fagos habentes umbrosa cacumina.* Tantùm inter densas, umbrosa cacumina, fagos Assiduè veniebat : ibi hæc incondita solus

Montibus et sylvis studio jactabat inani.

O crudelis Alexi, nihil mea carmina curas :

Nil nostri miserere : mori me denique coges.

Nunc etiam pecudes umbras et frigora captant

Nunc virides etiam occultant spineta lacertos :

10. *Thestylis contundit allia serpyllumque, olentes herbas, messoribus fassis rapido æstu. At, dum lustrò tua vestigia, arbusta*

Thestylis et rapido fassis messoribus æstu

Allia serpyllumque herbas contundit olentes.

At mecum raucis, tua dum vestigia lustrò,

Sole sub ardenti resonant arbusta cicadis.

Nonne fuit satius tristes Amaryllidis iras,

Atque superba pati fastidia ? nonne Menalcan ?

Quamvis ille niger, quamvis tu candidus esses.

O formose puer, nimium ne crede colori :

Alba ligustra cadunt, vaccinia nigra leguntur.

Despectus tibi sum, nec qui sim quæris, Alexi :

Quàm dives pecoris nivei, quàm lactis abundans

Mille meæ Siculis errant in montibus agnæ :

Lac mihi non æstate novum, non frigore deficit.

Canto, quæ solitus, si quando armenta vocabat,

23. *Canto carmina, quæ Dirceus Amphion solitus est cantare,*

NOTES

4. *Ibi solus jactabat, &c.* There alone he poured forth these indigested complaints. *Jactabat* : he threw them away—they were of no avail to him, because they were unheeded by Alexi.

5. *Inani studio* : with unavailing pleasure, or fondness. He speaks the language of a lover. The beauty and accomplishments of the boy had taken possession of his affections. He dwells upon them with rapture and delight. But all this is vain and unavailing. The boy regards him not. He then breaks forth : *O crudelis Alexi, nihil mea carmina curas, &c.*

7. *Nil.* This word is often used in the sense of non, as a simple negative. So also is *nihil.*

9. *Lacertos* : lizards. *Spineta* : a place where thorns and prickly shrubs grow : here put for the thorns themselves, by meton.

10. *Thestylis.* The name of a servant ; taken from Theocritus.

11. *Allia* : plu. of *allium*, an herb called garlic. *Serpyllum* : wild-thyme, or running-betony ; an odoriferous herb.

13. *Cicadis.* The cicada is an insect of the species of the grasshopper, making a very hoarse and disagreeable noise, particularly in the heat of the day. *Satius* : in the sense of *melius.*

15. *Menalcan.* A Greek acc. of Menalcas. See Ecl. 3. *Fastidia* : plu. of *fastidium* : disdain—haughtiness. *Pati* : to bear—endure.

18. *Ligustra* : plu. of *Ligustrum* : a privet or with-bind, a species of shrub or plant bearing very white flowers ; taken for the

flowers themselves, by meton. the blackberries or bilberries. See them for the *Hyacinth* of Theocritus Virgil here imitates. The mean poet is this : as the privets, though fair, (*cadunt*;) lie neglected because useless ; and the blackberry is grieved for its usefulness : so, *Al* you, though fair and beautiful to be neglected for your pride ; while though black and swarthy, shall for his good disposition, and his temper.

21. *Siculis.* The mountains of mentioned, either because they are for excellent pastures, or because of the pastoral is laid in that country.

22. *Æstate* : in summer. *Fy* winter.

23. *Siquando* : the same as *quan* he called his herds. It was usual herds to walk before their sheep them.

24. *Amphion.* A celebrated said to have been the son of Jupiter tiopie, and born on mount Cythera king of Thebes, and is said to have walls of that city by the music of We are to understand by this, persuade, by his eloquence, a people to unite, and build a city common safety. His mother was Lycus, king of Thebes, and put him for the sake of Dirce, whom he *Dirceus* : an adj. either from Dirce mother, or from a fountain of that Bootia. *Aracyntho* : a town and

Amphion Diræus in Actæo Aracyntho.
 Nec sum adeo informis : nuper me in litore vidi, 25
 Cùm placidum ventis staret mare : non ego Daphnia,
 Judice te, metuam, si nunquam fallat imago.
 O tantùm libeat mecum tibi sordida rura,
 Atque humiles habitare casas, et figere cervos,
 Hædorumque gregem viridi compellere hibisco ! 30
 Mecum unà in sylvis imitabere Pana canendo.
 Pan primus calamos cerâ conjungere plures
 Instituit : Pan curat oves, oviumque magistros.
 Nec te pœniteat calamo trivisse labellum.
 Hæc eadem ut sciret, quid non faciebat Amyntas ? 35
 Est mihi disparibus septem compacta cicutis
 Fistula, Damœtas dono mihi quam dedit olim :
 Et dixit moriens : Te nunc habet ista secundum.
 Dixit Damœtas : invidit stultus Amyntas.
 Præterea duo, nec tutâ mihi valle reperti,
 Capreoli, sparsis etiam nunc pellibus albo, 40
 Bina die siccant ovis ubera : quos tibi servo.
 Jampridem à me illos abducere Thestylis orat :
 Et faciet : quoniam sordent tibi munera nostra.
 Huc ades, ô formosæ puer. Tibi lilia plenis 45

38. Nunc ista fistula habet te secundum dominum.

40. Duo capreoli reperti mihi, nectutâ valle, siccant bina ubera ovis è die, pellibus etiam nunc sparsis albo.

NOTES.

in Beotia. But why it should be called *Actæus*, there is a difference of opinion. Servius thinks it is so called from a Greek word which signifies the *shore*. Probus derives it from *Actæon*, who, hunting near this mountain, was torn in pieces by his dogs, for having discovered Diana bathing herself. Mr. Davidson places the mountain in the confines of Attica and Beotia; and thinks it is so called from *Acta* or *Acte*, the country about Attica. Rûsius interprets *Actæo* by *maritimo*.

26. *Daphnia*. A beautiful shepherd. See in Ecl. 5. *Placidum* : in the sense of *tranquillum*.

27. *Imago*. His image reflected from the water. *Nunquam* : in the sense of *non*.

28. *O tantùm libeat tibi* : O that it would please you to inhabit with me, &c. These are sweet lines. *Sordida rura*. Most commentators join *tibi* to *sordida*, disdained or despised by thee. But there is no need of this refinement. *Sordida* is a very proper epithet for cottages and country villages, which in general are indifferent in themselves, and poorly furnished, when compared with the splendor and luxury of cities. Or, we may suppose the poet to speak in the character of a lover, who thinks nothing good enough for the object of his affections. *Rus* is opposed to *urbs*.

30. *Viridi hibisco*. Rûsius takes these words to be in the dative case, and understands by them : *to green or verdant pasture ; ad virentem hibiscum*, says he : taking the *hibiscum* for a kind of plant. But this in-

terpretation is attended with difficulty. Dr. Trapp takes it for a large plant or little tree, out of which wands were made. He observes, Virgil no where mentions it as food for cattle. *Compellere*, &c. : to drive them with a green switch.

31. *Pana*. Pan, the god of shepherds and hunters, is said to have been the son of Mercury and the nymph Dryope. He was educated in Arcadia; and wrapped in the skin of a goat, he was carried up to heaven by Jupiter, where all the gods ridiculed his appearance. He chiefly resided in Arcadia. He is said to have invented the pipe with seven reeds. He was worshipped in Arcadia, and is said to have given out oracles on mount Lycæus. His festivals, called by the Greeks *Lyca*, were introduced into Italy by Evander, and established at Rome under the name of *Lupercalia*, and celebrated the 15th of February. He was the chief of the Satyrs.

34. *Trivisse labellum* : to have worn the lip. From the verb *tero*.

36. *Cicutis*. Cicutâ, an herb much like the Hemlock. Hence used for any hollow reed : hence also, by Meton. for a *pipe*. *Fistula* : a pipe connected together with seven unequal reeds, &c. These were put together with wax, as mentioned 32 supra.

41. *Duo Capreoli* : two young goats. *Capreoli* : a diminutive noun, from *capra* or *caper*. These were undoubtedly wild kids, taken from their dams, which he esteemed very much; and not those lost by him, and recovered again. Servius says: kids have

Ecce ferunt Nymphæ calathis : tibi candida Nai
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi :
Tum casiâ, atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.

Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuces, mea quas Amaryllis amaba
Addam cerea pruna : et honos erit huic quoque
Et vos, ô lauri, carpam, et te, proxima myrte :

55. Quoniam ros po-
sitæ sic miscetis

58. Quid ego volui
mihî misero? Perditus
ummisi austrum floribus,
et apros.

Sic positæ quoniam suaves miscetis odores.
Rusticus es, Corydon ; nec munera curat Alexi
Nec si muneribus certes, concedat Iolas.
Eheu, quid volui misero mihî ? floribus Austrum
Perditus, et liquidis immisi fontibus apros.

NOTES.

at first white spots, which afterwards change, and lose their beauty. If it be so, this circumstance will explain the words, *sparsis etiam nunc pellibus albo* : which also denotes that they were young.

46. *Ecce ferunt* : behold the nymphs bring for you lilies in full baskets, &c. The following lines are extremely beautiful. Mr. Warton observes, they contain the sweetest garland ever offered by a lover. The agitation and doubts of a lover's mind are finely set forth : *nec munera curat Alexis*, &c. At length he seems to come to himself, and to reflect upon the state of his affairs : *vitis semiputata est*, &c. *Nymphæ*. They were a kind of female Divinities supposed to exist for a very great length of time ; but not to be altogether immortal. They were divided into two general classes—Nymphs of the land, and Nymphs of the water. Each of these classes was divided into several others. The former into *Dryades*—*Hamadryades*—*Oreades*—*Napeæ*—*Limoniades*, &c. The latter into *Oceanides*—*Nereides*—*Naiades* or *Naiides*—*Potamides*—*Limniades*, &c. All of which are of Greek derivation.

The nymphs were further distinguished by an epithet taken from the place of their residence. Thus the Nymphs of Sicily are called *Sicelides*—those of *Corycus*, *Coryciades* or *Corycides*, &c.

Echo is said to have been formerly a nymph ; but falling in love with a beautiful youth called *Narcissus*, who refused her addresses, at which she was so much grieved that she pined away, till every part of her was consumed but her voice, that continued to haunt the woods and fountains, which she once frequented. *Narcissus*, stopping to repose himself by the side of a fountain, where he chanced to see his image reflected in the water, became enamoured with it : taking it for a nymph, he endeavored to approach it ; but all his attempts being unavailing, he was so much disappointed that

he killed himself. His blood wa into a flower, which bears his name

47. *Summa papavera carpens* ing the heads of poppies. *Pæ Anethus* were two beautiful youl according to Servius, were cha former into the flower, which wa poppy ; the latter into the herb, call anise or dill. *Benè olentis* smelling.

50. *Pingit mollia*, &c. She adoi off the soft hyacinths with saffro marygold. *Vaccinium*, here is p Hyacinthus of Theocritus, whom \ copies ; so say Turnebus, Salma Ruæus.

51. *Mala*. Malum signifies seve of fruit, such as apples, peaches, &c. The last is here meant, as from the *cana tenera lanugine* : w soft down, or fur. Mr. Dryden *mala*, peaches.

53. *Cerea* : of waxen-color.

54. *Myrte*. The Romans used t garlands of laurel in their most triumphs : and those of myrtle, in t which was on horseback, and consi lesser triumph, or triumph of less h dignity than that in which the o rode in a chariot. The myrtle sacred to Venus, and the laurel tc *Proxima* : next in honor to the lau

56. *Rusticus* : in the sense of st

57. *Iolas*. The owner or master o

58. *Eheu, quid volui*, &c. Lit. *æ I done to myself, a miserable man ruined, I have let in the south wâ* These expressions are proverbial, plicable to those who wish for thi prove ruinous to them. Dr. Trapp the passage thus : By my folly in it this extravagant passion, I have ru peace and quiet, and permitted my go to decay, which were before well m flourishing, and prosperous. *Votus* interprets it by *fact*.

Quem fugis, ah, demens! habitârunt dî quoque sylvas,
 Dardaniusque Paris. Pallas, quas condidit arces, 61
 Ipsa colat : nobis placeant ante omnia sylvæ.
 Torva læna lupum sequitur : lupus ipse capellam :
 Florentem cytisum sequitur lasciva capella :
 Te Corydon, ô Alexi : trahit sua quemque voluptas. 65
 Aspice, aratra jugo referunt suspensa juvenci,
 Et sol crescentes decedens duplicat umbras.
 Me tamen urit amor : quis enim modus adsit amori ?
 Ah, Corydon, Corydon, quæ te dementia cepit !
 Semiputata tibi frondosâ vitis in ulmo est. 70
 Quin tu ahquid saltem potius, quorum indiget usus,
 Viminibus mollique paras detexere junco ?
 Invenies alium, si te hic fastidit Alexim.

71. Quin potius ta
 paras detexere saltem
 aliquid corum, quorum
 usus indiget viminibus.

NOTES.

60. *Demens*: O foolish boy, whom do you see? *Demens*, compounded of *de* and *mens*.

61. *Paris*. See nom. prop. under *Paris*. *Dardanius*, an adj. of *Dardanus*, one of the founders of Troy. *Pallas*, the same as *Minerva*. See Geor. I. 18.

62. *Colat*: in the sense of *incolat*.

65. *Sua voluptas trahit quemque*: his own pleasure draws every one—every one is drawn by his own pleasure.

66. *Referunt*. After the labor of the day, they drew home the plough inverted, so that the share would glide easily over the ground, and hang, as it were, lightly upon the yoke.

71. *Quin tu, &c.* Why do you not rather prepare to make (weave) at least some of those things which need requires, of osiers and pliant rushes? The verb *indigeo* governs the genitive. *Usus*: need, or necessity.

QUESTIONS.

What is the subject of this pastoral?
 Who is represented under the character of Corydon?
 Who under that of Alexi?
 Where is the scene laid?
 Who was Amphion? What is said of him?
 Who was Pan? What is said of him?
 What were his festivals called by the Greeks? What by the Romans?
 B whom were they introduced into Italy?

When were they celebrated?
 Who were the Nymphs? Into how many classes may they be divided?
 Was each of these classes subdivided into other classes?
 Can you mention some of these subdivisions?
 Who was Echo said to have been?
 From what language are the names of the Nymphs derived?

ECLOGA TERTIA.

MENALCAS, DAMCETAS, PALEMÓN.

THE subject of this pastoral is a trial of skill in music between the shepherds and Damcetas; who after rallying each other a while, resolve to try a song in presence of their neighbor Palæmon, whom they constitute judge of their performance. Having heard each of them attentively, he declared he was unable to decide on a controversy; but pronounced each one to be deserving of the pledge. This beautiful pastoral is in imitation of the fifth and eighth of the Idylls of *tua*. It is conjectured that under the character of Damcetas, we are to understand Virgil; and under that of Menalcas, some rival poet at Rome.

- | | |
|--|---|
| <p>1. Cujum pecus est istud? an est pecus Melibœi? non: vorum est pecus Ægonis.</p> | <p>MEN. DIC mihi, Damcœta, cujum pecus? an I
 DA. Non, verum Ægonis: nuper mihi tradidit
 ME. Infelix, ô, semper, oves, pecus! ipse Ne
 Dum fovet, ac, ne me sibi præferat illa, veretur,
 Hic alienus oves custos bis mulget in horâ:
 Et succus pecori, et lac subducitur agnis.
 DA. Parcîus ista viris tamen objienda memem</p> |
| <p>8. Novimus et qui corruerint te et in quo sacello, hircis tuentibus transversâ, sed</p> | <p>Novimus et qui te, transversâ tuentibus hircis,
 Et quo, sed faciles Nymphæ risère, sacello.
 ME. Tum, credo, cum me arbustum videre My
 Atque malâ vites incidere falce novellas.</p> |
| <p>10. Tum, credo, illa riserunt, cum videre me incidere arbustum</p> | <p>DA. Aut hic ad veteres fagos, cum Daphnidis
 Fregisti et calamos: quæ tu, perverse Menalca,
 Et cum vidisu puero donata, dolebas;
 Et, si non aliqua nocuisses, mortuus esses.
 ME. Quid domini facient, audent cum talia fu</p> |
| <p>16. Audent facere talia.</p> | <p>lia.</p> |

NOTES.

- | | |
|---|---|
| <p>1. <i>Cujum</i>: an adj. agreeing with <i>pecus</i>: in the sense of <i>cujus</i>.</p> <p>2. <i>Ægon</i>. The name of a shepherd, the rival of Menalcas in the love of <i>Nœara</i>. It is derived from a Greek word signifying a goat.</p> <p>3. <i>O oves, infelix pecus</i>. The sheep are called unhappy, because their master Ægon, while in love with <i>Nœara</i>, had given up all care of them; and because they had fallen into the hands of a hireling, who treated them so inhumanly.</p> <p>5. <i>Alienus</i>. An alien, or hireling shepherd—<i>custos</i>.</p> <p>6. <i>Succus</i>: may mean the same with <i>lac</i> mentioned just after. By milking the dams, the natural food (<i>lac</i>) of the young would be taken from them, and they suffered to starve. Or <i>succus</i> may mean nourishment in general. It being taken away or diminished to the dams, the milk would be di-</p> | <p>minished or taken away proper from their young. This was a hea brought against Damcetas. He sented it.</p> <p>8. <i>Transversâ</i>: crosswise—asq adv. from the adj. of the neu. p tion of the Greeks.</p> <p>9. <i>Sacello</i>: any place consecrated worship of God—a cave or gro the present case.</p> <p>10. <i>Arbustum</i>: properly, a pla with trees for vines to grow up meton. the trees themselves. See <i>Novellas</i>: new, or young.</p> <p>13. <i>Quæ tu, &c.</i> Which (how an when you saw given to the boy, you be and would have died, if you had no way, injured him.</p> <p>16. <i>Fures</i>: slaves. They were so called, because notorious for st</p> |
|---|---|

Non ego te vidi Damonis, pessime, caprum
 Excipere insidiis, multùm latrante lyciscà ?
 Et cùm clamarem ; " Quò nunc se proripit ille ?
 Tityre, coge pecus : " tu post carecta latebas. 20

DA. An mihi cantando victus non redderet ille,
 Quem mea carminibus meruisset fistula, caprum ?
 Si nescis, meus ille caper fuit ; et mihi Damon
 Ipse fatebatur, sed reddere posse negabat.

ME. Cantando tu illum ? aut unquam tibi fistula cerà 25 25. Tu viciisti illum
 Juncta fuit ? non tu in triviis, indocte, solebas cantando ?
 Stridenti miserum stipulà disperdere carmen ?

DA. Vis ergò inter nos, quid possit uterque, vicissim
 Experiamur ? ego hanc vitulam (ne fortè recuses,
 Bis venit ad mulctrain, binos alit ubere fœtus) 30
 Depono : tu dic, mecum quo pignore certos.

ME. De grege non ausim quicquam deponere tecum ;
 Est mihi namque domi pater, est injusta noverca :
 Bisque die numerant ambo pecus ; alter et hœdosa.

Verùm, id quod multò tute ipse fatebere majus, 35 35. Verum, quoniam
 Insanire libet quoniam tibi, pocula ponam libet tibi insanire, ponam
 Fagina, cœlatum divini opus Alcimedontis : id quod tute ipse fate-
 Lenta quibus torno facili superaddita vitis bere esse multò majus
 Diffusus hederà vestit pallente corymbos. pignus, nempe, duo fagi-
 In medio duo signa, Conon : et quis fuit alter, 40 na pocula, cœlatum opus

NOTES.

18. *Lycisca*. A mongrel dog—an animal half dog and half wolf.

20. *Post carecta* : behind the sedges. See Ecl. I. 68.

21. *An non victus cantando* : vanquished in singing, should he not return to me the goat which, &c.

23. *Triviis*. *Trivium*, a place in which three ways met. So *Bivium* and *Quadrivium*, places in which two and four ways met. *Disperdere miserum carmen* : to murder a sorry, or wretched tune, on a squeaking straw-pipe.

30. *Ubere* : the udder. By meton. for the milk contained in it. *Fœtus* : calves.

31. *Quo pignore* : with what pledge or bet. Tell me what pledge you will put against my heifer.

34. *Ambo numerant* : they both count the stock twice in a day ; and one counts the kids. *Pecus* is properly a stock or herd of neat-cattle, as here. *Alter*, properly is one of two—*unus*, one of many.

36. *Insanire* : to be beside yourself—to play the fool ; by contending with me, who am so much more skilful than you. *Pocula fagina* : beechen bowls—made of the beech-wood

37. *Alcimedontis*. The name of a very skilful and ingenious carver. Mr. Martin thinks he was some intimate friend of Virgil, who wished to transmit his name to posterity. History is silent respecting him.

38. *Lenta vitis quibus* : around which a limber vine, superadded by the easy carving instrument, covers over (mantles) the diffused (loosely hanging) clusters with pale ivy.—

These lines are somewhat intricate, and have divided the opinions of commentators. *Rumus* takes *quibus* in the abl. and interprets *facili torno* by *ope faciliis torni*. Dr. Trapp and some others take *facili torno* in the dat. and understand by it the wood after it is smoothed and polished in the turner's lathe, by meton. *Davidson*, on the other hand, takes *quibus* for the dat. and *facili torno* for the abl. but then he takes these last for the ingenious carver, or easy skilful workman, which he might do by meton. The sense I have given is the most natural and easy. The meaning of the poet is this : That each of these bowls was engraved or carved with vine and ivy boughs, so curiously interwoven, that the ivy-berries were shaded or mantled with the limber or pliant vine.

40. *Conon*. The name of a famous mathematician and astronomer of Samos, a contemporary and friend of Archimedes. *Signa* : figures. *Et quis fuit alter ?* This is a very pleasant turn. There is something agreeable in this picture of pastoral simplicity. He had mentioned the name of one, but had forgotten the name of the other. He turns to himself and asks : *quis fuit alter ?* but the name not recurring to him, he goes on to describe him by his works : *It was he,*

Descripsit radio totum qui gentibus orbem ?
Tempora quæ messor, quæ curvus arator haberet
Necdum illis labra admovi, sed condita servo.

DA. Et nobis idem Alcimedon duo pocula fecit
Et molli circum est ansas amplexus acantho :
Orpheaque in medio posuit, sylvasque sequentes.
Necdum illis labra admovi, sed condita servo.

SI ad vitulam spectes, nihil est quod pocula laudes
MÆ. Nunquam hodie effugies : veniam quocumque
Audiat hæc tantum vel qui venit : ecce, Palæmon :
Efficiam posthac ne quemquam voce lacesas.

DA. Quin age, si quid habes ; in me mora non est
Nec quemquam fugio : tantum, in vine Palæmon,

NOTES.

who, &c. It is supposed that *Aratus* or *Archimedes* is meant. The former wrote in Greek a treatise concerning the situation and motions of the heavenly bodies : which was translated into Latin. The latter was a famous mathematician and astronomer of Syracuse, in Sicily. By the help of his burning-glasses and engines, he nobly defended that city when besieged by the Romans under Marcellus. After a siege of three years, however, it was taken by stratagem. Archimedes was slain by a soldier, while in the act of demonstrating a proposition.

45. *Amplexus est ansas* : he encircled handles around with soft acanthus. The parts of the verb are here separated for the sake of the verse, by Tmesis. *Acantho* : a plant called *Bear's-foot*.

46. *Orphea* : acc. of Greek ending.—Orpheus was a most ancient and excellent poet, the son of Cægrus, king of Thrace. But according to fable, he was the son of Apollo and Caliope, one of the Muses. He received a lyre from Apollo, some say from Mercury, upon which he performed in such a masterly manner, that the rivers ceased to flow—the savage beasts forgot their ferocity—and the lofty oaks bowed their heads and listened to his song. He was beloved by all the nymphs. Eurydice alone could make an impression on his mind. He married her ; but their happiness was short. For Aristæus fell in love with her ; and fleeing from him, a serpent lying in the way wounded her in the foot, of which she died. Orpheus was so much afflicted at the loss, that he resolved to recover her, or perish in the attempt. For this purpose, he descended to Hell, and gained admittance to Pluto, who was so charmed with his music, that he consented to restore to him his wife, upon the condition that he would forbear to look behind him till he passed the bounds of his empire. The condition was accepted ; but as they were very near the region of light, the unhappy lover turned his eyes to

behold his long-lost Eurydice. He attempted to follow her, but was refused. The only consolation he could find was the sound of his lyre in groves and tains apart from society. The Thracian women, whom by his neglect and whom he had offended, set upon him, while he was celebrating the orgies of Bacchus, having torn his body in pieces, they threw his head into the river Hebrus, which continued to articulate Eurydice ! Eurydice it was carried down the stream into the Ægean sea. After his death, some received divine honors. His lyre was carried to the heavens, and made a constellation. *Sequentes* : obedient to his

47. *Condita* : laid up safe : a pair of bowls, agreeing with *pocula*.

49. *Nunquam effugies hodie* : you shall never avoid the trial this day. Menalcas had proposed to stake a heifer ; Menalcas said he could not do through fear of his father and step-mother ; but he proposed to pledge his bowls. Dametas insisted that he should stake the heifer, and so seemed to avoid the trial, because the conditions could not be accepted by Menalcas. At length, he consented to the trial, and laying aside his fear, he says : *Veniam quocumque* : I will come to any conditions you shall propose. Accordingly the bowls are laid aside, and a heifer is the prize.

50. *Tantum vel qui venit*, &c. Only so far (nothing more to say) even let him come yonder, hear these things. Menalcas was so sure of victory, that he was willing to submit to the decision of any third person ; and accordingly seeing some one at a distance, says : even let him come, if he is coming there, be the judge of our controversy, whoever he may be. Upon his approach, discovering who he was, he beholds, it is Palæmon our neighbor. in the sense of *cantu*.

51. *Efficiam* : I will cause.

53. *Fugio* : in the sense of *recuso*.

Sensibus hæc imis, res est non parva, reponas.

PAL. Dicite: quando quidem in molli conseedimus herba:
Et nunc omnis ager, nunc omnis parturit arbos; 56
Nunc frondent sylvæ, nunc formosissimus annus.
Incipe, Damæta: tu deinde sequere, Menalca.
Alternis dicetis: amant alterna Camenæ.

DA. Ab Jove principium, Musæ; Jovis omnia plena: 60. O musæ, princ-
Ille colit terras; illi mea carmina curæ. 61 pium omnium est ab

ME. Et me Phæbus amat: Phæbo sua semper apud Jove:
Munera sunt, lauri, et suavè rubens hyacinthus. [me 62. Sunt Phæbo sam-
per apud me sua mu-
nera, nempe, lauri

DA. Malo me Galatea petit, lasciva puella:
Et fugit ad salices, et se cupit antè videri. 65

ME. At mihi sese offert ultro, meus ignis, Amyntas
Notior ut jam sit canibus non Delia nostris.

DA. Parta meæ Veneri sunt munera: namque notavi
Ipse locum, æriæ quo congressere palumbes.

ME. Quod potui, puero sylvestri ex arbore lecta 70
Aurea mala decem misi: cras altera mittam.

DA. O quoties, et quæ nobis Galatea locuta est! 71. Quod solum potui
facere

Partem aliquam, venti, divûm referatis ad aures. 72. Et quæ dulcis ver-
ba

ME. Quid prodest, quod me ipse animo non spernis,
Si, dum tu sectaris apros, ego retia servo? [Amynta,

DA. Phyllida mitte mihi, meus est natalis, Iola. 76
Cum faciam vitulâ pro frugibus, ipse venito.
ME. Phyllida amo ante alias: nam me discedere flevit:

NOTES.

54. *Imis sensibus*: your deepest attention, or thoughts. *Res*: the controversy.

59. *Alternis*: in alternate verses. This is called *carmen amœbæum*. It consists not solely in the dialogue; but requires that what the first says shall be replied to by the other upon the same or similar subject. *Carmina*: verses, is understood. *Camenæ*: the Muses. It was formerly written *Carmenæ* and *Camenæ*. Theme, *carmen*.

60. *Musæ*. They were nine in number, the daughters of Jupiter and Mnemosyne. They were supposed to preside over the arts and sciences. They were born in *Pieria* in Macedonia, and were said to reside on mount Helicon and mount Parnassus, the former in Beotia, the latter in Phocis.— Their names are: *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polihymnia*, and *Urania*.

61. *Ille colit*: he regards the earth he regards my verses.

62. *Phæbus*. The same as *Apollo* and *Sol*; the son of Jupiter and Latona. The laurel and hyacinth were sacred to him. Hence they are called *sua munera*, his own gifts. See Ecl. IV. 10.

66. *Ignis*: properly a fire or flame. By meton. love—also the object of love; as in the present case.

67. *Ut jam Delia non*: so that Delia now is not better known, &c. *Diana* is some-

times called *Delia* from *Delos*, the place of her birth. She was the goddess of hunting, and protectress of Dogs. Ruvus and Dr. Trapp understand by *Delia*, not *Diana*, but a servant of Menalca by that name.

68. *Meæ veneri*: for my love—the dear object of my affections.

69. *Congressere*: in the sense of *indiffererunt*.

71. *Aurea*: yellow—ripe.

72. *Venti, referatis*: bear some part of them, O winds, &c. Either because her words were so sweet that they would delight even the ears of the gods: or that the gods might be witnesses to her promises.

74. *Quid prodest, &c.* Damæta had been just before expressing his joy at the conversation which he had with his mistress. Menalca now endeavors to go beyond him in sentiments of tenderness and affection; and intimates that he cannot have any enjoyment while Amyntas is absent; nay, unless he share with him his dangers.

75. *Retia*: plu. of *rete*: toils, or snares set to take any prey.

76. *Phyllida*: a Greek acc. of *Phyllis*. She was the slave of Iolas, and mistress both to Damæta and Menalca.

77. *Faciam vitulâ*: that is, *faciam sacra ex vitula*: I will make the sacrifice of a heifer for the fruits.

Et, "longum, formose, vale, vale," inquit, Iola.

DA. Triste lupus stabulis; maturis frugibus iml
Arboribus venti; nobis Amaryllidis iræ.

ME. Dulce satis humor; depulsis arbutus hæc
Lenta salix fæto pecori: mihi solus Amyntas.

86. *Pascite taurum dñi*, Pierides, vitulam lectori pascite vestro.
qui jam

ME. Pollio et ipse facit nova carmina; pascite
Jam cornu petat, et pedibus qui spargat arenam.

88. Veniat quoque quod
gaudet cum te pervenisse.

DA. Qui te, Pollio, amat; veniat quod te quoque
Mella fluant illi, ferat et rubus asper amomum.

ME. Qui Bavium non odit, amet tua carmina,
Atque idem jungat vulpes, et mulgeat hircos.

92. O pueri, qui legitis
fiores et fraga nascentia
ami, fugite

DA. Qui legitis flores, et humi nascentia fraga
Frigidus, ô pueri! fugite hinc, latet anguis in hæc

ME. Parcite, oves, nimum procedere: non bi
Creditor: ipse aries etiam nunc vellera siccant.

DA. Tityre, pascentes à flumine reice capellas
Ipse, ubi tempus erit, omnes in fonte lavabo.

ME. Cogite oves pueri: si lac præceperit æs
Ut nuper, frustrâ pressabimus ubera palmis.

DA. Eheu, quam pingui macer est mihi tauros
Idem amor exitium pecori est, pecorisque magist

102. Neque est amor
certè causa his meis ovi-
bus, cur sint tam macra.

ME. His certè neque amor causa est: vix omni
Nescio quis teneros oculus mihi fascinat agnos.

NOTES.

79. *Longum, formose, &c.* These are not the words of Phillis, addressed to Iolas, but of Menalcas; and first addressed to Menalcas by Phillis. They made a deep impression on his mind—they stole his affections. O beautiful youth, said she, farewell—farewell, a long time. *Stabulis*: sheepfolds. By meton. the sheep. *Triste* is to be supplied with each member of the sentence following, as also the verb *est*.

82. *Arbutus*: the strawberry tree, so called from the resemblance of its fruit to a strawberry. *Depulsis*: the words à lacte are understood.

82. *Satis*. The dat. plu. a substantive from the part. pass. of the verb *sere*, I sow. It signifies any thing sown or planted—standing corn. *Depulsis hædis*: to the weaned kids. *Dulcis* is to be supplied in each member of the sentence; as also the verb *est*.

85. *Pierides*. The Muses are so called from *Pieria*, the place of their birth. See 60. supra.

86. *Pollio*. A noble Roman, the friend and patron of Virgil. See next Ecl. *Novæ*: good—excellent.

88. *Veniat quod gaudet, &c.* May he also arrive at those honors to which it delighteth him that thou hast arrived. Pollio was invested with the consulate in the year of Rome 714, and in the following year he received a triumph. He was also a poet and historian; and considered among the most

learned men of his time. See Ec

89. *Amomum*. An aromatic fruit value. The Assyrian was conside

beat. *Rubus*: the blackberry tree
90. *Qui Bavium non odit*. Ba
Mævius were two contemptible p
very inimical to Virgil and Horace
two lines are wonderfully satiric
the same persons yoke oxen and
goats. But this would be a useless
as a ridiculous employment.

93. *Frigidus*: deadly, by meton.
descriptive of the nature of the sn

95. *Creditor*. It is not easy to
impersonal verbs always literally
frequently occur in sentences, whe
version would be very awkward
This is the case here. Menalcas is
ing his sheep not to proceed too
adds as a reason for so doing, t
not well to trust to the bank. To gi
to this caution, he mentions the ca
ram that had just recovered of a f
it into the river, and was then dr
fleece.

96. *Reice*. Imp. of the verb *re*
syncope for *reicio*: drive back.

98. *Præceperit*: if the heat should
the milk—should take it before us,
vain, &c.

103. *Quis oculus*: what evil eye l
es my tende lambs. *Mihi*: in the
meas.

DA. Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cæli spatium non ampliùs ulnas. 105

ME. Dic quibus in terris inscripti nomina regum
Nascantur flores et Phyllida solus habeto.

PA. Non nostrum inter vos tantas componere lites.
Et vitulâ tu dignus, et hic : et quisquis amores
Aut metuet dulces, aut experietur amarus. 110
Claudite jam rivos, pueri : sat prata biberunt.

109. Et tu es dignus
vitulâ, et hic.

110. Quisquis aut metuet
dulces amores, aut
experietur amarus
amores.

NOTES.

105. *Spatium cæli pateat.* Damocetas here proposes a very intricate riddle. Various have been the conjectures to solve it. It is most generally thought that the place intended is the bottom of a well, from whence the space of the heavens appears no broader than its mouth, which in the general may be taken for three ells.

107. *Flores nascantur inscripti.* Without solving the riddle of Damocetas, Menalcas proposes this one, and it is an equal match for his. The solution of it is all conjecture. It is generally supposed that the hyacinth is the flower alluded to. *Nomina inscripti* : inscribed as to the names of kings—or with the names of kings. See Ecl. I. 55.

108. *Non nostrum* : it is not in my power

to settle, &c. *Est is* to be supplied. Palæmon declares his inability to determine the controversy between them ; but pronounces them both worthy of the prize.

110. *Metuet dulces* : shall fear successful love—shall fear that it would not be lasting. *Experietur amarus* : shall experience disappointed love—love not returned or reciprocated.

111. *Claudite.* This is a beautiful line : shut up your streams, O swains, the meads have drunk enough. It is a metaphor taken from rivers refreshing the meadows through which they pass ; to music and poetry, delighting the ear, the fancy, and the judgment. It implies that it was time to cease their song ; they had given sufficient proof of their skill in music.

QUESTIONS.

What is the subject of this pastoral ?
Does Virgil here imitate Theocritus ?
Who is to be understood under the character of Damocetas ? Who under that of Menalcas ? Who under that of Palæmon ?
Who was Conon ? Who was Archimedes ?
What did he do against the Romans ?
What became of him afterwards ?
Who was Orpheus ? Whom did he marry ?

What did he do to recover his lost Eurydice ?
What became of him at last ?
In what consists the *carmen amæbeum* ?
Who were the Muses ? How many were they in number ? What were their names ?
Who was Diana ? Where was she born ?
Over what did she preside

Magnus ab integro sæclorum nascitur ordo.
 Jam redit et Virgo, redeunt Saturnia regna :
 Jam nova progenies cælo demittitur alto.
 Tu modò nascenti puero, quo ferrea primùm
 Desinet, ac toto surget gens aurea mundo,
 Casta, fave, Lucina : tuus jam regnat Apollo.

5

8. Tu modò, casta
 Lucina, fave nascenti
 puero, sub quo ferrea
 gens primùm desinet, ac
 aurea gens surget toto
 10 mundo.

NOTES.

merates ten : The Delphica, Erythraea, Cumæa, Samia, Cumæana, Hellepontica, Libyca, Persica, Phrygia, and the Trubantina. Of these, the one most noted was the Cumæan. She seems to have been the same that the Greeks called Erythraea. from the circumstance of her being born at Erythra in Ionia, of the Lesser Asia ; from whence she removed to Cumæ, in Italy. *Carminis* : in the sense of *vaticinii*.

5. *Magnus ordo*. Some suppose that the poet here hath reference to the great Platonic year ; of which Claudius says, Ch. 1 of the sphere : *Omnia, quæcumque in mundo sunt, eodem ordine esse reditura, quò nunc curruntur*. This would embrace the period of 25,920 of our years ; when the equinoxes will have made the circuit of the ecliptic, and the same stars, which describe the equator, tropics, and polar circles, by the diurnal motion of the earth, will describe them over again. Ruseus, however, is of a different opinion, and very justly understands by *magnus*, great and illustrious ; implying that the period of which the poet spake as then commencing, should be distinguished by great and illustrious characters. *Sæclorum*, by syncope for *seculorum*. *Sæculum* properly signifies the period of a hundred years. It is also used to denote an indefinite period, as in the present instance.

6. *Virgo*. The poet here means *Astræa*, the goddess of justice, the daughter of Jupiter and Themis. See nom. prop. under *Astræa*. *Saturnia regna* : the reign of Saturn. According to fable, Saturn was the son of *Cælus* and *Terra*, or *Vesta*. *Cælus* confined in Tartarus all his sons, except Saturn ; who with the assistance of his mother, banished his father, and set his brothers at liberty. He succeeded to the kingdom by the consent of his brother Titan, on the condition that he should raise no male offspring. He accordingly devoured his sons as soon as they were born. But when Jupiter was born, his wife Rhea, or Ops, unwilling to see all her sons perish, concealed him ; giving to her husband a stone in room of the child, which he devoured, without discovering the cheat. In the same way she preserved Neptune and Pluto.

Titan being informed that his brother had broken the terms of their contract, made war upon him, and made both him and his wife prisoners ; they were, however, soon

set at liberty by Jupiter. But Saturn did not long remain mindful of this favor. He conspired against him to dethrone him, and possess the empire himself. Upon this, Jupiter banished him from heaven. He came to Italy, which was afterwards called *Latium*, from the circumstance of its being the place of his concealment ; from the verb *lateo*. Janus, who was then king, received him with hospitality, and made him partner in his kingdom. Saturn employed his time in civilizing his subjects, teaching them agriculture, and the several arts and sciences. His reign was so mild, so beneficent and virtuous, that it came to be denominated the *Golden Age*, to intimate the happiness and tranquillity which then were enjoyed. The *Silver Age* succeeded, when men began to degenerate, and their peace to be disturbed by feuds and animosities. The *Brass Age* followed, when avarice and licentiousness took possession of the heart. To this succeeded the *Iron Age*, when the world became sunk into a general and total depravity. These four ages are much spoken of by the poets, but particularly the first. By this time men had become so wicked and degenerate, that they were all destroyed by a deluge, which took place in the reign of Deucalion, king of Thessaly. He and his wife Pyrrha were the only survivors.

8. *Fave nascenti puero* : favor, or be propitious to the infant boy. *Nascens* does not refer here so much to his birth, as to his infant years. As *Lucina* had safely brought the child into the world, it is the desire of the poet that she should continue her attention and regard to him during the dangers of infancy.

9. *Gens* : in the sense of *etas*.

10. *Casta Lucina*. *Lucina* was the goddess supposed to preside over child-bearing, and called *Lucina* from *lux*, because through her means children were brought to see the light. This office was attributed both to *Juno* and *Diana* ; the latter of whom is the one here meant, as appears from *Trus jam regnat Apollo* : now thy Apollo reigns.— This hath led some into a singularity. By Apollo they would understand Augustus, and by *Lucina* his sister Octavia. Virgil was fond of complimenting his prince, but there can be no necessity of such an interpretation here. Ruseus understands it *Apollo* himself, who may be said to reign.

11. *Aded hoc decus Teque aded decus hoc ævi, te consule, inibit, ævi inibit, te, te consule.* Pollio : et incipient magni procedere menses
O Pollio.
 Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetuâ solvent formidine terras.
 Ille Deûm vitam accipiet, Divisque videbit
 Permixtos heroas, et ipse videbitur illis :
 Pacatumque reget patriis virtutibus orbem.

NOTES.

because it is now manifest that his predictions are true. Apollo was the god, under whose influence the *Sibyls* were, when they prophesied, or gave out their oracles.

Apollo was the son of Jupiter and Latona, and brother of Diana. Juno, in order to vent her rage against Latona, sent the serpent *Python*, to vex and torment her. She was unable to find a place where she could be delivered of her children in peace, till Neptune, taking pity on her, raised the island Delos, where she was safely delivered of Apollo and Diana at a birth. As soon as he was born, Apollo slew the serpent *Python*, from which circumstance he is sometimes called *Pythius*. He was accounted the god of medicine, music, poetry, and eloquence, all of which, it is said, he invented. His son *Æsculapius* being killed by Jupiter for raising the dead, he in turn slew the Cyclops, who had made the thunderbolt that slew him. Jupiter being much enraged at this piece of conduct, banished him from heaven, and deprived him of his dignity. He came to Admetus, king of Thessaly, and hired himself as a shepherd, in which employment he served nine years. Hence he is sometimes called the god of shepherds. Apollo was amorous, and had many children. His worship was very general. At *Delphi*, *Delos*, *Claros*, *Tenedos*, *Patara*, &c. he had celebrated oracles. He had several names: *Pythius*, already mentioned; *Delius*, from the island *Delos*, where he was born; *Cynthius*, from *Cynthus*, the name of a mountain on the same island; *Pæan*. from a Greek word which signifies to strike, or wound, in allusion to his killing the *Python*; *Delphicus*, from *Delphi*, in *Phocis*, where he had his most famous temple and oracle; *Clarus*, &c. He was called *Phœbus*, or *Sol*, in heaven. There were several among the ancients, who went under the name of *Apollo*. Cicero mentions three, besides the son of Jupiter and Latona.

11. *Hoc decus ævi* : this glory of the age, i. e. this glorious age, shall commence in your consulship.

12. *Magni menses*. Servius and Pomponius think we are to understand the months of July and August, because they bore the names of *Julius* and *Augustus*. But we are undoubtedly to understand the *magni menses* here, in the same manner and sense

as *magnus ordo seclorum*, versus *Pollio*. A very distinguished Roman arrived to the highest honors that could bestow. He was appointed of *Hispania Ulterior* by Julius Cæsar some occasion or other, being in Gaul, he became acquainted with for whom he conceived a very high and recommended him to Mæcenas was then at Rome. A way was opened to our poet for the recovery of In the year of Rome, 714, Pollio pointed consul, and in the following he triumphed over the *Parthens* of Illyricum, who adhered to the Brutus and Cassius. He wrote of the civil wars, and was both an orator. He died in the eightieth year of age, and in the year of Rome, 75

13. *Siqua vestigia, &c.* The alludes, most probably, to the Laomedon, king of Troy; to Trojans attributed their misfortunes calamities. See Geor. l. 502; civil wars which were carried on Cæsar and Pompey. Or lastly, to of Julius Cæsar, who was slain in the senate house; which was of a second civil war, between Brutus and Cassius on the one part, and Octavianus on the other. It term the ruin of the Republic, and in bishment of the Empire.

14. *Irrita* : being effaced, or done will free the earth, &c. *Irrita*, of tivism, and *ratus*; agreeing with :

15. *Ille accipiet vitam* : he shall the life of the gods, &c. Here is sion to the Golden Age, when, say, the gods had familiar intercourse men, and dwelt on the earth. The period was again about to return.

17. *Reget, &c.* He shall rule the ful world by his father's virtues. that the child should arrive at the honors of the state, that is, should rule. Or, he shall rule the world, in peace by his father's virtues. Pompeius Mæcenas effected a reconciliation Octavianus and Anthony, which gave of a lasting peace. *Orbem* here is Roman Empire; which, in the height of greatness, comprehended the greater of the world that was then known

At tibi prima, puer, nullo munuscula cultu,
 Errantes hederas passim cum baccare tellus,
 Mixtaque ridenti colocasia fundet acantho.
 Ipsæ lacte domum referent distenta capellæ
 Ubers : nec magnos metuunt armenta leones.
 Ipsa tibi blandos fundent cunabula flores :
 Occidet et serpens, et fallax herba veneni
 Occidet : Assyrium vulgò nascetur amomum.
 At simul heroum laudes, et facta parentis
 Jam legere, et quæ sit poteris cognoscere virtus :
 Molli paulatim flavescet campus aristâ,
 Incultisque rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella :
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetim ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, et altera quæ vehat Argo
 Delectos heroas : erunt etiam altera bella,
 Atque iterum ad Trojam magnus mittetur Achilles.
 Hinc, ubi jam firmata virum te fecerit ætas,
 Cedet et ipsæ mari vector : nec nautica pinus

18. At tellus fundet
 prima munuscula tibi,
 O puer, nullo cultu,
 20 *nemp*, errantes hederas
 passim cum baccare,
 colocasia que mixta ri-
 denti acantho.

25
 26. At simul jam poteris
 legere laudes heroum,
 et facta parentis
 et

30
 32. Quæ jubeant *le-*
mines tentare Thetim
 ratibus; quæ jubeant il-
 los cingere oppida muris;
 35 *et* quæ jubeant illos in-
 findere sulcos telluri

NOTES.

19. *Baccare*. *Baccar*, a sweet herb called by some *ladies-glove*; by others, *clown-spike-nard*. *Colocasia*: Egyptian beans. *Acantho*: the herb called *bear's-foot*. It has a long and broad leaf.

23. *Cunabula ipsa*: the cradle itself—the very cradle. *Blandos*: in the sense of *juvundos*.

24. *Serpens occidet*: the serpent shall die. This is a very remarkable passage. The Messiah was promised to *bruise the head of the serpent*, Gen. Ch. iii. 15th verse. *Fallax herba veneni*: the deceiving herb of poison shall die—every herb whose poisonous quality is not known. For if it were known, no person would meddle with it, and consequently none would be deceived. *Amomum*. See Ecl. iii. 89.

28. *Molli*: ripe. For the fields do not grow yellow till the approach of harvest. *Arista*: corn—an ear of corn.

29. *Sentibus*: thorn-bushes.

31. *Tamen pauca*, &c. We may here observe the several gradations of the Golden Age. With the birth of the child it commenced: *Cunabula fundent flores*. During the years of his youth, the earth is to bring forth abundantly. There is to be no want of any thing: *Campus flavescet*, &c. All vestiges of former crimes, however, were not done away. Some traces of the Iron Age were to be visible in the conduct and actions of men: *Quæ jubeant*, &c. But when he has arrived to years of full maturity, then the earth is to produce all things spontaneously: *Omnis tellus feret*

omnia; and the Golden Age is to appear in all its felicity and glory. *Fraudis*: in the sense of *scleris*.

32. *Thetim*. Thetis, a goddess of the sea, the daughter of *Nereus* and *Doris*. Jupiter fell in love with her, and determined to marry her; but being informed by Prometheus of a decree of the fates, that she should bear a son who should be greater than his father, he desisted from his purpose. Whereupon Peleus, king of Thessaly took her to wife, and of her begat Achilles. *Thetis*, by meton. is put for the sea in this place.

34. *Tiphys*. The name of the pilot of the ship *Argo*. It was so called, either from *Argus*, the architect; or from *Argivi*, Greeks, whom it carried. It was built at *Pegase*, a promontory and town of Thessaly. Hence sometimes called *navis Pegasæ*.

35. *Delectos heroas*: chosen heroes.—These were noble Greeks, chiefly of Thessaly. They were about fifty in number, and went to *Colchis* in the ship *Argo*, to bring away the golden fleece, which was guarded by a dragon, and bulls breathing fire. Jason commanded the expedition. *Custor*, *Pollux*, *Hercules*, *Theseus*, *Orpheus*, *Zelus*, and *Calais* accompanied him. The crew collectively was called *Argonautæ*. See nom. prop. under Jason.

36. *Achilles—Trojam—Argo—Tiphys*. These are here put for any hero, any city any ship, any pilot.

36. *Nec nautica pinus*, &c. Nor shall the naval pine exchange commodities—carry on traffic. *Pinus* is here put for a ship made of that tree, by meton. *Vector*: the mariner. *Cedet*: shall leave, or abandon.

Mutabit merces: omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falceam :
 Robustus quoque jam tauris juga solvet arator.
 Nec varios discet mentiri lana colores :

43. Sed aries ipse in pratis mutabit vellera
 Murice, jam croceo mutabit vellera luto :
 Sponte suâ sandyx pascentes vestiet agnos.

46. Parcæ concordēs Talia sæcla suis dixerunt, currite, fuis
 stabili numine fatorum Concordes stabili fatorum numine Parcæ.
 dixerunt suis fuis, O Aggredere, ô, magnos, aderit jam tempus, honc
 talia sæcla, currite. O Clara Deûm soboles, magnum Jovis incrementu
 clara soboles Deûm, Aspice convexo nutantem pondere mundum,
 magnum incrementum Terrasque, tractusque maris, cœlumque profun
 Jovis, aggredere mag- Aspice venturo lætentur ut omnia sæclo.
 nos honores

53. O ultima pars O mihi tam longæ maneat pars ultima vitæ,
 tam longæ vitæ maneat Spiritûs et, quantum sat erit tua dicere facta !
 mihi, et tantum spiritûs, Non me carminibus vincet, nec Thracius Orphe
 quantum Nec Linus : huic mater quamvis, atque huic pa
 Orphei Calliopea, Lino formosus Apollo.
 Pan etiam Arcadiâ mecum si iudice certet,
 Pan etiam Arcadiâ dicat se iudice victum.
 Incipe, parve puer, risu cognoscere matrem :

NOTES.

42. *Lana discet, &c.* Nor shall the wool learn to counterfeit various colors.

44. *Murice.* Murex, a sea-fish of the shell kind. It is said to have been of great use among the ancients for dyeing purple. Hence, by meton. put for the purple color itself. *Croceo*: an adj. from *crocum*, or *crocus*, saffron. *Luto*: the *Lutum* was an herb used in dyeing yellow. Hence the color itself, by meton. Modern botanists describe it under the name of *luteola*, wild-wood, and dyer's weed. It is used in coloring both wool and silk. *Mutabit*: shall tinge, or dye.

45. *Sandyx*: the scarlet color—vermilion.

46. *Fuis*: to their spindles.

47. *Parcæ.* They were the daughters of Erebus and Nox, and said to be three in number: *Clotho*, *Lachesis*, and *Atropos*. They were supposed to preside over the birth, life, and death of mankind. The first was represented as presiding over the moment of birth, and holding a distaff in her hand; the second, as spinning out the events and actions of human life; the last as cutting the thread of it with a pair of scissors. They were considered powerful goddesses, and were worshipped with great solemnity. *Stabili numine*: in the fixed purpose or decree. *Clara.* Some copies have *cara*.—*Magnum incrementum*: great son of Jove.

48. *Aggredere.* *Rumus* says *accede*.

50. *Aspice mundum*: see the world with its globous mass or load, nodding (reeling to and fro) both the land, &c. Dr. Trapp takes *convexo pondere* in the sense of *converi*

ponderis, and connects it with *see* not with *nutantem*, as is common. For he observes, that it is impossible earth to reel to and fro or nod, w weight or load. He chooses, the understand it of the load of its misery: *mole malorum, vitiorum* rejoicing at the happy change at introduced, which is expressed in line: *omnia lætentur sæclo futuro.* plain the words, *aspice mundum*, with compassion upon a world, *mole malorum vitiorumque*: labc oppressed with a load of guilt an *Ut*: in the sense of *quomodo*.

55. *Non vincet.* *Non* appears t in the sense of *nullus*. No one al me in singing, neither Thracian, &

56. *Linus.* He was the son c and Terpsichore, one of the mu was an excellent musician, and th tor of Orpheus and Hercules. He have been killed by the latter, by of his lyre, because he laughed at ing. *Quamvis mater Calliopea a* Although the mother Calliopea shot this Orpheus; and fair Apollo, th should assist this Linus. *Orphei*: dat. of *Orpheus*.

59. *Arcadiâ iudice*: Arcadia beim Arcadia was an inland country of t ponnæus, famous for its excellent p The whole of it was sacred to Pa Ecl. ii. 31.

60. *Risu cognoscere, &c.* *Begit* boy, to know thy mother by her

*Matri longa decem tulerunt fastidia menses.
Incipe, parve puer, cui non risere parentes,
Nec Deus hunc mensa, Dea nec dignata cubili est.*

63. *Nec Deus dignatus est hunc mensa*

NOTES.

This is the sense which Ruvius and some others give to *risu*. But Dr. Trapp takes it otherwise, applying it to the boy. Begin to know and acknowledge thy mother by smiling on her; as a kind of recompense for the pains she endured for thy sake.

61. *Fastidia*: qualms, as of a woman with child. *Longa*: tedious—without intermission. *Decem menses*: ten months brought to your mother, &c.

62. *Cui parentes non risere*, &c. It is plain the poet here intends a threat of some

kind to the child. But upon the nature or extent of the threat, commentators are not agreed. It is generally thought that reference is here made to verse 15, where the babe was promised divine honors: *ille accipiet vitam Deorum*; and lest he should fail of it, the poet urges him to smile upon his parents, that in turn they might smile upon him. For, on whom his parents have not smiled, him hath a god neither honoured with his table, nor a goddess with her bed. Thus Dr. Trapp.

QUESTIONS.

What is the subject of this pastoral?

In what light has it been considered by some?

Are there any passages in it which have a resemblance to the prophecies of our Saviour, as contained in the scriptures?

Was the poet divinely inspired?

About this time was there a general expectation of the Messiah's appearance?

How was this occasioned?

At what age did the son of Pollio die?

How many years before the birth of Christ?

Do some suppose the poet celebrates the birth of Marcellus?

Who was this Marcellus? To what age did he live?

Who were the Sibyls? How many does Varro mention? Of these, which was the most distinguished?

Where did she reside?

What does Justin Martyr say of her residence?

Who was Saturn? What is said of him:

Whence did *Latium* derive its name?

How did Saturn employ his time after his banishment to Italy?

How many ages do the poets mention before the deluge in the reign of Deucalion?

Describe those ages?

Who was Apollo? What is said of him?

For what was he banished from heaven?

What did he then do?

Where were his most celebrated oracles?

What were his names?

Who was Pollio? To what honors did he arrive?

Was it through his means that Virgil recovered his land? In what way?

To what age did he live?

Who were the *Parcae*? How many in number? What was their supposed office?

ECLOGA QUINTA.

MENALCAS, MOPSUS.

THE subject of this excellent pastoral is the death of some eminent person of the character of Daphnis. But concerning the person intended, there have been conjectures. * It is most probable the poet had in view Julius Cæsar, who was the senate house by Brutus, and afterwards enrolled among the Roman deities Menalcas, we are to understand Virgil; and by Mopsus, some poet of reputation probably had been Virgil's pupil.

Romus thinks it was written when some games or sacrifices were performed in Cœsar. The scene is beautiful, and adapted to the subject. The shepherds stand on the verdant grass in the awful gloom of a grotto, overhung with wild vines. The piece is properly divided into two parts—the Lamentation at his death, and his Deific Apotheosis.

1. *O Mopse, quoniam nos convenimus und, ambo boni; tu bonus inflare leves calamos, ego bonus dicere verus; cur non concedimus hic inter ulmos mixtas coryllis?* **M.** CUR non, Mopse, boni quoniam convenimus Tu calamos inflare leves, ego dicere verus, Hic coryllis mixtas inter consedimus ulmos?
2. *Sub imis umbras incertis motantibus,* **Mo.** Tu major: tibi me est æquum parere, Me Sivo sub incertas Zephyris motantibus umbras, Sivo antro potiùs succedimus: aspice, ut antrum Sylvestris raris sparsit labrusca racemis.
3. *Aspice ut sylvestris labrusca sparsit* **M.** Montibus in nostris solus tibi certet Amyr
4. *Idem Amyntus certet* **Mo.** Quid si idem certet Phœbum superare can
5. *Idem Amyntus certet* **M.** Incipo, Mopse, prior, si quos aut Phyllidii Aut Alconis habes laudes, aut jurgia Codri.

NOTES.

1. *Boni*: skilful—expert. An adj. agreeing with *nos*, understood.

4. *Majior*. Thou art the older: or it may mean, my superior, in singing.

5. *Umbras*: shades. By meton. put for the trees causing them. *Incertas*: waving—moving to and fro.

7. *Sylvestris labrusca*. Simply, the wild vine. *Raris racemis*: with thin bunches of grapes—its bunches scattered here and there.

10. *Si habes aut quis ignes*: if you have either any loves of Phyllis, or &c. She was the daughter of Lycurgus, king of Thrace, and fell in love with Demophoon, the son of Theseus, king of Athens, on his return from the Trojan war. He went home to settle some business, and tarrying longer than the time appointed for their nuptials, Phyllis, imagining herself neglected, hung herself, and was changed into a leafless almond-tree. Demophoon afterwards returned and on his embracing the

tree, it put forth leaves. *Ignis*: by love; also the object loved.

11. *Alconis*. Gen. of *Alcon*, a ce archer of Crete. He aimed an arrow truly at a serpent, entwined about body of his son, that he killed him, injuring the child. *Jurgia Codri*: of or contentions of *Codrus*. He was of Menander, and the last king of . In a war with the Lacedæmonians, given out by an oracle that victory be on that side, whose king was slain the mean time the enemy had given charge not to hurt the Athenian Being informed of this, as well as the oracle had given out, Codrus put habit of a peasant, went among the raised a quarrel, and suffered himself slain. As soon as this was known, the cedemonians were panic struck, and Athenians obtained a complete victory This noble sacrifice of himself for the of his country, so endeared his name to them, that they considered no person to succeed him.

Incipere : pascentes servabit Tityrus hœdos.

Mo. Immò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar : tu deinde jubeto cœrtet Amyntas.

Mæ. Lenta salix quantum pallenti cedit olivæ,
Puniceis humilis quantum saliuuca rosetis :
Judicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu desine plura, puer : successimus antro.

Extinctum Nymphæ crudeli funere Daphnim
Flebant : vos coryli testes et flumina Nymphis :
Cum, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina : nulla neque amnem

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri sylvæque loquuntur.

Daphnis et Armenias curru subjungere tigres

Instituit : Daphnis thiasos inducere Baccho,
Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvæ,

13. Immò experiar hæc
carmina, quæ nuper des-
cripsi

15. Jubeto ut Amyn-
tas cœrtet mecum

19. Desine loqui plura
20 verba

21. Vos, O coryli et
flumina fuistis testes
nymphis;

25. O Daphni, non
ulli pastores egere pas-
tos boves

28. Ferique montes,
sylvæque loquuntur,
etiam Pœnos leones

30. Daphnis instituit
inducere

NOTES.

15. *Modulans alterna notavi*: tuning, or singing them alternate, I wrote them down. *Experiar*: I will try—atempt. *Carmina*: versos.

17. *Saliuuca*: the herb lavender. *Puniceis rosetis*: to red rose-beds: or by meton. the red rose. *Punicus*, sometimes written *Phœnicus*, an adj. from *Phœnicia*, a country lying along the eastern shore of the Mediterranean, including Tyre and Sidon, famous for its purple or red color. The same word is used for an inhabitant of Carthage, because that city was founded by a colony from Tyre or Phœnicia.

20. *Daphnim extinctum*: Daphnis slain, or cut off by a cruel death. This circumstance applies very well to the case of Julius Cæsar, who was slain unexpectedly, receiving no less than twenty-three wounds with the dagger.

22. *Cum mater complexa*: when the mother embracing, &c. Cerdanus understands by *mater* the wife of Cæsar, who a little before his death dreamed her husband was stabbed in his breast. Ruæus understands Rome, and Dr. Martyn Venus. *Vocat*, &c. She calls the gods and stars cruel—she blames the gods and cruel stars. *Vocat*, Dr. Trapp takes for *vocabat*, where the sense evidently determines it.

25. *Amnem*: in the sense of *aquam*.

26. *Nulla quadrupes*. Ruæus thinks the poet hath in his view a passage in Suetonius. Speaking of the prodigies which preceded the death of Cæsar, he says: *Præmissis diebus equorum greges, quos in tra-*

jiciendo Rubicone flumine consecrarat, ac vagos et sine custode dimiserat, comperit pertinacissimè pabulo abstinere, ubertimque flere. In this case, by *quadrupes*, we are to understand *equus*, a horse. *Libavit*: drank—tasted.

27. *Pœnos leones*: African lions. *Pœnos*: in the sense of *Punicos*, vel *Africanos*. Carthage was the principal city of Africa.—Hence by synec. it may be put for Africa in general. Being founded by a colony from Phœnicia, its inhabitants were called *Pœni*, as well as *Carthaginenses*. These lions are mentioned, either because they were the most savage, or because Africa abounded in lions, and other savage beasts.

28. *Interitum*: in the sense of *mortem*. *Feri*: wild—uncultivated.

29. *Armenias*: an adj. from *Armenia*, an extensive country of Asia, abounding in tigers. *Curru*, for *currui*, the dat. case. Nouns of the fourth declension sometimes formed the gen. in *uis*, and when the gen. was contracted into *ûs*, the dat. was sometimes contracted into *u*. Many instances of this contraction we find in Virgil and other writers.

30. *Thiasos*. Thiasus, a kind of dance. The word is of Greek origin.

31. *Intexere lentas hastas*, &c. To wreath, or entwine limber spears, &c. Ruæus interprets *intexere*, by *indure*.

32. *Ut vitis est decori arboribus*: as the vine is for an ornament to the trees, as the grapes, &c. The words *sunt decori* are to be supplied.

- Ut gregibus tauri, segetes ut pinguibus arvis ;
 Tu decus omne tuis : postquam te fata tulerunt,
 Ipsa Pales agros, atque ipse reliquit Apollo.
34. *Sic tu eras omne decus tuis* Tu decus omne tuis : postquam te fata tulerunt, Ipsa Pales agros, atque ipse reliquit Apollo.
36. *In sulcis, quibus mandavimus grandia hordea, sæpe* Grandia sæpe quibus mandavimus hordea sulcis, Infelix lolium, et steriles nascuntur avenæ.
 Pro molli violâ, pro purpureo narcisso,
 Carduus et spinis surgit paliurus acutis.
 Spargite humum foliis ; inducite fontibus umbras
 Pastores : mandat fieri sibi talia Daphnis.
 Et tumulum facite, et tumulo superaddite carmen
43. *Ego Daphnis jacio hic in sylvis, notus hinc* Daphnis ego in sylvis, hinc usque ad sidera notus Formosi pecoris custos, formosior ipse.
 MÆ. Tale tuum carmen nobis, divine poëta,
 Quale sopor fessis in gramine ; quale per æstum
 Dulcis aquæ saliente situm restinguere rivo.
 Nec calamis solùm æquiparas, sed voce magistræ
 Fortunate puer, tu nunc eris alter ab illo :
50. *Tamen nos dicemus hæc nostra carmina* Nos tamen hæc quocunque modo tibi nostra vici Dicemus ; Daphninq̄ tuum tollemus ad astra ; Daphnin ad astra feremus : amavit nos quoque I Mo. An quicquam nobis tali sit munere majus Et puer ipse fuit cantari dignus, et ista Jampridem Stimicon laudavit carmina nobis.
 MÆ. Candidus insuetum miratur limen Olym̄i
 Sub pedibusque videt nubes et sidera Daphnis
58. *Ergo alacris voluptas tenet sylvas* Ergo alacris sylvas et cætera rura voluptas, Panaque, pastoresque tenet, Dryadasque puellas

NOTES.

34. *Tu omne decus tuis* : so thou wast all the ornament to thy friends. *Tuis* : to thy fellow swains. Virgil represents Daphnis, whoever he be, as a swain and shepherd.

35. *Pales*. See Goor. iii. 1. *Apollo*. He is considered here under the character of the god of shepherds. See Ecl. iv. 10.

36. *Hordea* : barley, here put for any kind of grain ; the *species* for the *genus*.

37. *Infelix lolium* : the hurtful cockle.

38. *Narcisso* : the flower *Narcissus*, of which there are two kinds, the white and the purple. See Ecl. ii. 46.

39. *Carduus* : the thistle. *Paliurus* : a species of thorn. It abounds in Italy.

42. *Carmen* : an epitaph, or inscription.

45. *Tale tuum carmen*. The elegance and sweetness of this and the two following lines are not to be equalled, unless by the answer, which Mopsus returns in verse 82, et sequens. *Est* is to be supplied.

47. *Restinguere*, &c. To allay thirst in a purling rivulet of sweet water in the summer heat. This is a most beautiful comparison. Nothing could give a livelier idea of the charms of his music, and the melody of his song.

48. *Magistrum* : the master. It appears from this, that Mopsus had been a pupil of Menæcas, and much esteemed by him.

49. *Alter ab illo* : the next from next in fame after him.

50. *Quocunque modo* : in some ; other—as well as I can.

52. *Daphnis*, &c. As we are stand Virgil under the character of cas, it is urged that Daphnis cannot be Julius Cæsar, because Virgil was little in his time. But Ruseus explains Mantuans in general, who, with inhabitants of Cis-alpine Gaul, v rished and protected by Cæsar.

53. *An quicquam sit* : can there thing more acceptable (*majus*) to such an employment ?

54. *Puer ipse*. Servius infers that Daphnis cannot be Julius Cæsar he was 56 years old when he was Ruseus understands it of his being enrolled among the gods. But unnecessary refinement, and the of Servius will be of no weight, considered that Virgil speaks of under the character of a shepherd, See 43 and 44, supra ; and *puer* is generally used to denote either.

56. *Candidus* : white—clothed ! This is an emblem of divinity ; wh the color assigned to the celestial black is to the infernal gods. *Inst*

Nec lupus insidias pecori, nec retia cervis
 Ulla dolum meditantur : amat bonus otia Daphnis.
 Ipai lætitiâ voces ad sidera jactant
 Intonsi montes : ipsæ jam carmina rupes ;
 Ipsa sonant arbusta : Deus, Deus ille, Menalca.
 Sis bonus, ô felixque tuis ! en quatuor aras :
 Ecce duas tibi, Daphni, duoque altaria Phœbo.
 Pocula bina novo spumantia lacte quotannis,
 Craterasque duos statuam tibi pinguis olivi.
 Et multo imprimis hilarans convivium Baccho,
 Ante focum, si frigus erit ; si messis, in umbrâ,

- 60 60. *Lupus meditantur*
 63. Jam rupes ipsæ
 sonant carmina ; jam
 arbusta ipsa sonant hæc ;
 O Menalca, ille est Deus,
 illa est Deus.
 65 65. En aspice quatuor
 aras : ecce aspice duas
 aras tibi
 67. Statuam bina po-
 cula spumantia novo
 lacte, duoque
 70

NOTES.

part. of *insuesco*, unaccustomed, referring to his being but lately deified. *Lymen Olympi* : the threshold of heaven. There were several mountains by the name of Olympus. The most distinguished, however, was one in Thessaly, near the confines of Macedonia ; the top of which arose above the clouds. Hence the poets feigned it to be heaven, the seat of the gods.

60. *Insidias* : plots. This word hath no singular. *Retia* : neu. plu. tools—snare. *Meditantur* : devise, or prepare.

61. *Amat otia, &c.* This expression seems to allude to the clemency of Cæsar toward his enemies, for which he is much celebrated by Cicero and others.

62. *Jactant* : in the sense of *emittunt*.

63. *Intonsi* : uncultivated—wild.

64. *Deus illa*. Divine honors were decreed to Julius Cæsar by the Triumviri, in the year of Rome 712, Lepidus and Plancus being consuls. From this time, Octavius began to be called the son of a god.

65. *Aras*. *Ara* was an altar dedicated both to the gods above, and to those below. *Allare* was a high altar, and dedicated to the gods above exclusively. *Felix* : propitious—kind.

68. *Crateras* : acc. plu. of *crater*, a large cup, or bowl. This word is purely Greek. *Statuam* : in the sense of *offeram*.

69. *Hilarans convivium, &c.* Cheering or making merry the feasts with much wine. Bacchus, the god of wine, was the son of Jupiter and Semele. He was educated, according to some, in the island of *Naxos*, one of the Cyclades, under the care of the nymphs *Philia*, *Coronis*, and *Clyda* ; and while asleep was carried off by some mariners, all of whom he changed into dolphins, except the pilot, who showed him some tenderness and regard. Bacchus is celebrated as a warrior. He marched into India at the head of a large army composed of men and women, all inspired with a divine fury, and armed with the *thyrsus*, *cymbal*, &c. His conquests were easy—the people submitting wherever he came, without resistance. Pentheus, king of Thebes, refused to

acknowledge his divinity, and forbade his subjects to pay adoration to him ; and even ordered Bacchus himself to be seized and cast into prison. But the doors opened of their own accord, as if refusing to contain him a prisoner. Whereupon the king became enraged, and ordered the whole band of Bacchanals to be destroyed. But this was not carried into effect. Pentheus became desirous to see the celebration of the Orgies, or feasts of Bacchus. For this purpose, he concealed himself on mount *Citheron*, whence he could see all their ceremonies. But being discovered, the Bacchanals fell upon him. His mother was the first who attacked him, and was followed by her two sisters, *Ino* and *Autone*, who immediately tore him in pieces. See Ovid *Met. Lib. 3*.

Midas, king of Phrygia, had entertained *Silenus*, the preceptor of Bacchus ; who desired him to ask any thing he might please, and it should be granted him.—Whereupon he asked that whatever he might touch should be converted into gold. This was granted. But he was soon convinced of his imprudent choice ; for his food became gold in his mouth, and he was on the point of perishing with hunger, when he besought Bacchus to take back his gift ; he readily did so, and directed him to wash in the river *Pactolus*, whose sands were converted into gold.

The festivals of Bacchus, called *Orgia*, *Bacchanalia*, or *Dyonisia*, were introduced into Greece by *Danaus* and his daughters, from Egypt. The panther was sacred to him, because in his expedition to India, he was covered with the skin of that animal. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine, were all sacred to him. Bacchus had several names : *Liber*, *Romius*, *Lyæus*, *Evan*, *Thryonæus*, *Jacchus*, &c. He is represented as drawn in a chariot by a tiger and a lion, accompanied by *Pan*, *Silenus*, and the other satyrs. *Bacchus*, by metaphor, is frequently put for wine, as in the present case.

71. *Arvisia vina qua sunt.* Vina novum fundam calathis Arvisia nectar.
 Cantabunt mihi Damœtas, et Lyctius Egon :
 79. Ut Agricola Saltantes Satyros imitabitur Alphesibœus.
 dent vota quotannis Hæc tibi semper erunt ; et cum solennia vota
 Baccho Cererique, sic Reddemus Nymphis, et cum lustrabimus agros.
facient ea tibi Dum juga montis aper, fluvios dum piscis amabi
 81. Quæ, quæ dona reddam Dumque thymo pascentur apes, dum rore cicada
 82. Nam neque sibi Semper honos, nomenque tuum, laudesque mane
 lus venientis Austri ju- Ut Baccho Cererique, tibi sic vota quotannis
vat me tantum; nec litora Agricola facient : damnabis tu quoque votis.
 percussa fluctu tam ju- Mo. Quæ tibi, quæ tali reddam pro carmine d
 vant me; nec flumina Nam neque me tantum venientis sibilus Austri,
 quæ decurrunt inter, Nec percussa juvant fluctu tam litora, nec quæ
 saxosas valles, tam ju- Saxosas inter decurrunt flumina valles.
 vant me.

NOTES.

71. *Arvisia vina* : Chian wine. *Arvisia* : an adj. from *Arvisus*, a promontory of the island Chios, in the Archipelago, famous for its good wine. *Novum nectar* : nectar was properly any kind of pleasant wine, or other liquor. Hence the poets feigned it to be the drink of the gods. *Novum* : good—excellent. The wine here offered was to be as good as nectar—good or excellent nectar. See Ecl. iii. 68.

72. *Lyctius* : an adj. from *Lyctus*, a city of Crete.

73. *Saltantes Satyros* : leaping or wonton satyrs. The *Satyri* were demi-gods of the country, the origin of whom is not well known. They were of a hideous form, and generally distinguished themselves by their riotous and wanton demeanor in the orgies of Bacchus, which they generally attended. The Romans called them indiscriminately *Fauni*, *Panes*, and *Sybani*. *Alphesibœus*. See Ecl. 8.

75. *Lustrabimus*. *Lustro* may here be taken in the sense of *circumeo*, to go around or encompass ; or of *purgo*, to cleanse or purify by sacrifice ; or it may comprehend both. For it is agreed by all, that the poet hath a reference to what is called the *sacrificium ambervale*, spoken of Geor. i. 345, which see. *Circumimus campos cum hostia*, says Ruæus. *Reddemus* : in the sense of *solvemus*.

79. *Cereri*. *Ceres* was the goddess of husbandry, the daughter of Saturn and Ops, and mother of Proserpine by Jupiter, whom Pluto carried off while she was gathering flowers in the plains of *Enna*, in Sicily. The loss was grievous to *Ceres*, who sought her both day and night ; when at length she found her veil near the fountain of *Cyane*. She could obtain no information of her daughter, till the nymph *Arethusa* told her that she was carried off by Pluto. Upon this, she immediately ascended to heaven, and demanded of Jupiter the resto-

ration of her darling child. He set to reconcile her to Pluto as a son but to no purpose. At length he thought she should be restored, provided had eaten nothing in the dominion of the infernal regions, and found eaten the seeds of a pomegranate. Her return, was impossible : but Jupiter consented she might pass six months of the year her mother on earth, and the rest with Pluto.

During all this time, the cultivated earth had been neglected. To recover the loss which mankind sustained by her absence, *Ceres* went to *Attica* and fixed her abode at *Triptolemus*, the son of *Celeus*, in pertained to agriculture.

Ceres is supposed to be the same Egyptian *Isis*, and her worship to have been brought into Greece by *Erechtheus* 1426 years before Christ. She is supposed to be the same as *Tellus*, *Cybele*, *Bertha*, &c. The Romans paid her great veneration, and her festivals were generally celebrated for eight days in the month of April by *moeton*, is often put for bread grain.

80. *Damnabis tu*, &c. Thou shalt bind them to their vows—thou shalt grant the requests of those, who ask. The propriety of this mode of expression is clear, when it is considered that they who asked any thing of a God, whether if not directly, promised or vowed to perform the thing in return ; and if his request was granted, then he became condemnably bound to the performance of his promise or vow. And the god, who granted any petition or request, was bound to condemn, or bind the promiser to his vows.

82. *Sibilus* : the whistling of the south wind.

M. Ille te nos fragili donabimus antè cicutà.
 Hæc nos, Formosum Corydon ardebat Alexim :
 Hæc eadem docuit, Cujum pecus ? an Melibœi ?

Mo. At tu sume pedum, quod, me cùm sæpe rogaret,
 Non tulit Antigenes (et erat tum dignus amari)
 Formosum paribus nodis atque ære, Menalca.

85 86. Hæc eadem *cicuta*
 docuit nos,

88. Sume pedum for-
 mosum paribus nodis
 atque ære, quod Anti-
 genes non tulit, cùm
 90 sæpe rogaret me, et

NOTES.

85. *Nos donabimus* : I will present thee with this, &c. *Cicuta* : properly a pipe made of the stalk of the hemlock. See Ecl. I. 10.

86. *Hæc eadem docuit* : this same pipe taught me : *formosum Corydon*, &c. i. e. with this same pipe I sang the second Eclogue. *Hæc docuit* : this same taught me : *Cujum*

pecus ? i. e. with this same pipe I sang the third Eclogue.

88. *Sume pedum* : take this crook, as a testimony of my regard.

90. *Formosum* : beautified with equal knobs and brass—with knobs at equal distances : or uniform, in regard to size.

QUESTIONS.

What is the subject of this pastoral?
 Who probably is meant by Daphnis?
 Who is to be understood under the character of Menalca? Who under that of Mopsus?

When does Rursus suppose it to have been written?

Where is the scene laid?
 Into how many parts is the pastoral divided?

Who was Alcon? and what is said of him?

Who was Codrus? and what is said of him?

Who was Bacchus? What is said of him?
 What were his festivals called?

By whom were they introduced into Greece? and from what country?

What were his votaries called?
 What were some of the names of Bacchus?
 How is he represented as drawn?

What is the word Bacchus frequently used for?

Who were the Satyri? How did they distinguish themselves?

Who was Ceres? What is said of her?

Is she supposed to be the same with the Egyptian *Isis*?

By whom was her worship introduced into Greece? and at what time?

When were her festivals celebrated?

ECLOGA SEXTA.

SILENUS.

THE subject of this fine pastoral is Silenus. He had promised the swains C Mnasilus a song; but had put it off from time to time. Wearied with the surprised him asleep in his grotto, just recovering from his intoxication. He lay at some distance from him: with these they bind him fast; and in this they demand of him the fulfilment of his promise. At this moment, *Ægle*, nymphs, joins them. Upon which he begins, and explains to them the of world upon the principles of the Epicurean philosophy; and concludes w interesting fables by way of episode.

It is generally supposed this pastoral was designed as a compliment to *Syracusan*, who taught Virgil the principles of that philosophy. By Silenus we understand *Syro*, and by the swains *Chromis* and *Mnasihus*, his two pupils, Virgil

PRIMA *Syracosio dignata est ludere versu*

2. *Nostra Thalia prima dignata est* Nostra, nec erubuit sylvas habitare, Thalia.
Cum canerem reges et prælia, Cynthius aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.
6. *Namque, O Vare, supererunt tibi alii poetae qui cupiant* Nunc ego (namque super tibi erunt, qui dicere
Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditabor arundine Musam.
Non injussa cano: si quis tamen hæc quoque, &

NOTES.

1. *Syracosio versu*: in pastoral verse. *Syracosio*: an adj. from *Syracusa*, the birth place of Theocritus, the first pastoral poet of eminence; the chief city of Sicily, and famous for its defence against the Romans under Marcellus.

2. *Thalia*. One of the Muses. See Ecl. iii. 60. *Nec erubuit*, &c. Nor did she blush to inhabit the woods. This verb here is both expressive and beautiful; the perf. of *erubesco*.^{*} *Thalia* was supposed to preside over comedy and pastoral poetry. Virgil was the first pastoral writer among the Romans; which explains the words, *nostra Thalia prima*: my muse first deigned, &c.

3. *Cum canerem*, &c. Virgil is said to have begun a work upon the affairs of *Alba Longa*, but afterwards relinquished it, and commenced the *Bucolics*. *Cynthius*: a name of Apollo. See Ecl. iv. 10. *Vellit*: pinched my ear; a proverbial expression, implying admonition.

5. *Deductum*: a part. of *deduco*, humble, or slender. A metaphor taken from wool spun out till it is made fine or slender.

6. *Supererunt*: in the sense of *erunt alii poetae*. The parts of the verb are separated by *Tmesis*.

7. *Vare*. It is generally thought that *Vare* here means *Quintilius Varus*, who rose to the highest honors under Augustus. He was consul in the year of 1 after which he was præfect of 1 years. Having returned home, he went into Germany with three legions, but being drawn into an ambush, he was mortified him so much, that he committed suicide. This happened in the year 9 after Christ. *Vare*: to write—record.

9. *Non injussa cano*: I do not sing without the permission of Apollo. He permits the singing of pastoral subjects, but not of wars and battles. *Si quis tamen*, &c. does not refer to the words, *non injussa*, but to the third and fourth lines. Apollo forbids him to write in the style of heroic poetry. The meaning to be this: though he forbid me to do it in the heroic style, yet if your actions in heroic verse, he permits me to do it in the humble style of And if any should be taken, *capti* with the love of this kind of writing should read these pastorals, he will find them. *Hæc*: these things—*Bucolics*. *Quoque*: in the sense of

Captus amore leget; te nostræ, Vare, myricæ,
 Te nemus omne canet: nec Phæbo gratior ulla est,
 Quàm sibi quæ Vari præscripsit pagina nomen.
 Pergite, Pierides. Chromis et Mnasilus in antro
 Silenum pueri somno vidêre jacentem,
 Inflatum hesternò venas, ut semper, Iaccho.
 Serta procul tantùm capiti delapsa jacebant:
 Et gravis attritâ pendebat cantharus ansâ.
 Aggressi (nam sæpe senex spe carminis ambo
 Lusarat) injiciunt ipsis ex vincula sertis.
 Addit se sociam, timidisque supervenit Ægle
 Ægle Naiadum pulcherrima: jamque videnti
 Sanguineis frontem moris et tempora pingit.
 Ille dolum ridens: Quò vincula nectitis? inquit.
 Solvite me, pueri: satis est potuisse videri.
 Carmina, quæ vultis, cognoscite: carmina vobis,
 Huic aliud mercedis erit: simul incipit ipse.
 Tum verò in numerum Faunosque ferasque videres
 Ludere, tum rigidas motare cacumina quercus.
 Nec tantùm Phæbo gaudet Parnassia rupes,
 Nec tantùm Rhodope mirantur et Ismarus Orphea
 Namque canebat uti magnum per inane coacta

10 10. Nostræ myricæ
 essent te, O Vare, omne
 nemus canet te: nec est
 ulla pagina gratior Phæ-
 bo, quàm illa quæ

14. Pueri Chromis et
 15 Mnasilus vidêre

15. Ut semper est meo
 illi

20

24. Satis est me po-
 tuisse videri sic vobis.

25 25. Sunt carmina vo-
 bis: huic Ægle erit aliud
 mercedis.

30

NOTES.

10. *Nostræ myricæ*: in the sense of *nostra Bucolica*. The *omne nemus* in the following line probably means every elevated composition, such as epic or heroic. We are led to this interpretation from the declaration of the poet in the sixth line, that there would be other poets, who would celebrate the praises of Varus in heroic verse, though he himself would prefer to do it in the humbler style of pastoral.

14. *Silenus*. Silenus was one of the rural deities, the god of mysteries and knowledge, and the foster-father of Bacchus. He is said, by some, to have been the son of Pan; others say, the son of Mercury. Malea, in the island of Lesbos, is the supposed place of his nativity. He is represented as a fat and merry old man, riding on an ass, crowned with flowers, always intoxicated.

15. *Inflatum, &c.* Swollen as to his veins, with his yesterday's wine. See Ecl. i. 55. *Iaccho*: a name of Bacchus; here put, by meton. for wine. It is derived from a Greek word signifying a shout or confused noise. It was given to him on account of the riot and vociferation of his inebriated followers. See Ecl. v. 69.

16. *Serta*: plu. of *sertum*, a garland, or wreath of flowers. To be crowned with a garland, was an indication of drunkenness. Silenus had all the signs of being in such a state. He was lying down—he was sleeping; but his garlands were not on his head; *santum delapsa*: they had only fallen off—they were neither broken nor bruised.

18. *Aggressi, &c.* The swains, seizing, put

on him cords of these very garlands—they bind him with cords made of them.

20. *Ægle*. The name of a nymph, derived from a Greek word signifying splendor, or brightness. *Naiadum*. See Ecl. ii. 46. *Videnti*: to him just opening his eyes. *Timidis*: to the trembling swains.

22. *Moris*. Morus was the fruit of the mulberry-tree. It is here called *sanguineus*. red, or bloody. It is said to have been originally white; but assumed the red or purple color, in memory of the two lovers, *Pyramus* and *Thisbe*, who slew themselves under a mulberry-tree. See Ovid. Met. Lib. 4.

23. *Quò*: why—for what purpose.

25. *Cognoscite*: in the sense of *audite*.

26. *Aliud mercedis*. The same as *alia merces*: another reward.

27. *Ludere in numerum*: to dance, or leap about in regular time, or measure. Their motions exactly corresponded to the notes or measure of the verse. *Faunos*. The Fauni were demi-gods of the country, to whom the first-fruits of all things were generally offered. See Ecl. v. 73.

29. *Parnassia rupes*. The mountain Parnassus in Phocis; a country in *Grecia Propria*, much celebrated by the poets, and sacred to the Muses. Here Apollo had a famous temple.

30. *Rhodope—Ismarus*. Two mountains, or rather ranges of mountains, in Thracia the country of *Orpheus*.

31. *Namque canebat, &c.* For he sung how the seeds, both of the earth and of the air,

33. Ut ex his primis omnia suscepserunt	Semina terrarumque, animæque, marisque fuisse Et liquidi simul ignis : ut his exordia primis Omnia, et ipse tener mundi concreverit orbis.
35. Tum canebat quo- modo solum cœperit	Tum durare solum, et discludere Nerea ponto Cœperit, et rerum paulatim sumere formas.
37. Jamque canebat at terræ stupeant	Jamque novum ut terræ stupeant lucescere solæ Altius utque cadant submotis nubibus imbres :
38. Utque imbres ca- cant à nubibus submo- tis altius à terra.	Incipiant sylvæ cùm primùm surgere, cùmque Rara per ignotos errent animalia montes. Hinc lapides Pyrrhæ jactos, Saturnia regna, Caucaseasque refert volucres, sutrumque Prom

NOTES.

and of the sea, &c. Silenus here relates the origin of the world, according to the system of Epicurus, who taught that incorporeal space, and corporeal atoms, were the first principles, or elements, of all things. The former he denominated *Inane*, the latter *Plenum*. The *Inane* or *Vacuum*, he considered space, every way indefinitely extended. By the *Plenum*, he understood the atoms or minute particles of matter moving in every direction through the *Inane*, which Virgil here calls the *semina*, because it was thought by their fortuitous concurrence arose what we call the four elements, earth, air, water, and fire. Epicurus held many other erroneous notions, particularly concerning the nature of God. He was an Athenian, and born about 340 years before the Christian era. He had many followers.

32. *Animæ*: in the sense of *æeris*. Without air, there could be no animal existence.

33. *Liquidi ignis*: of pure fire. *His primis*: of these first principles or elements (*earth, air, water, and fire*) all things sprang or had a beginning. The Epicureans maintained that, though their atoms and incorporeal space were the first principles or elements of earth, air, water, and fire, yet these last were the principles or elements of all other things, or out of which all other things sprang. *Omnia exordia*: all things received or took a beginning. The verb *suscipserunt*, or some other of the like import, is plainly understood, and to be supplied. *Ut*: how.

35. *Nerea*: acc. sing of *Nereus*, a god of the sea, the son of Oceanus and Terra. He married Doris, by whom he had fifty daughters who were called *Nereides*. He possessed the gift of prophecy, and is said to have informed Paris of the fatal consequences of his carrying off Helen, the wife of Menelaus. It was by the direction and assistance of *Nereus*, that Hercules obtained the golden apples of the Hesperides. The word *Nereus* is often put, by meton. for the sea, as in this place. *Solum*, &c. Then he sang how the land began to grow hard and to separate the waters from itself, and confine them to their

channel. Ruvius says, *Dispellit se in mare*.

38. *Utque*. Some copies have *utque* is the easier.

40. *Rara*: few in number, or persed.

41. *Hinc refert lapides*, &c. A relates the thrown stones of I Pyrrha was the daughter of E and wife of Deucalion, the son theus, and king of Thessaly. say, that some time during his r habitants of the earth were dest universal deluge, except himse wife Pyrrha. They were pres small ship, and carried by the mount Parnassus, which was the not overwhelmed. Here they co oracle of *Themis* concerning the of the human race; when the formed, to cast behind them the their great mother; by which t stood stones. They immediately command of the oracle, and the by Deucalion became men, an Pyrrha, women. See Ovid. M *Saturnia regna*: the reign of Sa Golden age. See Ecl. iv. 6.

42. *Furtum Prœmethæi*: the th metheus. The poets say that h from heaven, with which he a man of clay, made by himself Jupiter was so much enraged, dored Mercury to chain him to mount Caucasus. He did so, t a vulture to prey upon his liv however, grew as fast as it was Hence *Caucaseas volucres*: the v Caucasus. This is a very celebra tain, or rather range of mount between the Euxine and Casp *Promethæi*: the word Prometh Greek origin, and properly sign sight, or an anxious care or This is a key to the story. It strong idea of the troubles men themselves, by taking too much thought for the morrow.

- His adjungit, Hylan nautæ quo fonte relictum
 Clamâssent : ut litus, Hyla, Hyla, omne sonaret.
 Et fortunatam, si nunquam armenta fuissent, 45
 Pasiphaën nivei solatur amore juvençi.
 Ah, virgo infelix, quæ te dementia cepit ?
 Prætides implêrunt falsis mugitibus agros :
 At non tam turpes pecudum tamen ulla secuta est
 Concubitus ; quamvis collo timuisset aratrum,
 Et sæpe in levi quæsisset cornua fronte.
 Ah, virgo infelix, tu nunc in montibus erras !
 Ille, latus niveum molli fultus hyacintho,
 Nive sub nigrâ pallentes ruminat herbas,
 Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
 Dictæ Nymphæ, nemorum jam claudite saltus : 56
 Si quâ fortè ferant oculis sese obvia nostris
 Errabunda bovis vestigia. Forsitan illum,
 Aut herbâ captum viridi, aut armenta secutum,
 Perducant aliquæ stabula ad Gortynia vaccæ.
 Tum canit Hesperidum miratam mala puellam :
 Tum Phaëthontidas musco circumdat amaræ

NOTES.

43. *Hylan*. Hylas was the companion of Hercules in the Argonautic expedition, and much beloved by him. Having gone on shore to obtain water, by some means or other, he was lost. The poets say he was carried off by the nymphs. Hercules and his companions were much grieved at the loss of the boy, and went along the shores, when they found he was missing, calling him by name, *Hyla, Hyla*. *Clamâssent* : in the sense of *cecarissent*. See Ecl. iv. 35.

46. *Pasiphaën* : a Greek acc. the daughter of the sun, and wife of Minos, king of Crete. See *Æn.* vi. 24.

47. *Virgo*. The poet here calls *Pasiphaë* a virgin, though she was the mother of *Phædra*, *Ariadne*, and *Androgeus*. The ancients sometimes called any woman in early life a virgin.

48. *Prætides* : the daughters of *Prætus*, king of the Argives, who vied with Juno in beauty. The goddess, by way of punishment, caused them to imagine they were changed into heifers. Their lowings, *mugitus*, are here called false, because they were not in reality heifers. *Secuta est* : in the sense of *quæsit*.

50. *Quamvis timuisset* : although each one had feared the plough upon her neck—the yoke from which the plough was hung or suspended.

53. *Fultus* : supported—resting or reclining.

56. *Dictæ* : an adj. from *Diète*, a mountain of Crete. Silenus turns again to the story of *Pasiphaë*, whom he here introduces as speaking, and calling upon the nymphs to shut up the openings of the groves. Perhaps some where or other the wandering steps

of my bull may present themselves to my eyes. *Obvia* : an adj. from *obvius*, agreeing with *vestigia*. The sense is complete without it. *Saltus*, is properly a lawn, or opening in a grove or park, where cattle have room to sport and play ; from the verb *salio*.

59. *Captum* : delighted with, desirous of, the green pastures. Roccus says, *cupidum*.

60. *Gortynia* : an adj. from *Gortyna*, a city of Crete, famed for its excellent pastures.

61. *Tum canit puellam, &c.* Then he sings the damsel admiring the apples of the Hesperides. This was *Atalanta*, the daughter of *Schæneus*, king of the island of Scyrrus, in the Ægean sea. She consented to marry the man who should outrun her, but if he were beaten, he should lose his life. Several had lost their lives. At length she was beaten by *Hippomenes*, the grandson of *Neptune* or *Mars*. At the suggestion of *Venus*, *Hippomenes* cast three apples, taken from the garden of the Hesperides, on the ground, one at a time, when she was gaining upon him ; which so captivated the virgin, that she stopped to pick them up ; and by this means he obtained the beauteous prize. *Hesperidum*. The Hesperides were three in number, *Ægle*, *Arethusa*, and *Hesperethusa*, the daughters of *Hesperus*, the brother of *Atlas*. They resided in *Mauritania*, in *Africa*, where it is said they had gardens, in which were trees that bore golden apples. Those gardens were watched by a dragon that never slept. Hercules slew him, and stole the apples. See *Æn.* iv. 484.

62. *Tum circumdat, &c.* Then he encloses the sisters of *Phaëthon* in the moss of bitter bark—he sings them transformed into pop-

64. Tum canit ut una Corticis, atque solo proceras erigit alnos.
 sororum duxerit Gallum Tum canit errantem Permessi ad flumina Gall
 errantem ad flumina Aonas in montes ut duxerit una sororum :
 Permessi Utque viro Phebi chorus assurrexerit omnis ;
 67. Ut Linus pastor Ut Linus hæc illi divino carmine pastor,
 ornatus quoad crines flo- Floribus atque apio crines ornatus amaro,
 ribus, atque amaro apio Dixerit : Hos tibi dant calamos, en accipe, M
 dixerit hæc illi divino Ascræo quos antè seni : quibus ille solebat
 carmine: O Galle, Musæ Cantando rigidas deducere montibus ornos.
 dant hos calamos tibi ; His tibi Grynæi nemoris dicatur origo :
 en accipe eos, quos illa Ne quis sit lucus, quo se plus jactet Apollo.
 dederant Quid loquar aut Scyllam Nisi, aut quam fama
 74. Aut ut narraverit Candida succinctam latrantibus inguina monst
 Scyllam filiam Nisi, aut eam quam fama secuta
 eam quam fama secuta est succinctam quoad

NOTES.

lar or alder trees. *Phaëthonidas*. These were the sisters of *Phaëthon*, or *Phaëton*, and daughters of the sun. They were sometimes called *Heliades*. Their names were *Phaëtusa*, *Lampetie*, and *Lampethusa*. *Phaëton* imprudently desired of his father the management of his chariot for one day. *Phæbus* refused for a long time. But, at last, overcome by his importunity, he consented. He was, however, soon convinced of his rashness; for the horses, perceiving an unusual driver, became impatient of the reins; and when they had passed the meridian in their course, and began to descend, he was no longer able to restrain them, and the youth was thrown headlong from the car into the *Eridanus*, or *Po*. His sisters grieved immoderately at this misfortune of their brother; and were changed, some say, into poplar trees, others say, into alder trees. See *Ovid. Met. Lib. 2*.

63. *Circumdat*. *Ruæus* says, *cingit*. *Proceras*: stately.

64. *Permessi*. *Permessus*, a river of *Beotia*, rising at the foot of mount *Helicon*. *Gallum*. See *Ecl. 10*.

65. *In Aonas montes*: to the *Beotian* mountains, *Helicon* and *Citheron*, famous for being the seat of the *Muses*. *Beotia* was originally called *Aonia*, from *Aon*, the son of *Neptune*, who reigned in that country.

66. *Omnis chorus*. Here *Virgil* pays *Gallus* a very high compliment as a poet; and he does it in the most delicate manner. They rose up in his presence, to do him honor: *assurrexerit viro*.

67. *Linus*. See *Ecl. iv. 56*. *Carmine*: in the sense of *versibus*.

70. *Ascræo seni*: to the *Ascrean* sage—*Hesiod*; who was a native of *Ascra*, a town of *Beotia* not far from *Helicon*. He was a celebrated poet.

71. *Quibus ille, &c.* It is said of *Orpheus*, that the lofty oaks bowed their heads, and listened to the charms of his music. The same effects are ascribed here to the music of

Hesiod. It is the highest com- possibly could be paid him.

72. *Grynæi*: an adj. from city of *Eolia*, where *Apollo* b built of white marble, and a g was a famous oracle.

74. *Scyllam*. There were name of *Scylla*: one the daugh king of the *Megarenses*, who, fi with *Minos*, king of *Crete*, as to *Megara*, betrayed her father. For which deed, it is said, she into a lark; while he was cha hawk. See *nom. prop. under*

The other was the daughter Some there are, who think *Vir* founds the two, attributing to what properly belongs to the there will be no need of this, if ply the word *eam*, or *illam*.

The story of *Scylla*, the *Phorcus*, is briefly this: *Glauc* god, fell in love with her, but his addresses. In order to ren- favorable to him, he applied ress *Circe*; who, as soon as s became enamoured with him instead of affording him any endeavored to divert his affe *Scylla*, and fix them on herself, any effect. For the sake of re- poured the juice of some noxiou a fountain, where *Scylla* used t self. And as soon as she enter great surprise, she found the her waist changed into frightf like dogs, that were continually making a growling noise. The body assumed an equally hic This sudden and unexpected met filled her with such horror, that herself into that part of the sea vides *Sicily* from *Italy*, where s rock, or rather a lodge of rocks iii. 420. *Secuta est*: reported. the sense of *dicam*.

Dulichias vexâsse rates, et gurgite in alto
 Ah! tímidos nautas canibus lacerâsse marinis?
 Aut ut mutatos Terei narraverit artus?
 Quas illi Philomela dapes, quæ dona parârit?
 Quo cursu deserta potiverit, et quibus antè
 Infelix sua tecta supervolitaverit alis?
 Omnia quæ, Phœbo quondam meditante, beatus
 Audiit Eurotas, jussitque ediscere lauros,
 Ille canit: pulsæ referunt ad sidera valles;
 Cogere donec oves stabulis, numerumque referre
 Jussit, et invito processit Vesper Olympo.

candida inguina intran-
 tibus monstria, vexâsse
 78. Mutatos in *upupa*.
 80. Et quibus alis in-
 felix Tereus supervoli-
 80 taverit tecta sua antè.
 82. Ille Silenus canit
 omnia, quæ beatus Euro-
 rotas audiit, Phœbo
 quondam meditante
 84. Valles pulsæ cantu
 85 referunt eum ad sidera:
 donec Vesper jussit pas-
 tores cogere oves

NOTES.

76. *Dulichias*: an adj. from *Dulichium*, an island in the Ionian sea, forming a part of the kingdom of Ulysses. *Dulichias rates*: the ships of Ulysses.

78. *Terei*: gen. of *Tereus*, a king of Thrace, who married Procne, or Progne, daughter of Pandion, king of Athens. She had a sister by the name of Philomela, whom she tenderly loved. Finding herself unhappy in being separated from her, she desired her husband to go and bring her to Thrace. Accordingly he went to Athens; but as soon as he saw her, he was enamoured with her, and resolved to gratify his passion. This he did, and afterwards cut out her tongue, to prevent her from disclosing the barbarous deed. He left her in confinement; and having taken every precaution to prevent its coming to light, he returned to his wife, and informed her that Philomela had died on the way. Not long after, however, she found otherwise. Philomela, during her captivity, described on a piece of tapestry her misfortunes and sufferings, and privately conveyed it to her sister, who hastened to her release. Here they concerted measures how to be revenged on Tereus. It was agreed that Progne should kill her son Itys, and serve him up for his father. In the midst of his meal, he called for his son, when his wife told him that he was then feasting on his flesh. At this moment, Philomela appeared, and threw the head of Itys on the table before him. At this moment he drew his sword, and was going to punish them both, when he was changed into a *upupa*, a bird called by some the *hoopoe*, by others, the *lapwing*; Philomela, into the *nightingale*; Progne, into the *swallow*; and Itys, into the *pheasant*. See Ovid. Met. Lib. 6.

80. *Cursu*: in the sense of *celeritate*. *Deserta*: the deserts; *loca*, is to be understood: desert places.

81. *Tecta sua antè*: his palace his own before his transformation—but his own no longer. *Tectum*, is any covered place that is inhabited; from the verb *tego*.

82. *Phæbo quondam meditante*: Apollo, formerly singing. The poet here alludes to the fable of Apollo's being in love with the beautiful youth Hyacinthus, the son of Læcon; and in that state wandering along the banks of the Eurotas, singing upon his harp.

83. *Eurotas*. A very celebrated river of the Peloponnesus: its banks abounded in the laurel. In its course, it forms nearly a semicircle, passing by the ancient city Lacedæmon, and falls into the *Sinus Laconicus*.

84. *Valles pulsæ*, &c. The vallies struck with the song, waft it back to the stars—bear it to the stars.

85. *Referre*: to count over their number to see that none be missing.

86. *Vesper*. The same as the planet Venus. When it precedes or goes before the sun, it is called Lucifer, and sometimes Phosphorus, from the Greek; but when it goes behind him, Vesper, or Hesperus, the evening star. It is also taken for the evening, particularly that part denominated the twilight. *Processit invito Olympo*: marches along the unwilling heaven. The word *invitus*, beautifully represents the struggle between the light and darkness in the time of twilight. The day is loth, or unwilling to yield; or, it may refer to its regret at being deprived of so charming a song as that of Silenus.

QUESTIONS.

What probably was the design of this pastoral?

Who is intended under the character of Silenus? Who was Syro?

Whom are we to understand by the swains Chromis and Mnasilæ?

Where is the scene laid?

What is said of Silenus?

Does Virgil give the principles of the Epicurean philosophy?

What were those principles?

Who was Epicurus?

Who was Nereus? Of whom was he the father?

What is the word Nereus sometimes taken for?

By what figure is it so taken?

Who was Deucalion? What is said to have taken place in his reign?

Who was his wife?

What were they directed to do in order to re-people the earth?

What do you understand by the words *Saturnia regna*?

Who was Prometheus? What is said of him?

What is the proper meaning of *saltus*?

Who was Atalanta? What is said of her?

Who were the Hesperides? their names?

Who was Phaëton? What he attempt?

What became of him?

What were the names of his

What became of them?

Who was Hesiod? Where? How many were there of Scylla?

Describe, or give an account Who was Tereus?

What is said of him?

Into what was he transformed?

What was the name of his what was she transformed? &c.

ECLOGA SEPTIMA.

MELIBŒUS, CORYDON, THYRSIS.

THIS pastoral contains a trial of skill in song between the shepherds Corydon It is much of the nature of the fourth, and is an imitation of the eighth of Theocritus. It is conjectured that by Corydon and Thyrsis we are to understand Pollio; of whom our poet speaks on several occasions in the most homely scene is laid on the pleasant banks of the river Mincius. Melibœus is Virgil himself, and Daphnis some mutual friend of theirs. They both tively to their song; which being ended, they give the palm to Corydon.

MEL. FORTE sub arguta cœsiderat ilice
Compulerantque greges Corydon et Thyrsis in

3. Thyrsis *compulerat* Thyrsis oves, Corydon distentas lacte capellas
oves, Corydon *compulerat* Ambo florentes ætatibus, Arcades ambo:
Et cantare pares, et respondere parati.

6. Hic caper ipse vir Hic mihi, dum teneras defendo à frigore myrtæ
gregis deerraverat mihi, Vir gregis ipse caper deerraverat: atque ego
dum Aspicio: ille ubi me contrâ videt; Ocyâs, inc

NOTES.

1. *Arguta*: whispering. The word very aptly expresses the rustling noise made by the wind among the leaves: to which reference is here had.

2. *Corydon*: this is derived from a Greek word signifying a lark. *Thyrsis*: from a Greek word signifying a spear bound with vine, in honor of Bacchus. *In unum*: into one place, *locum* being understood.

3. *Capellas distentas lacte*: his goats distended with milk—having their udders distended.

4. *Ambo Arcades*. Not indeed that they were both natives of Arcadia; but they are so called, because that country was famous

for its pastures and flocks; and a place sacred to shepherds. The in the prime of life: *florentes æ*

5. *Pares cantare*: equal at it is properly equal in match to victory.

7. *Daphnim*: from a Greek word signifying a laurel. *Vir*: in the sense

8. *Contrâ*. This is here used in turn; or over against him. may be taken in either sense. seems preferable in this place.

9. *Ades*: in the sense of *versus*. from a Greek word signifying *versus*; or one who has the care of flock

- Huc ades, ô Melibœe; caper tibi salvus et hædi;
 Et si quid cessare potes, requiesce sub umbrâ.
 Huc ipsi potum venient per prata juvenis:
 Hic viridis tenerâ prætexit arundine ripas
 Mincius, èque sacrâ resonant examina quercu.
 Quid facerem? neque ego Alcippen, nec Phyllidâ habe-
 Depulsos à lacte domi, quæ clauderet agnos [bam,
 Et certamen erat, Corydon cum Thyrsido, magnum.
 Posthabui tamen illorum mea seria ludo.
 Alternis igitur contendere versibus ambo
 Cœpère: alternos Musæ meminisse volebant.
 Hos Corydon, illos refererat in ordine Thyrsis.
 Cor. Nymphæ, noester amor, Libethrides, aut mihi car-
 Quale meo Codro, concedite: proxima Phœbi [men,
 Versibus ille facit: aut si non possumus omnes,
 Hic arguta sacrâ pendebit fistula pinu.
 Th. Pastores, hederâ crescentem ornate poëtam, 25
 Arcades, invidiâ rumpantur ut ilia Codro.
 Aut si ultrâ placitum laudârît, baccare frontem
 Cingite, ne vati noceat mala lingua futuro.
 Cor. Setosi caput hoc apri tibi, Delia, parvus
 Et ramosa Mycon vivacis cornua cervi.
 Si proprium hoc fuerit, levi de marmore tota 30
 Mycon offert tibi hoc caput.
9. Caper est salvus tibi, et hædi quoque sunt salvi
 12. Hic viridis Mincius prætexit
 16. Corydon certabat cum Thyrsido
 19. Volebant me meminisse alternos versus
 20. Corydon referebat
 21. Aut concedite tale carmen mihi, quale concessistis
 23. Nos omnes non possumus facere id.
 27. Cingite meam frontem
 29. O Delia, parvus Mycon offert tibi hoc caput.

NOTES.

10. *Quid: temperis* is understood, governed by *quid*: any time—a little time.

11. *Potum*: to drink: a sup. in um, of the verb *poto*, put after the verb *venient*.

12. *Prætexit*: in the sense of *tegît*.

13. *Mincius*: a small river rising out of the lake *Benacus*, and falling into the Po. *Hodie, Menso*.

14. *Alcippen—Phyllida*: the names of two servants; both derived from the Greek.

15. *Depulsos à lacte*: taken away from the milk: weaned. *Domi*: at home.

17. *Posthabui, &c.* I postponed my serious business to their song: to listen to their song. *Ludo*: in the sense of *cantui*.

19. *Musæ volebant*: the meaning is, the Musæ would have them sing alternate verses.

20. *Refererat*: in the sense of *cantabat*.

21. *Libethrides*: an adj. from *Libethra*, a fountain in *Beotia*; others say in *Magnesia*, over which they presided. Hence they are called *Libethrian nymphs*. *Noester amor*: my delight, or love.

22. *Concedite*: grant such a song to me as ye granted to my Codrus: inspire such a song, &c. Codrus was a poet contemporary with Virgil, as we learn from Servius, and of superior merit. *Proxima*: next in excellence to the verses of Apollo. *Carmine* is understood.

23. *Facit*: in the sense of *componit*.

24. *Sacrâ pinu*: the pine-tree was sacred to *Cybele*, the mother of the gods, on account of the transmutation of her darling *Alys* into that tree. It was a custom, when

any one lay down his art or profession, to hang up and consecrate the instruments which he had used, to the god who presided over that art.

25. *Hederâ*. Poets were crowned sometimes with ivy, at other times, with laurel. These both were evergreens, and designed to denote a lasting fame. *Ornate*: in the sense of *coronate*. By *poëtam* we are to understand Thyrsis himself.

26. *Ilia Codro*: the sides to Codrus; the same as *Ilia Codri*. This construction is frequent with Virgil: the dat. in the sense of the gen.

27. *Ultra placitum*: beyond my pleasure, or desire. Immoderate praise was thought by the ancients to have in it something of the nature of fascination; and to avert its malignant influence, they wore a garland of *baccar*, or lady's-glove, as a counter charm. The pron. *me* is understood.

29. *Delia*: A name of Diana, from *Delos*, the place of her birth. *Setosi*: bristly.

30. *Mycon*. The swain Mycon is supposed to be Corydon's friend, and to promise these things to Diana in his name.

31. *Si hoc fuerit proprium*. If this (success which you granted me in hurting) shall be lasting, you shall stand entire in polished marble: I will make you a full-length statue of polished, &c. It was usual to make only the head and neck of a marble statue. *Herô* Corydon praises Diana an entire statue, provided she continued to prosper his pursuits.

32. *Tu stabis tota de Puniceo stabis suras evincta cothurno.*
 levi marmore evincta TH. Sinum lactis, et hæc te liba, Priape, quæ
 quoad suras Expectare sat est : custos es pauperis horti.
 33. *O Priape, sat est te expectare quotannis à me*
 Nunc te marmoreum pro tempore fecimus : at
 Si futura gregem suppleverit, aureus esto.
 Cor. Nerine Galatea, thymo mihi dulcior H
 Candidior cyncnis, hederâ formosior albâ :
 Cùm primùm pasti repetent præsepia tauri,
 Si qua tui Corydonis habet te cura, venito.
 TH. Immò ego Sardois videar tibi amarior h
 42. *Algâ projecta ad litus* Horridior rusco, projectâ villor algâ ;
 Si mihi non hæc lux toto jam longior anno est.
 44. *Si sit vobis pudor* Ite domum pasti, si quis pudor, ite juvenci.
 Cor. Muscosi fontes, et somno mollior herbæ
 Et quæ vos rarâ viridis tegit arbutus umbrâ,
 Solstitium pecori defendite : jam venit æstas

NOTES.

32. *Puniceo* : in the sense of *purpureo*. See Ecl. 5. 17. *Cothurno*. The *cothurnus* was a kind of high-heeled shoe or boot worn when hunting and on the stage, by both sexes. See Geor. 2. 9.
33. *Priape* : Priapus was the tutelar god of gardens, lakes, &c. He was the son of Venus, by Mercury or Bacchus. The place of his birth was Lampsacus, near the Hellespont, where he was chiefly worshipped. He was usually represented with a human face and the ears of a goat. He held a stick in his hand to drive away birds, a club to drive away thieves, and a scythe to prune the trees. *Sinum* : in the sense of *vas* ; a kind of vessel swelling out in the middle like a pitcher.
35. *Pro tempore* : according to the time ; in proportion to my present ability. Thyrsis promises him now a marble statue, and if his flocks increase so that he can afford it, he will make him a golden one.
36. *Suppleverit* : shall enlarge—multiply.
37. *Nerine* : an adj. from *Nereus*, a god of the sea. The poet does not here mean that this Galatea was actually the daughter of Nereus ; but he merely intends it as a compliment, intimating that she possessed equal charms with her namesako. *Hybla*. Hybla was a mountain in Sicily, abounding in Thyme, and celebrated for its bees, and excellent honey—*sweeter than the thyme of Hybla, fairer than the swans, more beautiful than the white ivy*. These comparisons are extremely chaste and delicate.
39. *Cùm primùm* : in the sense of *ut primùm*.—*Cura* : regard.
41. *Sardois herbis*. The herb here spoken of is supposed to be the *Holly-bush*, of sharp and prickly leaves, and of a very bitter taste. It is called *Sardinian*, from the island Sardinia, where it grows in great abundance. It is said to have caused a convulsive laughter with grinning. Hence *Sardinicus risus*, a forced laughter ; some take it for *fool*.
42. *Horridior rusco* : rougher *butcher's broom*. This is a prickly plant.—*Villior* : more vile, or w
Algâ. This was a kind of weed which grew in great abundance island of Crete. When torn from where it grew, by the violence of tost about the sea, and then cast shore, it became quite useless : color, and presented to the eye as appearance.
43. *Lux* : in the sense of *dies*.
44. *Pasti* : in the sense of *sati*.
45. *Muscosi fontes* : ye cool (me) tains. The epithet *muscosi* is ex coolness, because moss will sel where there is any considerable heat. It grows the best on the bank that face the north. Also on the of trees.—*Herba mollior*, &c. This expression is taken from Theocritt says, *dulcis ad somnum*, which i meaning of the poet. The expres than sleep, is extremely delicate.
46. *Viridis arbutus*, &c. This lar construction. The nom. here be used in the place of the voc. the nom. it placed the relative ; third person, and consequently whereas they should be in the se son sing. *O viridis arbutæ, quæ rara umbrâ*. The *vos* refers to the and grass mentioned above.
47. *Solstitium*. This word pro nifies that point in the ecliptic, w cides with the tropics, or is 23° 28' equator, measured on an arc of 1 dian : and the sun being in this p particular day in June and Decem word is taken by Synece. for either or winter. Again by meton. for cold, according as the sun is eith

Forrida jam læto turgent in palmitè gemmæ.

ТН. Hic focus, et tædæ pingues : hic plurimus ignis 49. Hic est focus, et
Semper, et assiduâ postes fuligine nigri. 50 *hic sunt*

Hic tantùm Boreæ curamus frigora, quantum

Aut numerum lupus, aut torrentia flumina ripas

Cor. Stant et juniperi, et castanææ hirsutæ :

Strata jacent passim sua quâque sub arbore poma :

Omnia nunc ridet : at si formosus Alexis

Montibus his abeat, videas et flumina sicca.

ТН. Aret ager ; vitio moriens sitit æris herba :

Liber pampineas invidit collibus umbras.

Phyllidis adventu nostræ nemus omne virebit :

Jupiter et læto descendet plurimus imbri.

Cor. Populus Alcidiæ gratissima, vitis Iaccho :

Formosæ myrtus Veneri, sua laurea Phœbo.

Phyllis amat corylos : illas dum Phyllis amabit,

Nec mvrtus vincet corylos, nec laurea Phœbi.

ТН. Fraxinus in sylvis pulcherrima, pinus in hortis,

52. Quantum aut lu-
pus curat numerum
ovium, aut torrentia flu-
mina curant ripas
55 53. Hic stant et juni-
peri

59. Sed omne nemus
60 virebit.

NOTES.

sign of Cancer or Capricorn. It is the solstice of Cancer, or the summer solstice, which is here meant. *Defendite*: in the sense of *avertite*.

48. *Palmite*: the shoot or branch of the vine—*Gemma*: the buds, or first appearances of the young shoots of trees or shrubs. *Læto*: fruitful—fertile.

49. *Pingues tædæ*: fat pines; or, we may take *tædæ* in a wider sense, implying any fuel, or combustible matter.

50. *Fuligine*: in the sense of *fumo*. The cottages of the poor seldom had a chimney. The fire was made directly under an aperture in the roof to discharge the smoke. We may well suppose the interior of the house to be *blackened* by that vapor.

51. *Hic tantùm curamus*. The meaning is: we care nothing for the cold of Boreas. Boreas is the Greek word for the north wind. The poets say he was the son of *Astræus* and *Aurora*; or, according to others, of the river Strymon, in Macedonia. He was king of Thrace, and carried away by force *Orythia*, the daughter of Erichon, king of Athens, by whom he had two sons, *Zetes* and *Calais*. He was worshipped as a god.

53. *Juniperi*. The juniperus was a tree, having sharp and narrow leaves, and bearing a small, round, and odoriferous fruit. Servius understands *juniperi* and *castanææ* to be the trees which are loaded with their respective fruit. Mr. Davidson takes them for the fruit itself, and considers *stant* in opposition to *strata jacent*: the former stand or hang ripening on the boughs, the latter in rich profusion cover the ground under their respective trees. *Hirsutæ*: rough—prickly, in opposition to those that were smooth, mentioned Ecl. i. 82: or it may only mean that they were yet in the shell. See Ecl. x. 76.

54. *Poma jacent, &c.* Much hath been said upon the reading of this line. Some read it thus; *Poma jacent strata passim, quæque sub sua arbore*: apples lie scattered all around, every one under its own tree. Others read it thus: *sua poma jacent strata passim, sub quâque arbore*: their own apples lie scattered all around under every or each tree. This last, Dr. Trapp is fully persuaded is the correct reading. Heyne reads, *quæque*. 56. *Videas et, &c.* You would even see the rivers dry. The word *et* here is emphatical.

57. *Vitio æris*: by the infection of the air; or, the excessive heat of the air. *Sitit*: is parched.

58. *Liber*. A name of Bacchus. See Ecl. v. 69. *Invidit*: hath refused the shadows of the vine to our hills. The meaning is: the vine does not flourish upon our hills.

60. *Jupiter*: the air—condensed vapor. *Læto imbri*: in fertilizing showers.

61. *Alcida*: Hercules, called also *Alcides*, from *Alceus*, his grand-father. The *populus* was sacred to him. It is said he wore a crown of white poplar leaves when he descended to the infernal regions.

62. *Myrtus*. The myrtle tree was sacred to Venus, on account of the delicacy of its odor, or because it flourishes best on the margin of the sea, out of the foam of which she is said to have sprung.

61. *Iaccho*: a name of Bacchus. The vine was sacred to him, because, it is said, he was the inventor of wine; or at least taught men the cultivation of the vine.

62. *Laurea*. The laurel tree was sacred to Apollo, on account of his beloved *Daphne*, who was changed into a laurel; therefore it is called *sua*, his own.

65. *Fraxinus*: the ash-tree.

Populus in fluviis, abies in montibus altis :
 Sæpius at si me, Lycida formose, revisas ;
 Fraxinus in sylvis cedat tibi, pinus in hortis.
 Mæ. Hæc memini, et victum frustra contendere 7
 Ex illo Corydon, Corydon est tempore nobis.

NOTES.

70. *Ex illo tempore* : from that time, Corydon, Corydon is the one for me. Heyne observes, this line is unworthy of Virgil. It is in imitation of Theocritus, Idyl. but far inferior to the original.

QUESTIONS.

What is the subject of this pastoral?
 Whom are we to understand by Corydon and Thyrsis? Whom by Melibœus and Daphnis?
 Where is the scene laid?
 Who comes off conqueror?
 Is this pastoral imitated from Theocritus?
 Who was Priapus? and what is said of him?

Who was Boreas? For what Greeks take the word?
 For what is the word Jupiter so taken?
 What do you understand by the solstitium?
 For what is it used figuratively?

ECLOGA OCTAVA.

PHARMACEUTRIA.

DAMON, ALPHESIBŒUS.

This pastoral consists of two parts: the first is taken chiefly from the third Theocritus: the latter from the second Idyl. The shepherd Damon bewails his mistress, Nisa, and is much grieved at the success of Mopsus, who had succeeded in obtaining her for a wife. Alphesibœus relates the charms, or incantations some enchantress, who endeavored, by magic arts, to make Daphnis in love with Pharmaceutria, the title of this Eclogue, is the same with the Latin *Venefica*, signifies a sorceress. This Eclogue was written in the year of Rome 715, when Icius Censorinus, and C. Calvisius Sabinus, were consuls. It is not certain to whom it was inscribed, whether to Augustus or Pollio; most commentators are in favor of the latter.

1. *Dicemus musam* PASTORUM Musam, Damonis et Alphesibœi, pastorum Damonis et Al-
 4. *Mutata flumina, &c.* Immemor herbarum quos est mirata juvenca, Al-
 Certantes, quorum stupefactæ carmine lynceæ,
 mor herbarum mirata Et mutata suos requiêrunt flumina cursus :

NOTES.

1. *Musam* : in the sense of *carmen*.
 4. *Mutata flumina, &c.* This line may be read in two ways. The first and easiest is given in the *ordo*; the other is, *mutata flumina requiêrunt suos cursus*. In this case, *requiesco* must be taken actively, and *mutata*, in the sense of *turbata*, as Ruus interprets it. But Virgil never uses that verb in an active sense in any part of his and as he is fond of imitating the Greek it is better to suppose that he follows in the present instance, than that he deviates here from his uniform practice in the use of the verb. Beside, if we take *requiesco* actively, we must take *mutata* out of its acceptation.

Damonis Musam dicemus et Alpheisibœi.
 Tu mihi, seu magni superas jam saxa Timavi;
 Sive oram Illyrici legis æquoris : en erit unquam
 Ille dies, mihi cùm liceat tua dicere facta !
 En erit, ut liceat totum mihi ferre per orbem
 Sola Sophocleo tua carmina digna cothurno !
 A te principium : tibi desinet : accipe jussis
 Carmina cœpta tuis, atque hanc sine tempora circùm
 Inter victrices hederam tibi serpere lauros.
 Frigida vix cœlo noctis decesserat umbra,
 Cùm ros in tenerâ pecori gratissimus herbâ est :
 Incumbens tereti Damon sic cœpit olivæ.

DA. Nascere, præque diem veniens age, Lucifer, al-
 Conjugis indigno Nissæ deceptus amore [mum :
 Dum queror, et divos (quanquam nil testibus illis
 Profeci) extremâ-moriens tamen alloquor horâ. 20

5 est ; quorum carmine
 lyncos stupefactæ sunt ;
 et flumina mutata quoad
 succus cursus requirunt
 dicemus, inquam, musam

6. Tu, O Pollio, fave
 10 mihi, seu

8. En ille dies erit,
 cùm liceat mihi

11. Principium meo-
 rum laborum erat à te :
 meus labor desinet tibi

15 12. Sine hanc hede-
 ram serpere

17. O Lucifer, nas-
 cere, præveniensque age
 alium diem : dum ego
 deceptus indigno amore

20

NOTES.

b. *Dicemus* : in the sense of *narrabimus*.
 6. *Tu mihi, &c.* It is generally thought
 that the poet addresses himself to Pollio,
 who, about this time, returned to Rome in
 triumph, having overcome the *Partheni*, a
 people of *Illyricum*. The verb *fave*, or *advie*,
 must be supplied, to make the sense com-
 plete. Ellipses of this kind are frequent,
 particularly among the poets. *Timavi*.
 See *Æn.* i. 244.

7. *Sive legis, &c.* Whether you coast
 along the shore of the Illyrian sea. *Illyri-
 cum* was a very extensive country lying on
 the right of the Adriatic sea, or gulf of
 Venice, including the ancient *Liburnia* and
Dalmatia. *Æquoris*. *Æquor* properly sig-
 nifies any plain or level surface, whether
 land or water. *Erit* : in the sense of *aderit*.

10. *Cothurno*. The *cothurnus* was pro-
 perly a high-heeled shoe, worn by the tra-
 gedians to make them appear taller; by
 meton. put for tragedy, or the tragic style.
Sophocleo : an adj. from *Sophocles*, an Athe-
 nian, the prince of tragic poetry. He was
 cotemporary with *Pericles*. *Tua carmina
 sola, &c.* Your verses alone worthy of the
 buskin—worthy of being introduced upon
 the stage. The *cothurnus* is here called
Sophoclean, because *Sophocles* introduced
 it upon the stage. *Pollio* was not only a
 statesman, but a poet, and a distinguished
 writer of tragedy. See *Ecl.* iv. 12.

11. *Principium, &c.* This line is elliptical.
 The ellipsis is supplied in the *ordo*: the be-
 ginning of my labors was from thee; my
 labors shall end with thee. From this
 circumstance, some have been led to think
 that the poet alludes to Augustus, and not
 to Pollio. He wrote his first *Eclogue*, it is
 true, to compliment the generosity of his
 prince, and the *Æneid* to flatter his vanity.
 But we are to remember, it was through the
 interest and friendship of Pollio, that he re-

covered his lands, and so had an occasion
 given him for writing; and further, that
 poets promise many things, which they do
 not perform.

12. *Sine hanc, &c.* Permit this ivy to
 creep around thy temples amidst thy victo-
 rious laurels—permit me to crown thee
 with ivy, while others crown thee with lau-
 rel. This is a very delicate *verse*. The
 poet here entreats his patron to permit his
 ivy to entwine about his temples among his
 victorious laurels; in other words, to accept
 these his verses, in the midst of his victo-
 ries. The poetic crown was originally
 made of ivy exclusively, afterwards, some-
 times it was made of laurel: but the tri-
 umphal crown was always made of laurel.
Victrices lauros: alluding to the triumph
 with which he was honored for his victory
 over the *Partheni*.

16. *Tereti olivæ*: leaning against a taper-
 ing olive, Damon thus began.

17. *Præveniens*. The parts of the verb
 are separated for the sake of the *verse*, by
Tmesis. This figure is frequent among the
 poets. *Lucifer*: the morning star, or *Venus*.
 It is called *Lucifer* when going before the
 sun; *Hesperus*, when following after him.
 There is a fitness and propriety in Damon's
 calling upon the star, or planet *Venus* to
 arise, as if to listen to his complaint, since
 it was a love affair. *Age*: in the sense of
adviehe.

18. *Conjugis*. *Conjux* here is a betrothed
 or expected wife. *Indigno amore*: may
 mean immoderate love; or a love ill-requi-
 ted—a love of which *Nissa* was unworthy.

20. *Profeci*: I have gained, or profited
 nothing. *Illis testibus*. It would seem that
Nissa had pledged her faith to Damon, and
 called the gods to witness it; yet she vio-
 lated her promises.

- Incipe Mænalius mecum, mea tibia, versus.
 Mænalus argutumque nemus pinosque loquentes
23. *Ille mons Mænalius* Semper habet : semper pastorum ille audit amorem,
 24. *Panrus est calamos* Panaque, qui primus calamos non passus inertes.
 Incipe Mænalius mecum, mea tibia, versus.
 Mopso Nisa datur : quid non speremus amantes ?
 Jungentur jam gryphes equis ; sevoque sequenti
 Cum canibus timidi venient ad pocula damæ.
 Mopse, novas incide faces ; tibi ducitur uxor.
 Sparge, marite, nuces ; tibi deserit Hesperus Oeta
 Incipe Mænalius mecum, mea tibia, versus.
32. *O Nisa conjuncta* O digno conjuncta viro ! dum despicias omnes,
 digno viro ; dum despicias omnes alios
 Dumque tibi est odio mea fistula ; dumque capella
 Hirsutumque supercilium, prolizaque barba :
 34. *Prolizaque mea* Nec curare Deum credis mortalia quemquam.
 barba sunt tibi odio. Incipe Mænalius mecum, mea tibia, versus.
 Sepibus in nostris parvam te roscida mala,
 38. *Vidi te adhuc parvam legentem roscida mala* (Dux ego vester eram) vidi cum matre legentem
 Alter ab undecimo tum me jam ceperat annus :
 Jam fragiles poteram à terrâ contingere ramos.

NOTES.

21. *Mænalius versus*: Mænalean, or pastoral verses—such as used to be sung on mount Mænalus in Arcadia. It was sacred to Pan. By reason of its pleasant groves, and whispering pines, it was much frequented by shepherds, where they sang their loves. The poet personifies the mountain, and makes it listen to the songs of shepherds.

22. *Loquentes*: whispering—tuneful.

24. *Qui primus*: who first, &c. See Ecl. ii. 31. *Inertes*: in the sense of *inutiles*.

27. *Gryphes*: griffons. They were fabulous animals, having the body of a lion, and the wings and beak of an eagle.

28. *Damæ timidi*: the timid deer. *Ad pocula*: in the sense of *ad aquam, vel potum*; by meton.

29. *Incide faces*. It was a custom among the Romans to lead the bride to the house of her husband with lighted torches before her. These torches were pieces of pine, or some unctuous wood, which were cut to a point, that they might be lighted the easier. It was usual to have five of these torches. Hence *ducere uxorem*, came to signify, to marry a wife; it is said of the husband: *nubere viro*, to marry a husband; this is said of the wife.

30. *Sparge nuces*: scatter nuts. It was a custom among the Romans at nuptials, for the husband to throw nuts, &c. upon the floor, that the boys and the rest of the company might divert themselves in gathering them. *Hesperus deserit Oetam tibi*: the evening star is leaving Oeta for you. Oeta was a mountain, or rather range of mountains, of great height, in Thessaly. The inhabitants of Attica and Bœotia being to the

eastward, would observe the stars or settling behind it. Hence, as it re them; the expression is the same as the evening star is setting, and conse the evening somewhat advanced; would not be an unpleasant circo to the new-married couple.

34. *Hirsutum supercilium*: my ro shaggy eyebrows. There could be no of complaint against *Nisa* for not these, and his long beard. These possess no charms. But as Dr. T serves, the ground of his complain this: that her cruelty and scorn ha heartened him, as to render him negl his outward appearance.

35. *Mortalia*: things done by : This line is both beautiful and path

37. *In nostris sepibus*: in our en—gardens, fields. This and the following lines are extremely delica show the hand of a master. The stances here enumerated, the age young shepherd, his being just able the boughs, his officiousness in help girl and her mother gather the fr his falling in love with her at th time, are so well chosen, and hap pressed, that we may consider this as one of those happy and delicate which characterize the writings of *Roscida*. By this we are to und Heyne observes, that the apples w with the dew of the morning. T determine the time of the day, wh took their walk into the orchard.

39. *Alter annus, &c.* Lit. *another* after the eleventh had just then tak I had just entered my twelfth year.

Ut vidi, ut perii, ut me malus abstulit error!

Incipe Mænalios mecum, mea tibia, versus
Nunc scio quid sit amor. Duris in cotibus illum

Ismaus, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum, nec sanguinis edunt.

Incipe Mænalios mecum, mea tibia, versus.

Sævus amor docuit natorum sanguine matrem

Commaculare manus: crudelis tu quoque, mater:

Crudelis mater magis, an puer improbus ille?

Improbis ille puer, crudelis tu quoque mater.

Incipe Mænalios mecum, mea tibia, versus.

Nunc et oves ultrò fugiat lupo, aurea duræ

Mala ferant quercus, narcisso floreat alnus,

Pinguia corticibus sudent electra in myricæ.

Certent et cygnis ululæ: sit Tityrus Orpheus:

Orpheus in sylvis; inter delphinas Arion.

Incipe Mænalios mecum, mea tibia, versus.

Omnia vel medium fiant mare: vivite sylvæ.

Præceps aërii speculâ de montis in undas

Deferar: extremum hoc munus morientis habeto.

45. Edunt illum in duris cotibus, puerum nec nostri generis, nec nostri sanguinis

48. Tu, O mater eras quoque crudelis: eras ne

50. mater magis crudelis, an ille puer magis improbus! ille puer erat improbus; sed tu, O mater, quoque eras crudelis.

55

60. Habeto tu hoc extremum munus tui morientis amatoris

NOTES.

41. *Ut vidi, ut, &c.* How I gazed, how I languished, how a fatal delusion carried me away! Nothing can exceed this line in tenderness of expression. The *me malus abstulit error*, represents him as snatched from himself, deprived of his reason and judgment, and lost in wonder and admiration, while he surveyed her beauteous form, and attractive charms. It also conveys to us a just idea of the nature of love, which is often delusive, deceptive, and unsuccessful, as was the particular case of Damon. *Error*: in the sense of *insania*, vel *amor*, says Heyne. *Malus*: fatal—unhappy.

44. *Ismarus, &c.* Ismarus and Rhodope were two very wild and rocky mountains in Thrace. *Garamantes*. These were a savage people inhabiting the interior parts of Africa. Hence they are here called *extremi*.

45. *Edunt*: plainly for *ederunt*, by Enalage; and that in the sense of *producerunt* or *generunt*.

47. *Matrem*. Medea, the daughter of *Etes*, king of Colchis, a famous sorceress. She fell in love with Jason, one of the Argonauts, and by her directions and assistance, he obtained the golden fleece. She married him, and returned with him to Thessaly. He afterwards repudiated her, and married *Creüsa*, the daughter of the king of Corinth. In revenge for which, she slew the children, whom she bore him, before his eyes. See Ovid. *Met.* 7. *Docuit*: in the sense of *impulit*.

48. *Commaculare*: in the sense of *polluere*.

50. *Improbis*: wicked—impious.

52. *Nunc lupo ultrâ, &c.* Now may the wolf of his own accord flee from the sheep; the hard oak, &c. As if he had said: now

the natural course of things may be changed. The most unlikely and unnatural things may take place, since a woman is found capable of such unfeeling and cruel conduct.

53. *Alnus*: the alder-tree. *Narcisso*: the flower *daffodil*. See Ecl. ii. 46.

54. *Myrica*: shrubs—tamarisks. The word is sometimes taken for pastoral poetry. *Sudent*: in the sense of *stillent*. *Electra pinguis*: rich amber.

55. *Tityrus sit Orpheus, &c.* May Tityrus become an Orpheus;—Orpheus in the woods, and an Orion among the dolphins. *Orion* was a famous lyric poet of Lesbos, who, on his return home from Italy with great wealth, was cast into the sea by the sailors for the sake of his money. A dolphin that had been charmed with his music, it is said, took him on his back, and carried him safe to *Tenarus*, a town on the southern promontory of the Peloponnesus. For *Orpheus*, see Ecl. iii. 46.

58. *Omnia vel medium, &c.* Let all things become even the middle of the sea—the deep sea. Since I must perish, let all the world be drowned. *Vivite*: elegantly put for *valete*.

59. *Speculâ*: the top, or summit. It properly signifies any eminence which commands a prospect of the country around it. *Aëris montis*. This may allude to the famous rock in Arcadia, called the lover's leap; from which, those, who threw themselves into the sea, were cured of their love.

60. *Deferar*. This appears to be used in the sense of the Greek middle voice, which generally hath a reflex signification: I will throw myself.

Desine Mænaliis, jam desine, tibia, versus.

62. Damon dixit hæc: Hæc Damon: vos, quæ responderit Alpheſibæus, vos, Pierides, dicite ea, Dicite, Pierides: non omnia possumus omnes.

63. Nos omnes non possumus facere omnia. ALP. Effert aquam, et molli cinge hæc altaria vi Verbenasque adole pingues, et mascula thura,

Conjugis ut magicis sanos avertere sacris
Experiar sensus. Nihil hic nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Dap
Carmina vel cælo possunt deducere Lunam:
Carminibus Circe socios mutavit Ulyssei:
Frigidus in pratis cantando rumpitur anguis.

73. Primum circumdo hæc terna licia tibi, diversa. Terna tibi hæc primum triplici diversa colore Licia circumdo, terque hæc altaria circum Effigiem duco. Numero Deus impare gaudet.

78. Neete eos modò: Necte, Amarylli, modò: et Veneris, dic, vincula n Ducite ab urbe domum, mea carmina, ducite Dap Necte tribus nodis ternos, Amarylli, colores;

81. Sic Daphnis emolliatur nostro. Linus ut hic durescit, et hæc ut cera liquescit, Uno eodemque igni: sic nostro Daphnis amore.

83. Ego uro hanc. Sparge molam, et fragiles incende bitumine lauros

NOTES.

63. *Pierides*: the Muses. They were so called from *Pieria*, where, it is said, they were born. See *Ecl.* iii. 60.

64. *Effert aquam*. Here Alpheſibæus personates some enchantress, who by charms and magic rites endeavors to make Daphnis in love with her. The words are supposed to be addressed to her servant maid Amaryllis, mentioned verse 78, *infra*.

65. *Verbenas*. A species of plant or herb called *vervain*, much used in magic operations. It is sometimes taken for all kinds of herbs used in such rites. *Mascula*. By this we are to understand the strongest and best kind of frankincense.

66. *Ut experiar*: that I may try to turn away the sound mind of my spouse: i. e. throw him into a violent passion for me, causing him to lose his reason and judgment. *Conjux*, here means an intended or expected husband. By it we are to understand Daphnis, who it seems had left her for some other mistress. *Sacris*: rites, or ceremonies.

67. *Carmina*: charms—a solemn form of words; to which the ancients attributed great efficacy.

70. *Circe*. The name of a famous sorceress. See *Æn.* vii. 10.

71. *Cantando*: *gor.* in *do*, of the verb *canto*. Ræmus says: *dum incantatur*: while the incantations or magic rites are performing.

73. *Tripliei colore*: with triple color. The ancients had a great veneration for the number three. This was thought the most

perfect of all numbers, having began beginning, the middle, and the end. *sa*: diversified—various.

74. *Circumdo*: in the sense of *circo*.
78. *Veneris*: in the sense of *Modò*: in the sense of *nunc*.

80. *Ut hic Linus, &c.* The *m* made two images or figures, one (*linus*) to represent herself; the *o* wax (*cera*) to represent Daphnis former would naturally harden, a other melt in the same fire. It was received opinion that as the image and consumed, so did the person it sented melt and dissolve into love, to his cruelty and hardness of heart his mistress; while she, who was rep ed by the other figure, would grow and more indifferent to the object love.

82. *Sparge molam*: break, or scat salt-cake. The *mola* was a kind *o* much used in sacrifices. It was *m* the flour of grain that grow the same highly seasoned with salt. It was upon the forehead of the victim, and the fire. *Incende*: burn the crackling with bitumen. The laurels were to consume the flesh of Daphnis, on account these rites were performed. cake was crumbled upon his image, *o* the victims in sacrifices. Such was *l* ture of these ridiculous rites.

83. *Malus Daphnis*: cruel Daphnis me; I burn this laurel upon Daphnis—his image. By burning the obsequy of *l*

Daphnis me malus urit, ego hanc in Daphnide laurum.
 Ducite ab urbe domum, mea carmina, ducite Daphnim.
 Talis amor Daphnim, qualis, cùm fessa juvencum 85
 Per nemora, atque altos quærendo bucula lucos, occupet Daphnim, qualis, cùm bucula fessa
 Propter aquæ rivum viridi procumbit in ulvâ quærendo juvencum per
 Perdita, nec seræ meminit decedere nocti : nemora, atque altos lu-
 Talis amor teneat : nec sit mihi cura mederi. 89 cos, procumbit
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 89
 Has olim exuvias mihi perfidus ille reliquit, 95
 Pignora chara sui : quæ nunc ego limine in ipso, 96
 Ferra, tibi mando : debent hæc pignora Daphnim. Enim plurima ve-
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 95 nena nascuntur in Pon-
 Has herbas, atque hæc Ponto mihi lecta venena 95 to. Ego vidi Mærin ip-
 Ipse dedit Mæris, nascuntur plurima Ponto. sum sæpe fieri lupum
 His ego sæpe lupum fieri, et se condere sylvis his venenis, et condere se
 Mærin, sæpe animas imis excire sepulchris, sylvis; vidi illum sæpe
 Atque satas aliò vidi traducere messes. excire
 Ducite ab urbe domum, mea carmina, ducite Daphnim. 101
 Fer cineres, Amarylli, foras : rivoque fluenti, 101
 Transque caput jace : ne respexeris. His ego Daphnim
 Aggrediar nihil ille Deos, nil carmina curat.
 Ducite ab urbe domum, mea carmina, ducite Daphnim
 Aspice : corripuit tremulis altaria flammis. 105

NOTES.

son magically, it was thought that they burnt the person himself; or that some how or other, he was affected in a similar manner.

85. *Juvenum*: the bull. *Talis*. Here is an ellipsis of the words, *occupat juvenem*, or some other of the like import, to make the sense complete.

87. *Uva*: a kind of sedge, or meadow-grass. Some copies have *herba*.

88. *Perdita*: wretched—desperate; without hope of finding the object of her search. *Nec seræ nocti, &c.* She is so intent upon the object of her love, that she thinks of nothing else—she thinks not of returning home, even though-it be late at night. *Decedere seræ nocti*: to yield or give place to the late night.

89. *Mederi*: to cure him.

91. *Ille perfidus, &c.* That perfidious (shepherd) formerly left these clothes with me, as the dear pledges of himself. It appears hence that Daphnis had pledged his love to her, but afterward violated his word. This justifies the use of the word *conjux*, as applied to him, *verse 66*.

92. *In ipso limine*: in the very threshold, or entrance. Servius thinks we are to understand the entrance of the temple of *Vesta*; others, of Daphnis' own house. But it is better to understand it of her own house, for it appears that here she performed her magic rites.

93. *Mando*: in the sense of *committo*. *Hæc pignora*: these pledges owe Daphnis to me. The clothes that a person once wore, or any thing that belonged to him, were

thought to be very efficacious in enchantments. Accordingly she lays much stress upon them; she is sure they will bring him home to her. One part of these magic rites was to bury the clothes of the lover under the threshold, to constrain him to return.

95. *Ponto*. Pontus, an extensive country in Asia Minor, bordering upon the Euxine sea. It abounded in poisonous herbs. Mithridates, king of Pontus, rendered his country notorious by the long and bloody wars which he maintained against the Romans. He was, however, at last overcome by Pompey the Great. *Venena*: magic plants. Those of a poisonous quality were considered the most efficacious, and were particularly sought for, and required in all enchantments.

101. *Fer cineres*. The most powerful, and usually the last efforts of the enchanter, were to throw the ashes of the magical sacrifice over the head backward into running water. Servius says, this was done that the gods might catch the ashes without being seen, as they were unwilling to show themselves, unless on extraordinary occasions.

102. *Ne respexeris*: in the sense of *ne respice*.

103. *Aggrediar his, &c.* With these ashes I will assail Daphnis. *Nihil* and *nil* are often used as simple negatives, in the sense of *non*: he does not regard the gods, &c. In other words, he does not regard his solemn promises made in the presence of the gods; he regards not my charms.

105. *Aspice*. This and the following

106. *Bonum omen* Sponte sua, dum ferre moror, cinis ipse : bonum :
Nescio quid certè est : et Hylax in lumine latrat.
Credimus ? an, qui amant, ipsi sibi somnia fingunt
109. *O mes carmina* Parcite, ab urbe venit, jam parcite, carmina, Dap

NOTES.

to *cinis ipse*, were spoken by Amaryllis, as appears from *dum ferre moror* : while I delay to carry them. If we attribute the words to the enchantress, we must suppose her to do what she commands to be done. But beholding the ashes kindle the altar into a trembling flame of its own accord, in a transport, she exclaims : may it be a good omen. The ancients considered the sudden blazing of fire to be a good omen.

107. *Nescio quid, &c.* As if she by some body is coming ; I know not who it is. *Hylax*. The name of a deity, a Greek word signifying *to bark*.

108. *Credimus ? an qui, &c.* Do I believe it? or, do those who love form do themselves? Yes, it is he. Can cease, my charms, Daphnis ceases in city.

QUESTIONS.

How is this pastoral to be divided?
What is the subject of it?
What is the meaning of the word *Pharmacutria*, the title of the Eclogue?
When was this Eclogue written?
Who were consuls?
To whom was it probably dedicated?
Why do you suppose it to be dedicated to Pollio rather than to Augustus?

When is the planet Venus called?
When Hesperus?
Can you mention any line that is noticed by commentators as extraordinary?
Who was Medea?
What is said of her?
Why are the Muses sometimes *Pierides*?

ECLOGA NONA.

LYCIDAS, MÆRIS.

WHEN Augustus divided the lands about Mantua among his soldiers, the estate of Arius, a centurion. When he went to re-enter upon his estate, after it had been restored to him, he met with much severe treatment from the new possessor, one occasion, was near being killed. He saved his life by swimming over to Mincius. In consequence of which, he returned to Rome to acquaint the Emperor the matter. He left his steward, who is here called Mæris, behind, and directed to treat his new landlord with civility and respect. Mæris is going to him with some kids, and meets Lycidas, who is supposed to be some Mantuan shepherd. Upon their meeting the pastoral opens. The scene is the road to the town in the evening is coming on: the air is tranquil and serene. The pastoral contains a complaint of Virgil's hard treatment under the character of Menalcas; a complaint of his friend Varus, and another to Julius Cæsar, and consequently to Augustus. The pastoral is elegant and beautiful.

1. *O Mæri, quò te pedes ducunt te?* Lyc. Quò te, Mæri, pedes? an, quò via ducit, te in urbem, quò via ducit?
MÆ. O Lycida, vivi pervenimus; advena nostri
(Quod nunquam veritū sumus) ut possessor agelli

NOTES.

2. *Vivi pervenimus*: we living have come to that condition—or have lived to see the day, that, &c. *Advena*: a noun of common gender, here used as an adj. It may signi-

fy *intruding—usurping*, as well as *stranger* in the present case, it includes the meaning of all of them.

Diceret : Hæc mea sunt ; veteres migrate coloni.
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec benè vertat) mittimus hædos.

Lx. Certè equidem audieram, quæ se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteris jam fracta cacumina fagi,
Omnia carminibus vestrum servasse Menalcan.

Mæ. Audieras, et fama fuit : sed carmina tantùm
Nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt, aquilâ veniente, columbas,
Quòd nisi me quæcumque novas incidere lites
Antè sinistra cavâ monuisset ab ilice cornix ;
Nec tuus hic Mæris, nec viveret ipse Menalcas.

Lx. Heu ! cadit in quemquam tantum scelus ? heu tua
Penè simul tecum solatia rapta, Menalca !

Quis caneret Nymphas ? quis humum florentibus herbis
Spargeret ? aut viridi fontes induceret umbrâ ?

Vel quæ sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras ?
“ Tityre, dum redeo, brevis est via, pasce capellas :
“ Et potum pastas age, Tityre, et inter agendum
“ Occursare capro, cornu ferit ille, caveto.”

Mæ. Immò hæc, quæ Varo, necdum perfecta, canebat.
“ Vare, tuum nomen (superet modò Mantua nobis,

2. Nos vivi perveni-
mus ad miseria, ut ad-
vena possessor

4. Hæc arva sunt mea ;
vos, O veteres coloni,

7. Certè equidem au-
dieram vestrum Domi-
num Menalcan servasse
sibi omnia arva suis car-
minibus ab eo loco, quâ
colles incipiunt subdu-
cere se

11. Audieras illud, et
15 talis fuit fama

13. Columbas valere
14. Quòd nisi sinistra
cornix monuisset me
antè ab ilice cava inci-
dere

18. Heu tua solatia
rapta sunt penè nobis
simul tecum

21. Vel quis caneret
carmina, quæ tacitus

23. Quorum versuum
hoc est fragmentum : (

25 Tityre, pasce
26. Immo potius quis
caneat hæc carmina, quæ
ille Menalcas

NOTES.

3. *Agelli* : a noun diminutive from *ager* :
a little farm.

5. *Fors* : in the sense of *fortuna*.

6. *Quod nec benè vertat* : which (present
of the kids,) I wish may not turn out well
to him. The usual mode of congratulation
upon receiving a favor was : *Benè vertat*,
I wish you joy—may it turn out well to you.
nec benè vertat, therefore, was a kind of im-
precation : *may it prove a mischief to you*.

7. *Subducere se* : to decline—to fall.

8. *Demittere jugum* : to lower their ridge,
or top, by an easy descent. Here we have
a description of the farm of Virgil. It was
bounded on one side by a sloping hill ; in
other parts of its limits, were the broken
top of an old beech-tree, a marsh, and the
river *Mincius*.

9. *Ad aquam* : perhaps the river *Mincius*.

13. *Aquilâ veniente*: the eagle coming upon
them—pursuing them. Here we have a
beautiful circumlocution, expressing the in-
utility of his verses, and the charms of po-
etry, amidst martial arms. *Chaonias* : an
adj. from *Chaonia*, a part of Epirus, where
was the city *Dodona*. and a grove of the
same name, famous for its oracular oaks.
Columbas : two doves endowed with a pro-
phetic spirit are said to have resided among
these oaks. Afterward one of them is said
to have flown to the temple of Apollo at
Delphi, and the other to the temple of Jupi-
ter Ammon in Africa. They are here put
for *does* in general.

14. *Incidere novas lites*, &c. To break off
my new disputes in any way whatever.
Lis, is properly an action or case at law.

15. *Sinistra* : ill-boding. See Ecl. 1. 18.

16. *Hic tuus Mæris*. It appears from this
that the life of Virgil, who is here called
Menalcas, and that of Mæris, had been in
danger from the new landlord.

17. *Heu, tantum scelus*, &c. Alas ! that so
great wickedness should fall upon any one.
Or the words may be rendered thus ; Alas !
that so great wickedness should come into
any one's mind—that any one should con-
ceive the idea of perpetrating the horrid
deed of murder. This is the usual sense
given to the words.

18. *Heu, tua solatia*, &c. Alas, Menalcas,
your delight (the delight of your song) was
almost snatched from us with yourself : and
if you had been quite slain, in that case,
who would have sung the nymphs, &c. Heyne
observes that by *solatia* we are to under-
stand the song, *carmina*, or verses of Menal-
cas.

21. *Sublegi* : I purloined from you. Ru-
mus says, *surrupui*.

22. *Nostras delicias* : for *nostram ameam*.
Delicia is used only in the plural ; *delight-
darling* : here a *mistress*.

24. *Age pastas* : drive them full fed to
drink. *Potum* : sup. in *um*, to drink—take
water. *Inter agendum* : in driving them—
while driving them, beware, &c.

26. *Varo* : to Varus. See Ecl. 6. 7

27. *Quorum hoc est fragmentum*: O Varo, "Cantantes sublimē ferent ad sidera cygni." cantantes cygni ferent t-ium nomen
 Ly. Sic tua Cyrneas fugiant examina taxos,
 Sic cytiso pastæ distentent ubera vaccæ.
 Incipe, si quid habes: et me fecere poetam
 Pierides: sunt et mihi carmina: me quoque dicam
 Vatem pastores, sed non ego credulus illis.
 Nam neque adhuc Varo videor, nec dicere Cinnâ
 Digna, sed argutos inter strepere anser olores.
 Mœ. Id quidem ago, et tacitus, Lycida, mecum
 Si valeam meminisse: neque est ignobile carmen
 "Huc ades, ô Galatea: quis est nam ludus in un
 "Hic ver purpureum; varios hic flumina circum
 "Fundit humus flores: hic candida populus antr
 "Imminet, et lentæ texunt umbracula vites.
 "Huc ades; insani feriant sine litora fluctus."
 Ly. Quid, quæ te purâ solum sub nocte canem
 Audieram? numeros memini, si verba tenerem.
 Mœ. "Daphni, quid antiquos signorum suspicâ
 Ecce, Dionæi processit Cæsaris astrum:
34. Ego sum non credulus illis.
 35. Nam adhuc videor mihi dicere carmina digna neque
 38. Nunc recorder fragmentum ejus: ades huc, O Galatea:
 43. Sine ut insani
 44. Quæ carmina audieram te solum canentem sub pura nocte

NOTES.

28. *Cremonæ*. Cremona was a city on the western bank of the river Po, not far from Mantua. Its inhabitants were involved in the same misfortune with those of Mantua, in having their property and lands taken from them by Augustus. Hence the epithet *miseræ*.

29. *Cygni*: properly swans. By metonymy. The meaning of this fragment is, that if Mantua should be preserved from the calamity which had befallen Cremona, through the influence of Varus, the Mantuan poets would celebrate his praises and raise his name to the stars. By *Cantantes cygni*, says Heyne, we are to understand the *Mantuan poets*.

30. *Cyrneas*; an adj. from *Cyrnus*, an island in the Mediterranean sea. *Hodie Corsica*. This island abounded in the yew-tree: hence the epithet *Cyrnean*. The honey made of this tree was of a bitter quality, and universally considered bad. For this reason Lycidas wished the swarms of his friend to shun those trees. *Examina*: swarms of bees.

32. *Poetam*: a poet. *Vatem*: a poet, or prophet. These words are frequently used as synonymous, but they are not strictly so.

35. *Cinnâ*. Cornelius Cinna, the grandson of Pompey the Great. He became a favorite of Augustus.

36. *Digna*: things worthy of: or it may agree with *carmina*, understood; verses worthy of the attention of Varus and Cinna; or worthy to celebrate their actions. *strepere anser*: to gabble as a goose among tuneless swans—to make inharmonious sounds, &c.

37. *Ago*: in the sense of *facio*. *Tacitus*

ipse volute: I am thinking silently of self, if I can recollect it. *Volute*: volving it in my mind.

39. *Quisnam ludus*: what sport in the waves? The parts of the v separated by Tmesis. Nothing can be beautiful than the whole of this fr It is in imitation of the eleventh Theocritus.

40. *Purpureum*: blooming—gay, to be supplied.

41. *Fundit*: in the sense of *prod*

42. *Texunt*: in the sense of *Umbracula*: a dim. noun from *umb* tle, or pleasant shade.

43. *Insani*: raging—stormy.

44. *Quid*: in the sense of *cur*.

45. *Mimini numeros*: I recollect if I knew the words, I would sin These last, or some other of the like are evidently implied. Or else we *si* in the sense of *Ultimam*; I wish—

46. *Suspiciis*: in the sense of *mir*

47. *Astrum*. This word properly a constellation of stars. The poet here for a single star, thereby gi greater dignity to the star of Cæsar makes filius the son of *Æneas*, the of the Julian family. Iulus was the son of Venus, who according to a the daughter of *Dione*, a nymph of by Jupiter. Hence the epithet *L* About the time of Julius Cæsar's de said a remarkable comet appeared the Romans considered to be the Cæsar received up to heaven. I calls it the star of Cæsar, agreeable vulgar notion. This comet, accord Dr Halley, appeared the third

“Astrum, quo segetes gauderent frugibus, et quo
 “Duceret apricis in collibus uva colorem.
 “Inserere, Daphni, puros, carpent tua poma nepotes.” 50
 Omnia fert ætas, animam quoque. Sæpe ego longos
 Cantando puerum meminisse me condere soles. 51. Ego meminisse me
 Nunc oblita mihi tot carmina : vox quoque Mœrim
 Jam fugit ipsa : lupi Mœrim videre priores. 52. Tamen venimus
 Sed tamen ista satis referret tibi sæpe Menalcas. 55. Ista carmina tibi
 56. Longum tempus
 56. Longum tempus
 LY. Causando nostros in longum ducis amores :
 Et nunc omne tibi stratum silet æquor, et omnes
 (Aspice) ventosi ceciderunt murmuris auræ.
 Hinc aded media est nobis via : namque sepulchrum
 Incipit apparere Bianoris : hic, ubi densas
 Agricolæ stringunt frondes ; hic, Mœri, canamus :
 Hic hædos depone, tamen venimus in urbem :
 Aut si, nox pluviam ne colligat antè, veremur :
 Cantantes licet usque (minùs via lædet) eamus.
 Cantantes ut eamus, ego hoc te fasce levabo.
 MÆ. Desine plura, puer : et quod nunc instat, agamus. 66. Desine loqui plura
 Carmina tum meliùs, cùm venerit ipse, canemus. 67. Cùm Menalcas ipse

NOTES.

1680. In its nearest approach to the sun, its tail was about 60 degrees long. *Processit*; moves along—hath begun its course.

48. *Quo segetes, &c.* Under which (by the influence of which) the fields shall rejoice with corn. Or, the crops shall abound in grain; taking *segetes* for the stalks or springing corn. *Gauderent*, by enallage for *gaudebunt*. *Sata abundabunt frumento*, says Ruseus.

49. *Uva duceret colorem*: shall take color—grow ripe. *Duceret*: for *ducet*, by enallage.

50. *Inserere puros*: plant or graft your pear-trees. The star of Cæsar shall extend its influence to them. They will grow and flourish; and if you should not live to reap the fruit of your labor yourself, be assured your offspring will. *Puros* may be put for fruit trees in general: the *species* for the *genus*.

51. *Ætas*: in the sense of *tempus*. *Animum*: in the sense of *memoriam*.

52. *Condere longos Soles*: to pass or spend long days in singing. *Sol* is often taken for the day, as *Luna* is for the night. See *Æn.* 2. 255.

54. *Lupi priores*: the wolves first have seen Mœris. He hath lost his voice—he cannot sing. Alluding to a superstitious notion that if a wolf saw a man the first, he would lose his voice.

55. *Referret*: in the sense of *recitabit*.

56. *Causando*: by framing excuses. From the verb *causor*. *Ducis*: you put off—defer. *Amores*: pleasure—entertainment.

57. *Omne stratum æquor, &c.* The whole

level surface of the water, is still for you. *Stratum*: smooth—level. To consider *stratum* as expressing the tranquillity of the water is mere tautology: that is sufficiently expressed by *silet*. *Æquor* any plain or level surface, whether land or water; here, probably, the river *Mincius*. *Omnes aura, &c.* Every breeze of whispering wind hath ceased. *Ventosi murmuris*: in the sense of *murmurantis venti*.

59. *Aded*: only—surely.

60. *Sepulchrum Bianoris*: the tomb of Bianor. He was said to be the son of the river Tiber and the nymph *Manto*. He founded, or rather enlarged Mantua, and called it after the name of his mother. See *Æn.* 10. 198. His tomb was placed by the side of the way.

61. *Stringunt*: prune, or lop off the thick boughs.

62. *Urbem*. The city Mantua. *Depone hædos*: lay down your kids. He was probably carrying them upon his shoulders. Let us stay here awhile and amuse ourselves in singing: we shall, nevertheless, arrive in town in good time.

64. *Uque*: all the way—all the time. *Lædet*: in the sense of *fatigabit*.

65. *Levabo te, &c.* I will ease you of this burden—load: to wit, the kids, which he was carrying to town for his new landlord. See verse 6, supra.

66. *Puer*: swain. It is applied to shepherds in general.

67. *Cùm ipse, &c.* It is probable that Virgil composed this Eclogue when he was at Rome.

QUESTIONS.

To whom did the estate of Virgil fall in the distribution of the Mantuan lands?

Did he receive any hard treatment from *Arius*? How did he save his life? What was the name of his steward? Who is *Lycidas* supposed to be? When does the pastoral open? Where is the scene laid? What is the time of the day? What is the subject of this pastoral? What is the character of it?

What is the distinction between *Vates*?

What remarkable appearance served in the heavens about the death of *Julius Cæsar*'s death?

What does the poet call it?

When did it appear the third time?

Who was *Bianor*? What did

ECLOGA DECIMA.

GALLUS.

THE subject of this fine pastoral is the love of Gallus for *Lycoris*, who reftas dresses, and gave her affections to an officer. This Gallus was a particular friend of Virgil, and was an excellent poet. He raised himself from a humble station by the favor with Augustus, who appointed him governor of Egypt after the death of *Cleopatra*.

THE scene of the pastoral is laid in Arcadia, whither the poet supposes his friend retired in the height of his passion. Here all the rural deities assemble and inquire the cause of his grief, and endeavor to moderate it. This Eclogue is passed by any of the preceding, except the fourth, in beauty and grandeur.

Virgil imitates Theocritus, particularly in his first Idyl. By *Lycoris* is meant a most beautiful woman, and celebrated actress.

EXTREMUM hunc, *Arethusa*, mihi concede

2. *Pauca carmina sunt Pauca meo Gallo, sed quæ legat ipsa Lycoris,
dicenda Carmina sunt dicenda: neget quis carmina Gallo
Sic tibi, cum fluctus subter labere Sicanos,
Doris amara suam non intermisceat undam.
Incipe, sollicitos Galli dicamus amores,*

NOTES.

1. *Arethusa*. A nymph of great beauty, the daughter of *Nereus* and *Doris*. Also, a fountain on the island *Ortygia*, in the bay of *Syracuse*, upon which stood a part of the city. *Syracuse* was famous for its being the birth place of *Theocritus* and *Archimedes*; and for its valiant defence against the Roman fleet and army under *Marcellus*. It was taken after a siege of three years. *Concede*, &c. Grant me this last work—favor me in the execution of this my last pastoral essay. The reason that the poet invoked this nymph is, that she was the goddess of a fountain of that name, in the place where *Theocritus* was born, and where pastoral poetry was much cultivated.

4. *Tibi*: with thee—with thy water.

5. *Amara Doris*. *Doris*, a nymph of the sea, the daughter of *Oceanus* and *Tethys*, and married to her brother *Nereus*, of whom

he begat the nymphs called *Nereus* put by metonymy for the sea, whose salt and of an unpleasant taste; poet prays may not be mingled with and pleasant waters of the fountain in its passage under the Sicilian *Æn.* iii. 694 and 6. *Alpheus*, a river of *Peloponnesus*, is said to have been turned by *Diana* into a fountain with the nymph *Arethusa*, who, following him, was turned by *Diana* into a fountain. She made her escape under the name of *Arethusa*, where she rose up in the same fountain, mingling with hers. *Undam*: in the sense of a fountain.

6. *Galli*. There were several of the name of *Gallus*. The one here is *Publius Cornelius Gallus*, a poet himself by his extraordinary merit, and favored with Augustus, who appointed

Dum tenera attendent sinæ virgulta capellæ.
 Non canimus surdis, respondent omnia sylvæ.
 Quæ nemora, aut qui vos saltus habuere, puellæ
 Naiades, indigno cùm Gallus amore periret ?
 Nam neque Parnassi vobis juga, nam neque Pindi
 Ulla moram fecere, neque Aonia Aganippe.
 Illum etiam lauri, illum etiam flevère myricæ.
 Pinifer illum etiam solâ sub rupe jacentem
 Mænalus, et gelidi flevèrunt saxa Lycæi.
 Stant et oves circùm, nostrî nec pœnitent illas :
 Nec te pœniteat pecoris, divine pœta.
 Et formosus oves ad flumina pavit Adonis.
 Venit et upilio, tardi venère bubulci :
 Uvidus hybernâ venit de glande Menalcas.
 Omnes, unde amor iste, rogant, tibi ? Venit Apollo.
 Galle, quid insanis ? inquit : tua cura Lycoris,
 Perque nives alium, perque horrida castra secuta est.
 Venit et agresti capitis Sylvanus honore,

10

11. Nam neque ulla
 juga Parnassi, nam ne-
 que ulla juga Pindi, ne-
 que fons, Aonia Aga-
 nippe, fecere ullam mo-
 15 ram vobis. Etiam lauri
 flevèrunt illum

20

21. Unde est iste amor
 tibi, O Galle

NOTES.

governor of Egypt after the death of Antony and Cleopatra. His prince, however, for some cause or other, conceiving a violent enmity against him, sent him into banishment; which sentence was ratified by the senate. This cruel and undeserved treatment had such an effect upon his mind, that he killed himself. After his death, Augustus lamented his own severity and that of the senate toward so worthy a man. Gallus was a great friend of Virgil, and highly esteemed by Pollio and Cicero. He was a poet as well as statesman and soldier. It is said he wrote four book of elegies to *Cytheris*, whom Virgil calls *Lycoris*. He also translated some part of the works of *Euphorion*, a poet of *Chalcis*.

7. *Sinæ*: flat-nosed.

8. *Respondent*: will answer—will echo back our song.

9. *Habuere oves*: in the sense of *detinuerunt oves*. *Nemora*: properly signifies a grove or wood thinly set with trees, where flocks may feed and graze; derived from the Greek. *Saltus*: properly a thick wood, where bushes and fallen trees do not permit animals to pass without leaping; from *salio*. *Habuere oves*: detained you from coming to console Gallus in his grief. *Puella*: in the sense of *nympha*.

11. *Juga*: in the sense of *cocumina*. *Parnassi*. Parnassus was a mountain, or rather range of mountains in Phocis, sacred to the Muses. *Pindi*. Pindus was a range of mountains in the confines of Epirus and Macedonia, also sacred to the Muses. *Aganippe* was the name of a fountain issuing from mount Helicon in Beotia, and flowing into the river Permessus. It is called *Aonian*, from *Aon*, the son of Neptune, who reigned in Beotia.

15. *Mænalus*. A mountain in Arcadia, celebrated for its pines. *Lycæi*. Lycæus, a mountain of the same country, noted for its rocks and snows; hence the epithet *gelidi*. The whole of this passage is very fine. It contains a reproof to the nymphs for not assisting in alleviating the grief of Gallus.

16. *Stant et oves*, &c. His flocks too stand around him—nor are they ashamed of him—nor do they disregard his grief. Gallus is represented under the character of a swain, feeding his sheep on the mountains of Arcadia. *Nostrî*: our friend—Gallus.

18. *Adonis*. He was the son of Cinyras, king of the island of Cyprus, by his daughter *Myrrha*. He was so beautiful, that Venus ranked him among her favorites, and honored him with her bed. When hunting, he received a wound from a boar, of which he died, and was greatly lamented by her.

19. *Venit et upilio*: the shepherd too came, and the slow moving herdsmen came. *Upilio*, for *opilio*, by metaphasmus. *Opilio*, probably from *oves*, by changing the *v* into *p*. The word *et* is often used to express emphasis, and has the force of *etiam* or *quoque*, as in the present case. When it has its correspondent *et* in the following member of the sentence, it is usually translated by the word *both*, and the following *et* by *and*. The conj. *que*, when it has its correspondent *que*, is rendered in the same way.

20. *Uvidus de*: wet from gathering the winter mast.

21. *Apollo*. He came, the first of the gods; because he was the god of poetry.

22. *Tua cura*: for *tua amica*.

24. *Sylvanus*. He was the god of the woods, and said to be the son of Mars. He always bore on his head a branch of cypress. Like Pan, he was represented as half man.

- Florentes ferulas et grandia lilia quassans.
Pan Deus Arcadiæ venit, quem vidimus ipsi
Sanguineis ebulli baccis minioque rubentem.
Ecquis erit modus? inquit: amor non talia curat.
Nec lacrymis crudelis amor, nec gramina grivis,
Nec cytiso saturantur apes, nec fronde capellæ.
31. At ille tristis inquit: tamen, O Arcades,
Tristis at ille: Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescat
Vestra meos olim si fistula dicat amores!
35. Utinam fuissom
Atque utinam ex vobis unus, vestrique fuisssem
Aut custos gregis, aut maturæ vinitor uvæ!
37. Certe sive Phyllis,
Certè sive mihi Phyllis, sive esset Amyntas,
sive Amyntas, seu quicumque furor (quid tum, si fuscus Amyntas
Seu quicumque furor (quid tum, si fuscus Amyntas
Et nigre violæ sunt, et vaccinia nigra.)
Et nigre violæ sunt, et vaccinia nigra.)
Mecum inter salices lentâ sub vite jaceret.
42. Hic, O Lycori,
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori:
Hic nemus: hic ipso tecum consumerer ævo
44. Insanus amor detinet me in armis duri
Nunc insanus amor duri me Martis in armis

NOTES.

and half goat. He fell in love with *Cyparissus*, the favorite of Apollo, who was changed into a tree of that name. *Agresti honore capitis*: with the rustic honor of his head—with a garland of leaves upon his head. *Honore*: in the sense of *corona*.

25. *Florentes ferulas*: blooming fennel. There are two kinds of *ferula*, or fennel, the small, or common, and the large, or giant fennel. This last grows to the height of six or seven feet. The stalks are thick, and filled with a fungous pith, which is used in Sicily for the same purpose as tinder is with us, to kindle fire. From this circumstance, the poets feigned that Prometheus stole the heavenly fire and brought it to earth in a stalk of *ferula*. Some derive the name from *ferendo*, because its stalk was used as a walking-stick; others derive it from *feriendo*, because it was used by school-masters to strike their pupils with on the hand. Hence the modern instrument, or *ferula*, which is used for the same purpose, though very different from the ancient one, and capable of giving much greater pain.

27. *Rubentem*: stained with the red berries of alder, and with vermilion. *Ebuli*. *Ebulum* is the plant called dwarf elder. It grows about three feet high, and bears red berries. In England it has obtained the name of dane-wort; because it was fabled to have sprung from the blood of the Danes, at the time of their massacre. It is chiefly found in church-yards. *Minio*. *Minium* is the native *cinnabar*. It was the vermilion of the ancients; it is our present red-lead.

28. *Modus*: in the sense of *finis*.

29. *Rivis*: with streams, or rills of water.

30. *Saturantur*: are satisfied.

31. *Arcades*. This address of the Arcadians is tender and pathetically that part of it where he wishes had been only a humble shepherd.

32. *Hæc*: these my misfortunes.

33. *O quàm molliter*: O how soft my bones, &c.; alluding to a superstitious notion of the ancients that the bones of the dead might be oppressed by the weight of the earth cast upon them. Acco they crumbled it fine, and cast it lightly upon the grave, using the words, *sit tibi terra levis*—may the earth be light upon thee.

34. *Olim*: hereafter. This word is used to future as well as to past time. In the sense of *mea*, agreeing with *ossa*.

36. *Vinitor*: a vine-dresser. It is here used in the sense of *rindem*, gatherer of grapes—a vintager.

38. *Furor*. This word properly signifies any inordinate passion, such as love, rage, fury, and the like; by metonymy of such passion—the person. *Fuscus*: black. The verb *sit* is to be plied.

39. *Vaccinia*: whortle-berries, or whortles. Mr. Martyn takes the word for the flower of the hyacinth.

41. *Serta*: garlands of flowers.

43. *Consumerer*, &c. I could spend very little here with you in this pleasant treat, gazing upon the beauty of your son. Runnissays: *traducerem omnem vitam*. But *consumerer* may be understood in the sense of the Greek middle voice, *consumere*, was fond of the Greek idiom.

44. *Nunc insanus amor*, &c. The sense of this passage appears to be:

• Tela inter media atque adversos detinet hostes.
 Tu procul à patriâ (nec sit mihi credere) tantùm
 Alpinas, ah dura, nives, et frigora Rheni
 Me sinè sola vides. Ah te ne frigora lædant!
 Ah tibi ne teneras glacies secet aspera plantas!
 Ibo, et Chalcidico quæ sunt mihi condita versu
 Carmina pastoris Siculi modulabor avenâ.
 Certum est in sylvis, inter spelæa ferarum,
 Malle pati, tenerisque meos incidere amores
 Arboribus: crescent illæ, crescetis amores.
 Intereà mixtis lustrabo Mænala Nymphis,
 Aut acres venabor apros: non me ullâ vetabunt
 Frigora Parthenios canibus circumdare saltus.

45 46. Tu, ah dura *femina!* procul à patria (*utinam* sit mihi nec credere *id*) vides tantùm Alpinas nives, et frigora Rheni, sola sinè me.

50 50. Et modulabor avenâ Siculi pastoris *Theocriti*, carmina, quæ

54. Illæ arbores crescent: *vos, O mi amores*

55

NOTES.

pleasant place, if you had consented, we might have both lived happy and secure. But now, on account of your cruelty, we are both unhappy and miserable. Through despair, I expose myself to the dangers and hazards of war; and in the mean time your love of a soldier hurries you to distant countries, over the snows of the Alps, &c. Gallus here supposes *Cytheris* to accompany her lover, and to undergo the fatigues and hardships incident to a military life. *Me*. This passage would be much easier, if we could read *te* in the room of *me*. The sense naturally leads to such reading; but we have no authority for making the substitution. *Martis*. Mars was esteemed the god of war. He was the son of Jupiter and Juno, as some say; others say, of Juno alone. His education was intrusted to *Priapus*, who taught him all the manly exercises. In the Trojan war, he took a very active part, and was always at hand to assist the favorites of Venus. His amours with that goddess have been much celebrated by the poets. Vulcan, her husband, being informed of their intrigue, made a net of such exquisite workmanship, that it could not be perceived. In this net he caught the two lovers, and exposed them to the ridicule of the gods. He kept them in this situation for a considerable time, till Neptune prevailed upon him to set them at liberty. The worship of Mars was not very general among the Greeks, but among the Romans he received the most unbounded honors. His most famous temple was built by Augustus, after the battle of Phillippi, and dedicated to *Mars Ultor*. His priests were called *Satii*, and were first instituted by Numa. Their chief office was to keep the sacred *ancyle*, or shield, which was supposed to have fallen from heaven. Mars was sometimes called *Gradivus*, *Mavors*, and *Quirinus*; by meton. put for war in general—a battle—a fight, &c.

45. *Adversos*: in the sense of *infestos*.

46. *Tantum*: only—nothing beside.

57. *Alpinas*: an adj. from *Alpes*, a very high range of mountains separating Italy from France, Switzerland, and Germany, and covered with almost perpetual snow. *Rheni*: the river Rhine. It rises in the mountains of Switzerland, and runs a northerly course, forming the boundary between France and Germany, and falls into the German sea near the Hague. Its length is near six hundred miles. *Dura*: in the sense of *crudelis*. *Sola*: Lycoris was alone, as respected Gallus.

49. *Plantas*: in the sense of *pedes*. *Aspera*: sharp. The whole of this address to his mistress is extremely tender and pathetic.

50. *Quæ condita sunt*, &c. Which were composed by me in elegiac verse. *Chalcidico*: an adj. from *Chalcis*, a city of Eubœæ, (*hodie, Negropont*.) the birth-place of Euphorion, an elegiac poet; some of whose verses, it is said, Gallus turned into Latin verse. To this, Ruseus thinks, the poet refers. However this may be, it cannot be made from the words without straining them. They simply imply that Gallus wrote some verses or poems in the same kind of verse, or measure, in which Euphorion wrote.

51. *Modulabor*: in the sense of *canam*.

52. *Certum est*, &c. It is certain—I am resolved, that I had rather suffer in the woods any dangers and hardships than follow after Lycoris. These, or words of the like import, seem to be necessary to make the sense complete. *Spelæa*: dens, or haunts of wild beasts; from the Greek.

53. *Incidere*: to cut, or inscribe.

55. *Mænala*: neu. plu. a mountain in Arcadia. In the sing. *Mænalus*. *Lustrabo*: in the sense of *circumibo*. *Mixtis nymphis*. The meaning is, that he was in company with the nymphs; or that they, in confused and irregular order, pursued their course.

56. *Acres*: fierce—dangerous. *Vetabunt*. in the sense of *prohibebunt*.

57. *Parthenios*. Parthenius was a moun-

- Jam mihi per rupes videor lucosque sonantes
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicina furoris,
Aut Deus ille malis hominum mitescere discat.
60. Tanquam hæc omnia sint
61. Aut tanquam ille Deus Cupido
64. Illum Deum Cupidinem; nec equidem, si
67. Nec equidem, ad versemus oves Æthiopi- um, sub sidere cancri, cum
70. O Divæ Pierides, ait erit vestrum poetam oculinisse hæc carmina
72. Facietis hæc Aeri
- Jam mihi per rupes videor lucosque sonantes
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicina furoris,
Aut Deus ille malis hominum mitescere discat.
Jam neque Hamadryades rursum, nec carmina nobis
Ipsa placent: ipsæ rursum concedite sylvæ.
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumque bibamus,
Sithoniasque nives hyemis subeamus aquosæ:
Nec si, cum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub sidere Cancrî
Omnia vincit amor; et nos cedamus amori.
Hæc sat erit, Divæ, vestrum cecinisse poetam,
Dum sedet, et gracili fascellam textit hibisco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra:

NOTES.

seen in Arcadia, where virgins used to hunt; from a Greek word signifying a virgin. It is here used as an adj. *Circumdare*: in the sense of *cingere*.

64. *Sonantes*: echoing—resounding.

69. *Cydonia*: an adj. from *Cydon*, a city of Crete, the arrows of which were held in great estimation. *Partho cornu*: a Parthian bow. The Parthians were a people famed for their skill in handling the bow, which they made of horn. Hence *cornu*: a bow. *Libet*: in the sense of *juvat*.

60. *Medicina furoris*: a remedy for our love. *Tanquam*: as if.

61. *Malis*: in the sense of *miseriis*.

62. *Hamadryades*: nymphs of the woods and trees. Their fate was supposed to be connected with that of particular trees, with which they lived and died. It is derived from the Greek. See *Ecl.* ii. 48.

63. *Rursum concedite*: again, ye woods, farewell. *Concedite*, is here elegantly put for *valete*. I wish you may grow and flourish, though I languish and die.

65. *Hebrum*. The Hebrus is the largest river of Thrace, rising out of mount Rhodope, near its junction with mount *Hæmus*, and taking a southerly course, falls into the *Ægean sea*: *hodie, Marisa*. The ancient Thrace forms a province of the Turkish empire, by the name *Romania*. *Frigoribus*: in the sense of *hyeme*.

66. *Sithonias*: an adj. from *Sithonia*, a part of Thrace, bordering upon the Euxine sea. *Subeamus*: endure—undergo.

67. *Moriens liber*: the withering bark, or rind.

68. *Versemus*: feed, or tend upon; sense of *pascemus*. *Æthiopum*: genus of *Æthiops*, an inhabitant of *Æthiops* extensive country in Africa, lying principally within the torrid zone. Here it is, the inhabitants of any country lying hot climate. *Cancrî*. Cancer is one twelve signs of the Zodiac. Th enters it about the twenty-first day of causing our longest day.

69. *Amor vincit, &c.* The poet has finely represented the various resol and passions of a lover. Gallus tried various expedients to divert his tions, and finding nothing sufficient: abandons the vain pursuit with this tion: *Love conquers all things—let us to love*.

71. *Textit*: formed—made. *Hibiscus* the sense of *vimine*.

72. *Maxima*: most acceptable-precious.

73. *In horas* hourly—every hour

74. *Subjicit se*: shoots itself up—s up.

75. *Umbra solet, &c.* The shade evening is wont to be injurious to ai *Umbra* here must mean the shade or d the evening, which, on account of the dew, is reckoned an unhealthy part day. That the word is to be taken: sense, appears from the circumstance tioned in the following line. *Hesperus* the evening star is approaching. *Cas bus*; some read *cunctantibus*: to the a; a; g, or loitering.

Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

77. *Voi, O mes saturæ
capellæ, ite, ite domum*

NOTES.

76. *Umbra juniperi*: the shade of the juniper tree is injurious: not so in fact; it is both pleasant and healthy. It is odoriferous in itself, and is often burned, to absorb the noxious part of the atmosphere, and to prevent infection. Poets often take liberties that are not allowable in prose writers. They may follow the common received opinions of things, however incorrect, without justly incurring censure. This

we may be sure Virgil did in the present instance. It might have been the current opinion that the juniper tree changed its qualities as the evening came on; or, we may understand it thus: so noxious is the evening air, that even the juniper tree will not secure from its effects.

77. *Saturæ*: full-fed—sufficiently fed; implying that time enough had been spent in pastoral writing.

QUESTIONS.

What is the subject of this pastoral?
Who was Gallus?
Where is the scene of the pastoral laid?
What took place after his arrival in Arcadia?
What is the character of this pastoral?
Whom does Virgil imitate?
Who was Lycoris?
Who was Arethusa?
Was there any fountain of that name?
Where was it situated?
For what was Syracuse famous?
Why did the poet invoke the nymph Arethusa?
What is said of the river Alphæus?
Where was the mountain Parnæus?

Where was Pindus?
Where were the mountains Mœnæus and Lycæus?
What is said of them?
Who was Mars?
What is said of him?
By whom was the most celebrated temple of Mars built?
What were his priests called?
What was their chief office?
What were the names of Mars?
For what is the word *Mars* put for by meton.?
Where is the river Hebrus?
Where does it rise and empty its waters?
Where is Æthiopia situated?



INTRODUCTION TO THE GEORGICS.

THE civil wars, that had distracted the Roman empire, had nearly desolated Italy. The land lay neglected, and the inhabitants were reduced to great distress for want of the necessaries of life. In this state of things, they cast the blame upon Augustus, and murmured against his administration. To remedy the existing evils, and to avert heavier calamities, it became necessary to revive agriculture; which for many years had been almost wholly neglected, the people being taken from their lands to supply the armies. It occurred to Mæcenas that a treatise upon that subject would be highly useful to the inhabitants of Italy; he therefore engaged Virgil, who had just finished his Eclogues, to undertake the work. It had the desired effect. For, after the publication of the Georgics, Italy began to assume a new and flourishing appearance, and the people found themselves in plenty, and in the enjoyment of peace and content. Virgil spent about seven years in this part of his works. His correct taste, chaste style, and above all, his extensive knowledge, duly qualified him for work of this kind. The Georgics, like the Eclogues, were every where well received.

The rules for the improvement of husbandry, and the advice given to the farmer upon the several subjects connected with it, were not only suited to the state of Italy, but have been esteemed valuable in every country where "due labor has been paid to the plough," down to the present time.

The word *Georgica* is from the Greek. Its original word properly signifies cultivation or tillage of the earth. In the Georgics, Virgil imitated Hesiod, who wrote a treatise upon this subject, entitled, *Opera et Dies*, but he far exceeded him in every respect. He began this part of his works in the year of Rome 717, being then about thirty-two years of age, and dedicated it to Mæcenas, his friend and patron, at whose request he wrote it.

The Georgics are divided into four books. The first treats of the various soils, and the proper method of managing each. The second treats of the various ways of propagating fruit trees, and particularly the vine. The third treats of several kinds of grass, and the proper method of raising horses, cattle, sheep, and goats. The fourth treats of the proper management of bees.

With the main subject, the poet hath interwoven several very interesting fables and episodes, which contribute to our pleasure, and relieve the mind under the necessity of precept.

QUESTIONS.

What was the state of Italy, when Virgil wrote his *Georgics*?
At whose request did he write them?
To whom did he dedicate them?
What is the meaning of the word *Georgica*, or *Georgics*?
From what language is the word derived?
What effect had the *Georgics* upon the state of Italy?
How long was Virgil in writing them?
At what year of Rome did he begin them?

Were they well received by his countrymen?
Was Virgil well qualified to write upon the subject of agriculture?
Whom did he imitate?
What is the comparative merit of each work?
Do the *Georgics* contain valuable rules and directions to the agriculturist in all countries?
Into how many books are they divided?
What is the subject of each book? &c.

P. VIRGILII MARONIS

GEORGICA.

LIBER PRIMUS.

THIS Book opens with the plan of the whole work: and in the four first lines informs us of the subject of each book. The poet then proceeds to invoke the gods, that were thought to have any concern in the affairs of tillage or husbandry; and particularly, he compliments Augustus with divinity. After which, he goes on to show the different kinds of tillage proper for the different soils. He traces out the origin of agriculture. He describes the various implements proper for that use. He notices the prognostics of the weather. And concludes, by relating the prodigies which happened about the time of Julius Cæsar's death; and by invoking the gods for the safety of Augustus, his prince.

The whole is embellished with a variety of other matter, so judiciously blended with the subject, that, besides preventing languor and fatigue under the dryness of precept, it contributes to our pleasure and delight.

QUID faciat lætas segetes; quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat: quæ cura boum; qui cultus habendo
Sit pecori; atque apibus quanta experientia parcis;
Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cœlo quæ ducitis annum:
Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis:

2. O Mæcenas, incipiam canere hinc, quid faciat lætas segetes, quo sidere conveniat vertere
5 terram

3. Quæ sit cura boum; qui

7. O Liber, et alma Ceres, si

NOTES.

1. *Lætas*: in the sense of *copiosas* vel *fertiles*.

3. *Qui cultus, &c.* What management is necessary for raising cattle. It is plain that *necessarius, aptus*, or some word of the like import, is to be supplied, agreeing with *cultus*. *Habendo* may be a future part. pass. or a gerund in *do*, of the dat. case.

4. *Quantis experientia, &c.* How great care, or attention, is necessary to rear the frugal bees. Or, it may mean; how great experience, foresight, and regular management, in their affairs, there may be to the frugal bees. When sentences are very elliptical, it is sometimes difficult to fall upon the meaning of the author.

6. *Lumina*. We are here to understand, I apprehend, the sun and moon, as they go-

vern the seasons; rather than Ceres and Bacchus, as some imagine.

7. *Liber et alma Ceres*. Rurus considers these as the *Clarissima Lumina mundi* in the preceding line. But the reason which he gives for so doing appears insufficient. *Alma*: an adj. *cherishing—nourishing*. In this sense it is a very appropriate epithet of *Ceres*, as being the goddess of husbandry. It also signifies, *pure—holy, &c.*

8. *Chaoniam glandem*: *Chaonian acorns, or mast*: here put for *mast* in general; the *species* for the *genus*. *Chaoniam*: an adj. from *Chaonia*, a part of Epirus, in which was the famous grove *Dodona*, that abounded in mast-trees.

9. *Acheloïa pocula*: draughts of pure water. *Pocula*, properly the cups, here put by

10. Et vos, O Fauni, præsentia numina agrestium; O Faunisque Dryadesque puellam, forte pedem simul:

14. Et, tu O Aristæe, cultor nemorum, cui tercentum nivei juvenci

16. Tu ipse, O Tegeæ Pann, custos ovium, linquens patrium nemus,

Et vos, agrestium præsentia numina, Fauni, Ferte simul Faunique pedem Dryadesque puellæ; Munera vestra cano. Tuque ô, cui prima fremitu Fudit equum magno tellus percussa tridenti, Neptune: et cultor nemorum, cui pinguis Cææ Tercentum nivei tondent dumeta juvenci: Ipse nemus linquens patrium, saltusque Lycæi, Pan ovium custos, tua si tibi Mænala cura: Adsis, ô Tegeæ, favens: oleæque Minerva

NOTES.

meton. for the water itself. *Achelœia*: an adj. from Achelous, a river of Ætolia, supposed by the ancients to have been the first that arose out of the earth: hence put, frequently, for water in general. Ceres, it is said, taught men husbandry, and Bacchus, the cultivation of the vine: to which the words *vestro munere* allude. At the first, men lived upon the spontaneous productions of the earth.

10. *Præsentia*: in the sense of *propitia*.

11. *Dryades*. Nymphs or goddesses of the woods, from a Greek word signifying an oak. See Ecl. ii. 46.

14. *Neptune*. Neptune, god of the sea, and father of fountains and rivers. He was the son of Saturn and Ops, and brother of Jupiter and Pluto. In the division of the world with his brothers, he obtained the empire of the sea. He is said to have married Amphitrite, the daughter of *Nereus* or *Oceanus*. He is said to have been the first who tamed the horse. Hence the poets feign, that when a dispute arose between him and Minerva, respecting the name to be given to the city Athens, it was referred to the gods for their decision; who declared it should be called by the name of the party that should confer on mankind the greatest benefit; whereupon Neptune struck the earth with his trident and produced the horse, a warlike animal; and Minerva with her spear produced the olive, the emblem of peace: upon which the case was given in her favor. *Neptunus*, by meton. is often put for the sea. *Cultor nemorum*. The person here meant is *Aristæus*, the reputed son of Apollo at Athens nymph Cyrene, the daughter of *Peneus*, the god of the river *Peneus* in Thessaly. After his son *Actæon* was torn to pieces by dogs for looking upon *Diana*, as she was bathing, *Aristæus* left Thebes, and took up his residence in the island *Cæa*, one of the Cyclades. He is said to have been the first, who taught mankind the cultivation of bees. See Geor. iv. 317.

17. *Situa Mænala, &c.* The meaning is: if you have a regard for Mænala, Lycæus, and the rest of your mountains in Arcadia, come and be propitious to my undertaking. These mountains were sacred to Pan.

13. *Tegeæ*: an adj. from *Tegea*, a city of Arcadia, sacred to Pan. *Minerva*. Goddess

of wisdom and the liberal arts. *S* to have been produced from the brazen piper full grown, and immediately into the assembly of the gods; was distinguished herself by her wise. Her power was very great. She the thunderbolts of Jupiter, prolong of men, and bestowed the gift of *Arachne*, the daughter of *Idmon*, a challenged the goddess to a trial of embroidery. She represented on the amours of Jupiter in a manner. She was, however, outdone, being hung herself through changed into a spider by the victor goddess. Minerva took a very active support of the Greeks at the siege and protected her favorite *Ulysses* dangers. Her worship was universal. She had magnificent dedicated to her in most countries. *Rhodes*, and *Athens*, were her favorites. She was variously representing to the characters in which peared; but most generally with a on her head, and a large plume with the air; with one hand holding with the other a shield, having the Medusa upon it. This shield was the *Aegis*. When she is represented goddess of the liberal arts, she is with a veil called the *Peplum*. The very celebrated statue called the *Pe* said to have been about three height, and represented her sitting, sitting in her right hand a pipe, and in a distaff and a spindle. It is said fallen from heaven near the temple as he was building the citadel of the preservation of which, the safety city depended. It was carried off by *Ises* and *Diomedes*, who privately found into the temple. It is said, however the true palladium was not taken but only a statue of similar shape that *Æneas* carried the true one with Italy. The olive-tree, the cock, and the dragon, were sacred to her had various names, and as various and functions attributed to her. *S* called *Athens*, from the city of Athens which she was the tutelary goddess: from a giant of that name whom she

ique puer monstrator aratri:
 radice ferens, Sylvane, cupressum:
 te omnes, studium quibus arva tueri,
 alitis non ullo semine fruges,
 argum cælo demittitis imbrem.
 quem mox quæ sint habitura Deorum
 rtum est, urbesne invisere, Cæsar,
 velis curam: et te maximus orbis
 yum, tempestatumque potentem
 ens maternâ tempora myrto:
 nisi venias maris, ac tua nautæ
 olant: tibi serviat ultima Thule,
 rerum Tethys emat omnibus undis.
 tardis sidus te mensibus addas,
 gonem inter Chelasque sequentes
 e tibi jam brachia contrahit ardens

20 saltusque Lycœi, si tua
 Mœnala sint tibi curæ,
 adsis favens: Tu que O
 Minerva, inventrix
 21. O omnes Dique
 Deoque, quibus est stu-
 dium
 24. Tuque aded O
 Cæsar, quem, incertum
 est, quæ concilia Deo-
 rum habitura sint mox.
 ne velis invisere urbes,
 et suscipere curam ter-
 rarum:
 30

NOTES.

a Greek word signifying to
 as goddess of war, she
 ear in her right hand: *Par-*
 she preserved her chastity:
 she was worshipped near a
 ne in Africa: *Glascoxia*, be-
 blue eyes: *Agorea*, because
 r markets: *Hippia*, because
 kind to manage the horse:
rea, because of her martial

ptolemus the son of Celeus,
 a, a city of Attica. He is
 ight the Greeks agriculture,
 been previously instructed
 Ecl. v. 79.

One of those demi-gods that
 meral name of satyrs. He is
 passionately fond of the boy
 o having, through mistake,
 of which he was very fond,
 died. He was changed into
 e. See Ecl. 5. 73.

: in the sense of *cura*.
semine. Some read *nonnullo*
 e former appears to be the
 is supported by several au-
 pts, as Pierus informs us.
 : from no seed, that is, such
 spontaneously. Heyne, after
 non ullo semine.

: the sense of *precipue*.
 The common reading is *urbis*;
 rpreters agree that it is for
 plu. I have ventured so to
 nom. and acc. plu. of the
 ns sometimes ended in *eis*,
 racted into *is*; as, *omneis*,
is—urbis, contracted *urbis*.
 reason that it should be re-
 rence to the regular termina-
 ands *urbes*.

: the sup. in the sense of
 rent world.

27. *Potentem*: the ruler—one who has
 power over: *rectorem*, says Ruæus. It has
 here the force and efficacy of a substantive.
Tempestatum: in the sense of *temporum*.

28. *Materna myrto*. The myrtle tree was
 sacred to Venus, the mother of *Æneas*, from
 whom, according to Virgil, Cæsar descended.

30. *Thule*. One of the Shetland islands
 on the north of Scotland, the farthest land
 westward known to the ancients. The poet,
 therefore, calls it *ultima*. *Colant*: in the
 sense of *adorent*, vel *precentur*.

31. *Tethys*. The daughter of *Cælus* and
Terra, and wife of *Oceanus*. She was mo-
 ther of the nymphs *Oceanides*; elegantly
 put, by meton. for the sea itself.

32. *Anne addas*, &c. Or whether you
 would add yourself a new constellation to the
 slow summer months. The months are called
 slow, because the days in the summer are
 the longest, and so their motion appears the
 slower; or rather, to speak philosophically,
 because the earth moves slower in her orbit,
 during the summer months.

33. *Erigonen*. Erigone, the daughter of
Icarus, who, on account of the murder of her
 father, hung herself for grief; but was
 translated to heaven, and made the constel-
 lation *Virgo*. *Sequentes Chelas*: the follow-
 ing claws—the claws following the sign
Virgo. The *Chelæ* were the claws or arms
 of *Scorpio*, extending over, and occupying
 the sign of *Libra*. The ancients at first
 divided the Ecliptic into eleven parts, leaving
 out the sign *Libra*, and giving to *Scorpio* a
 space of the Zodiac equal to 60°. By re-
 ducing it to an equality with the rest of the
 signs, a space of 30° remained for *Cæsar*, if
 he chose to occupy it.

34. *Ardens*: impatient—greatly desirous
 of thy coming; rather than ardent, burn-
 ing, &c. as it is sometimes rendered.

- Scorpius, et cœli justâ plus parte reliquit.
36. *Quicquid Numen eris, da* Quicquid eris (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido :
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem)
Da facilem cursum, atque audacibus annus coëptis :
41. *Tu quo miseratus agrestes ignaros viæ, mecum ingredere* Ignarosque viæ mecum miseratus agrestes
Ingredere, et votis jam nunc assuesce vocari.
Vere novo, gelidus canis cum montibus humor
Liquitur, et Zephyro putris se gleba resolvit ;
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit :
Illius immensæ ruperunt horrea messes.
At priùs ignotum ferro quàm scindimus æquor,
Ventos et varium cœli prædiscere morem
52. *Cura sit nobis prædiscere* Cura sit, ac patrios cultusque habitusque locorum
Et quid quæque ferat regio, et quid quæque recum
Hic segetes, illic veniunt feliciùs uvæ :
Arbori fetus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odor
India mittit ebur, molles sua thura Sabæi ?
At Chalybes nudi ferrum, virosa que Pontus
58. *At nudi Chalybes mittunt ad nos ferrum*

NOTES.

39. *Proserpina.* See Ecl. v. 79.

42. *Ingredere:* enter upon your office of a god, and even now accustom yourself to be invoked by vows.

43. *Gelidus humor:* here, ice or snow. *Humor* is properly any kind of moisture or liquor. *Novo vere.* The poet advises the husbandman to begin his ploughing in the early part of the spring, as soon as the snow melts from the mountains, and the earth be sufficiently softened, that he may be in due season with the work of the year.

45. *Depresso aratro:* in the plough put, or laid, deep in the earth. Or the words may be put absolutely: the plough being put deep in the earth.

48. *Quæ bis sensit, &c.* Which feels twice the summer, and twice the winter; that is, lies fallow for two years together, or without tillage. *Segetes:* in the sense of *terra*, vol *ager*, says Heyne.

49. *Ruperunt.* The sense seems to require the present; accordingly *Rumus* hath interpreted it by *rumpunt:* his immense harvests burst his barns—his barns are not capable of containing his crops.

50. *Æquor:* properly any plain or level surface, whether land or water. Here used in the sense of *ager* or *campus.* *Ignotum:* *rujus natura ignota est nobis.*

51. *Prædiscere ventos, &c.* To learn beforehand the winds and the various qualities of the weather—to observe, to what winds

the fields are most exposed, and the climate be moist or dry, cold
Morem celi: naturam vel temperis says Heyne.

52. *Patrios cultus:* the culture fathers. This is the sense of *Davis Heyne.* *Colendi rationem præbat majorum,* says the latter. *Rumus Propriam culturam. Habitus locos* habits of the places—the habit or nature of the various soils. Land, tilled in a certain way, acquires an to produce some kinds of grain be others. This is what is meant here.

54. *Feliciùs:* more luxuriantly.

55. *Arbori fetus:* nurseries, o trees. *Fetus* signifies the young kind, animate or inanimate. *Injussa* sown—spontaneously.

56. *Tmolus.* A mountain in Phœlia, hence the epithet *croceos.*

57. *Molles Sabæi:* the effeminate. These were a people inhabiting the country of Spain, according to Justin; but of Pontus, according to

58. *Chalybes nudi:* the naked (send us iron, and Pontus, &c. They were a people of Spain, according to Justin; but of Pontus, according to said to have wrought naked, on account of the heat of their furnaces, or forges. *Chalybs* came to signify the best iron and steel. *Pontus.* See Ecl.

ea, Eliadum palmas Epirus equarum ?
 ut has leges æternaque fœdera certis
 sit natura locis, quo tempore primùm
 lion vacuum lapides jactavit in orbem :
 homines nati, durum genus. Ergò age, terræ
 solum primis extemplò à mensibus anni
 invertant tauri: glebasque jacentes
 ulenta coquat maturis solibus æstas.
 non fuerit tellus fecunda, sub ipsum
 um tenui sat erit suspendere sulco :
 ficiant lætis ne frugibus herbæ ;
 erilem exiguus ne deserat humor arenam.
 s idem tonsas cessare novalis,
 nem patiere situ durescere campum.
 i flava seres mutato sidere farra ;
 prius lætum siliquâ quassante legumen,
 mæta fetus vicis, tristisque lupini
 ris fragiles calamos, sylvamque sonantem.
 um lini campum seges, urit avenæ :
 Lethæo perfusa papavera somno.

60

64. Extemplò à primis
 65 mensibus anni fortes
 tauri

70

71. Tu idem patiere
 tonsas novalis cessare
 alternis anni, et

74. Unde prius sustu-
 leris lætum legumen,
 75 quassante siliquâ, aut
 tonens fetus vicis, fra-
 gilesque

77. Seget avenæ urit
 cum.

NOTES.

ires castores: strong-scented castor.
 ng to Pliny, the castor was contain-
 ing testicles of the beaver. But the
 have found that the castor is com-
 mon certain odoriferous glands about
 n, and in both sexes. *Epirus pal-*
is. Epirus (producees) the victors of
 mpic mares—produces those mares
 ain the palm of victory in the
 s races. *Palmas equarum*; *Rumus*
us victrices in Olympico curru. Epi-
 s a powerful kingdom, is bounded
 Ionian sea on the south and west,
 Thessalia, Macedonia, and Achaia
 orth and east, famous for its excel-
 lence. *Eliadum*: an adj. gen. plu-
 ris, or *Elea*, a maritime country of
 ia, on the river *Peneus*, and *Olympia*,
 tver *Alpheus*, famous for the games
 ebrated in honor of Jupiter. They
 stituted 1458 years before Christ,
 brated every fifth year.
œdera: in the sense of *conditiones*.
heucalion. See Ecl. vi. 41.
fati: in the sense of *orti sunt*.
olibus: Sol, properly the sun, by met-
 on. *Maturis*: in the sense of *vehe-*
re, vel ardentibus. *Coquat*: *emoliat*
ciat, says Heyne.
ip ipsum Arcturum: about the rising
urus. This is a star of the first
 ide in the constellation Bootes, near
 of the great Bear. The poet recom-
 if the soil be rich, to turn it up
 deep furrow early, that it may lie
 e through the heat of the summer;
 ie land be of a thin soil, and light,
 s sufficient to turn it up with a thin

furrow, and some time in the fall, about the
 rising of Arcturus. In the former case,
 (*illic*) that the grass and weeds may not
 injure the springing crop; in the latter case
 (*hic*) that the scanty moisture may not
 leave the barren land.
 71. *Tonsas novalis*, &c. You should suffer
 your reaped fallow grounds to rest every
 other year. *Novalis terra*, is properly new
 ground, or ground newly broken up. Hence
 it came to signify fallow ground, because
 by resting it is recruited, and, as it were,
 renewed.
 72. *Situ*: with a sword. *Situs* here
 means the grass, weeds, &c. which over-
 spread the ground, and bind it down into
 what is commonly called a sword. *Campum*
segnem: your field lying idle.
 73. *Sidere mutato*: the year being changed.
 Some copies read *semine mutato*. *Sidus*, in
 the sense of *annus*, is frequently used by
 Virgil.
 74. *Latum*: in the sense of *fertile vel*
copiosum. *Siliqua*: in the rattling pod, or
 shell.
 75. *Tristis*: bitter. *Tenuis fetus*, *Rumus*
 interprets by *parva grana*.
 76. *Sylvam*. This word is frequently used
 for a thick luxurious crop or growth of any
 thing.
 78. *Papavera perfusa*: poppies impreg-
 nated with oblivious sleep, or possessing the
 quality of causing sleep. *Lethæo*: an adj.
 from *Lethæ*, a word of Greek origin, im-
 plying forgetfulness or oblivion. The
 poets feigned it to be one of the rivers of
 hell, the water of which the dead were said
 to drink after they had been in the regions
 below some time. It was represented as

79. Labor erit facilis
alternis annis :

80. Tantùm ne pudeat
te saturare sola

91. Seu ille calor ma-
gis durat terram, et

92. Ne tenues pluvias
penetrent altiùs; acriorve
potentia

95. Adde ille juvat
arva multùm, qui frangit

97. Et ille multùm ju-
vat arva, qui perrumpit
terga, quæ suscitât in
primo procisso æquore,
aratro verso rursus in
obliquum :

Sed tamen alternis facilis labor : arida tantùm

Ne saturare fimo pingui pudeat sola ; neve

Effatos cinerem immundum jactare per agros.

Sic quoque mutatis requiescunt fetibus arva :

Nec nulla intereà est inaratæ gratia terræ.

Sæpe etiam steriles incendere profuit agros,

• Atque levem stipulam crepitantibus urere flammis

Sive inde occultas vires et pabula terræ

Pingua concipiunt ; sive illis omne per ignem

Excoquitur vitium, atque exudat inutilis humor :

Seu plures calor ille vias, et cæca relaxat

Spiramenta, novas veniat quæ succus in herbas :

Seu durat magis, et venas astringit hiantes :

Ne tenues pluvias, rapidive potentia solis

Acrior, aut Boreæ penetrabile frigus adurat.

Multùm adeò, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva ; neque illam

Flava Ceres alto nequicquam spectat Olympo :

Et qui, procisso quæ suscitât æquore, terga

Rursus in obliquum verso perrumpit aratro :

Exercetque frequens tellurem, atque imperat arvi

Humida solstitia atque hyemes orate serenas,

NOTES.

having the power of causing them to forget whatever they had done, seen, or heard before. A river in Africa of that name, which flowed under ground for some distance, and then rose to its surface, is supposed to have given rise to this extravagant fable.

79. *Labor facilis*. The meaning appears to be this: that the above mentioned crops may be sown every other year, notwithstanding their injurious qualities, provided the land be well manured.

80. *Arida sola*: dry or thirsty soils.

81. *Effatos*: worn out—exhausted.

82. *Fetibus*: in the sense of *segetibus*.

83. *Nec nulla gratia est inaratæ terræ*: nor, in the mean time is there no gratitude in the land untilled—left fallow every other year.

The whole of this section contains a number of excellent precepts and instructions for the husbandman. In the first place, he advises the farmer to let his land rest every other year; or, if he cannot do that with convenience, then to change the crops, and to sow wheat after the several kinds which he mentions, but not to sow flax, oats, or poppies: for these burn and impoverish the land. He says, notwithstanding this, they may be sown in turn, provided care be taken to recruit and enrich the land by manure. The poet concludes by observing, that if the ground be left fallow, as he at first advised, instead of being sown with any of those grains, it would not be ungrateful—it would

abundantly repay the farmer for the
gence.

86. *Sive inde, &c.* The poet has four reasons for the farmer's firing 1. That they might hence receive crease of nutriment. 2. That the moisture might be dried up to it. That the close and dense soil might be rendered closer. This he found a principle of those philosophers who that fire was the universal element

88. *Vitium*: the bad quality.

90. *Spiramenta cæca*: secret passages, by which moisture is drawn the new plants.

93. *Penetrabile*: in the sense of penetrating—searching. *Rapidi*: sense of *ardentis*.

97. *Et qui, &c.* The poet recommends the farmer to harrow his ground before he commit the seed to it; be hard and obstinate, and lie up in (*terga*) so that it will not yield to row, then it will be profitable to plow again crosswise. *Procisso æquore*: turning up his field. *Suscitat*: raises makes.

99. *Exercet, &c.* He exercises frequently, and commands his field is a metaphor taken from a general or exercising his troops giving the commands, and dispensing discipline them.

100. *Solstitia*: summers.

Agricola: hyberno lætissima pulvere farra, Lætus ager: nullo tantum se Mysia cultu Jactat, et ipsa suas mirantur Gargara messes. Quid dicam, jacto qui semine cominùs arva Insequitur, cumulosque ruit malè pinguis arenæ? Deinde satis fluvium inducit, rivosque sequentes? Et cùm exustus ager morientibus æstuat herbis, Ecce, supercilio clivosi tramitis undam Elicit: illa cadens raucum per levia murmur Saxa ciet, scatebrisque arentia temperat arva. Quid, qui, ne gravidis procumbat culmus aristis, Luxuriam segetum tenerà despascit in herbâ, Cùm primùm silcos æquant sata? quique paludis Collectum humorem bibulâ deducit arena? Præsertim incertis si mensibus amnis abundans Exit, et obducto latè tenet omnia limo, Unde cavæ tepido sudant humore lacunæ. Nec tamen (hæc cùm sint hominumque, boumque labores Versando terram experti) nihil improbus anser, Strymonixque grues, et amaris intuba fibris Officiunt, aut umbra nocet. Pater ipse colendi	101. Farra sunt lætissima hyberno pulvere: agor est lætus 104. Quid dicam de eo, qui 105 110 111. Quid dicam de illo, qui, ne culmus procumbat gravidis aristis, despascit 113. Quique deducit humorem collectum instar paludis bibulâ arenâ 115 120 121. Colendi terram
--	--

NOTES.

101. *Farra*: in the sense of *segetes*.
 102. *Mysia*. There were two countries of this name: the one in Europe, and bounded on the north by the Danube; the other in Asia Minor, near the Propontis and Hellespont. The latter is here meant. *Mysia* delights herself so much in no cultivation, as in moist summers and dry winters—no culture renders her so fruitful, as to have moist, &c.
 103. *Gargara*: neu. plu. A part of mount *Ida*, the country near which was much famed for its fertility.
 104. *Quid dicam, &c.* What shall I say of him, who, the seed being sown, closely plies his fields, and breaks down the clods or ridges (*cumulos*) of his barren soil? For *malè pinguis*; *Ruseus* says, *malè compactæ*; and *Valpy*, *too rich and adhesive*. *Ruit*: in the sense of *frangit*.
 106. *Sequentes rivos*: in the sense of *stuentes rivulos*.
 108. *Ecce, elicet aquam, &c.* Lo! he leads down a stream of water from the brow of a hilly tract. *Æstuat*: is parched, or burned.
 110. *Scatebris*: with its streams, or rills. *Temperat*: *Ruseus* says, *humectat*.
 114. *Quique deducit*. The probable meaning of this passage is: that the husbandman, for the purpose of watering his fields in the dry season, should form reservoirs or ponds, by collecting into them the water that fell in the rainy season. He had already advised the plan of bringing water from the higher grounds upon his fields. But where that could not be done, he advises to substitute the reservoir or pond, as the only alter-
- native. This appears to be the opinion of *Heyne*. *Humorem*: in the sense of *aquam*.
 115. *Incertis mensibus*: in the variable months—those months when the weather is most changeable.
 118. *Nec tamen, &c.* Though the farmer be never so careful in the culture of his land, the poet reminds him not to stop there. After the crop is put into the ground, it still requires his attention. For the foul or greedy goose, the Thracian cranes, the succory, or endive, as also the shade, injure it. The two negatives, *nec—nihil*, amount to an affirmative.
 120. *Strymonix*: an adj. from *Strymon*, a river in the confines of Macedonia and Thrace, where cranes abounded.
 121. *Pater ipse voluit*: father Jupiter himself willed that the way of cultivating the earth should not be easy. He was fabled to have been the son of Saturn and Ops; and called the father of gods, and king of men. Saturn, who received the kingdom of the world from his brother Titan, on the condition of his raising no male offspring, devoured his sons as soon as they were born; but his mother, regretting that so fair a child should be destroyed, concealed him from his father, as she also did Neptune and Pluto, and intrusted him to the care of the *Corybantes*, or *Curetes*, who educated him on mount *Ida*, in Crete. As soon as he came to mature years, he made war against the Titans, who had made his father a prisoner. He was victorious and set him at liberty. But growing jealous of his son's power, he conspired against him; whereupon Jupiter expelled him from his kingdom, and he fled

Haud facilem esse viam voluit, primusque per artes
 Movit agros, curis acuens mortalia corda :
 Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni :
 Nec signare quidem, aut partiri limite campum
 Fas erat : in medium quærebant : ipsaque tellus
 Omnia liberius, nullo poscente, ferebat.
 Illa malum virus serpentibus addidit atris,
 Prædarique lupos jussit, pontumque moveri,
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varius usus meditando extunderet artes
 Paulatim, et sulcis frumenti quæreret herbam,
 Et silicis venis abstrusum excuderet ignem.
 Tunc alnos primùm fluvii sensère cavatas :
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco,
 Inventum ; et magnos canibus circumdare saltus.
 Atque alius latum fundâ jam verberat amnem

138. *Appellans eas Pleiadas*

NOTES.

for safety to Italy, where Janus was king. After this, Jupiter divided the empire of the world with his two brothers, reserving to himself the empire of heaven and earth. The Giants, the offspring of the earth, to avenge the death of the Titans, whom Jupiter slew, rebelled against him. Piling mountains, one upon another, they hoped to scale heaven itself, and attack Jupiter in person. He, however, completely vanquished them, and inflicted on them the severest punishment for their crimes. He married his sister Juno, who was very jealous of him, and sometimes very troublesome. His power was the most extensive of any of the gods. His worship was general, and surpassed that of any of the gods in dignity and solemnity. He had several celebrated oracles, but that at *Dodona*, in Epirus, and at *Ammon*, in Lybia, perhaps took the lead. He had several names, chiefly derived from the places where he was worshipped, and from his offices and functions. He was called *Hospitalis*, because he was the protector of strangers; *Optimus*, because he was the best; *Maximus*, because he was the greatest; *Olympius*, because he was worshipped at Olympia, &c. *Jupiter*, is sometimes put for the air, or weather.

123. *Movit* : in the sense of *coluit*.

124. *Gravi veterno*. *Veternus*, or *veternum*, is a disease causing a stupor both of mind and body, something like the lethargy. *Torpere gravi veterno*, is highly metaphorical. *Veterno* : in the sense of *otio*, vol *desidia*, says Ruæus.

131. *Removit ignem* : he removed fire from the sight of men, and concealed it in the veins of the flint. Prometheus is said to have stolen it from heaven, because it was

found necessary to man. *Deus* shook off the honey from the leaves caused the honey to cease.

133. *Ut unus extunderet* : that ex by observation, might find out the arts by degrees.

134. *Sulcis* : by agriculture—by th

136. *Cavatas alnos* : simply, because, at first, they were made of trees.

138. *Pleiadas* : acc. plu. of *Grecia* nation. They are seven stars in of *Taurus*, and are called *Pleiadæ*. Greek word signifying, to sail; be their rising, they indicated the port to put to sea. They were sometimes *Atlantides*, from *Atlas*, a king of *Asia*, whose daughters they were, by the nymph *Pleione*. The sometimes called them *Vergili* names were, *Electra*, *Alcyonæ*, *Cerope*, *Taygeta*, *Maia*, and *Merope*. These are seven stars in the front of the constellation *Taurus*, so called from a Greek word signifying rain. They were fabled to have daughters of *Atlas* and *Phæa*. *Phæa* : consolation for the death of their father, who was slain by a lion. Jupiter king pity on them, changed their names into many stars. Their names are *Eudoxa*, *Pasithoë*, *Cirone*, *Plexaur* and *Syche*. *Arcton*. A constellation in the north pole, called the *Ursa Major*. *Arcton* : because *Arcton* was a king of *Arcadia*, who translated her into a bear; and Jupiter regard to her, translated her into a constellation in the heaven, and made her the constellation *Arcton*.

Alta petens, pelagoque alius trahit humida lina.
 Tum ferri rigor, atque argutæ lamina serræ ;
 (Nam primi cuneis scindebant fissile lignum)
 Tum variæ venêre artes. Labor omnia vincit
 Improbis, et duris urgens in rebus egestas.

144. Primi homines

145

Prima Ceres ferro mortales vertere terram
 Instituit : cùm jam glandes atque arbuta sacræ
 Deficerent sylvæ, et victum Dodona negaret
 Mox et frumentis labor additus ; ut mala culmos
 Esset rubigo, œgnisque horreret in arvis

150

Carduus : intereunt segetes, subit aspera sylvæ,
 Lappæque, tribulique : interque nitentia culta
 Infelix lolium et steriles dominantur avenæ,
 Quòd nisi et assiduis terram insectabere rastris,
 Et sonitu terrebis aves, et ruris opaci

155

Falce premes umbras, votisque vocaveris imbrem :
 Heu, magnum alterius frustrâ spectabis acervum,
 Concussaque famem in sylvis solabere quercu.

Dicendum, et quæ sint duris agrestibus arma :
 Queis sinè, nec potuere seri, nec surgere messes.

160

160. Dicendum est nobis, et quæ .

Vomis, et inflexi primùm grave robur aratri,
 Tardaque Eleusinæ matris volventia plaustra,
 Tribulaque, trahæque, et iniquo pondere rastrî :
 Virgea prætereà Celei vilisque supellex,
 Arbutææ crates, et mystica vannus Iacchi.

165

162. Primùm vomis, et grave

NOTES.

142. *Petens alta* : seeking the deep parts of the sea, or river. *Altum*, when it is used for the sea, properly signifies the channel, or the deepest part of it ; while *pelagus* properly signifies that part of the sea near the land.

143. *Tum rigor ferri* : then the hardening of iron, and the blade of the grating saw, were invented.

145. *Improbis labor* : constant, persevering labor overcomes all difficulties. *Duris rebus* : in poverty. *Egestas* : in the sense of *necessitas*. *Venêre* : in the sense of *inventis sunt*.

143. *Arbuta* : the fruit of the arbut tree. *Dodona* : a famous grove in Epirus, abounding in mast trees. See Ecl. ix. 13.

150. *Labor* : in the sense of *morbus*, disease. *Mala rubigo esset* : that the noxious mildew should consume the stalks. *Esset, fur ederet*.

152. *Segnis carduus* : the useless thistle wave, or look rough. *Sylvæ*. See 76, supra.

153. *Lappæ* : burrs, a species of herb. *Tribuli* : the brambles—land-caltrops. *Infelix* : noxious—injurious.

154. *Dominantur* : bear rule—have the ascendancy.

157. *Premes umbras* : you should trim off the limbs (of the trees) of a shaded field, &c. *Umbras* : in the sense of *rami*, by meton.

159. *Solabere famem*, &c. The poet assures the farmer that, unless he follow the directions just given, he will behold the abundant crops of his neighbor, while his will fail him, and he be under the necessity of allaying the craving of nature upon nothing better than acorns.

160. *Arma* : implements, tools, &c. necessary to the farmer. *Ei* : in the sense of *quoque*.

163. *Tarda volventia* : the slow-moving wagons of mother Ceres. *Elusina* : an adj. from *Eleusis*, a city of Attica, where she was worshipped. *Inflexi* : in the sense of *curvi*.

164. *Tribula*. This was a kind of sledge or carriage, used among the ancients to thresh their corn with. It was pointed with iron, and drawn over the grain by oxen. *Trahea*. This was an instrument something like the *tribulum*, and made use of for the same purpose ; a sledge.

164. *Iniquo* : Rufinus says, *magno*.

165. *Vilis virgeaque supellex* : the cheap or common wicker-baskets. *Celei* : Celeus was the father of Triptolemus, whom Ceres it is said, instructed in the art of tillage and husbandry. See Ecl. v. 79.

166. *Arbutææ crates* : hurdles of the arbut tree. *Vannus* : a sieve, or winnowing machine. It is called *mystica*, mystic, because used in the mysteries of Bacchus. *Iacchi* : *Iacchus*, a name of Bacchus.

	Omnia quæ multò antè memor provisâ repones, Si te digna manet divini gloria ruris.	
169. Continuò in syl- vis flexa ulmus domatur magna vi in burim, et accipit	Continuò in sylvis magnâ vi flexa domatur In burim, et curvi formam accipit ulmus aratri. Huic à stirpe pedes tomo protentus in octo, Binæ aures, duplici aptantur dentalia dorso.	17
171. Huic <i>buris</i> tomo proten:us à stirpe in octo pedes aptatur; binæ aures, et dentalia cum duplici dorso aptantur.	Cæditur et tilia antè jugo levis, altaque fagus, Stivaque, quæ currus à tergo torqueat imos; Et suspensa focus explorat robora fumus. Possum multa tibi veterum præcepta referre, Ni refugis, tenuesque piget cognoscere curas.	17
178. Cum primis <i>rebus</i> area est æquanda in- genti	Area cum primis ingenti æquanda cylindro, Et vertenda manu, et cretâ solidanda tenaci: Ne subeant herbæ, neu pulvere victa fatiscat: Tum variæ illudunt pestes. Sæpe exiguus mus Sub terris posuitque domos, atque horrea fecit: Aut oculis capti fodère cubilia talpæ.	11
184. Bufo inventus est cavia, et plurima mon- stra, quæ	Inventusque cavis bufo, et quæ plurima terræ Monstra ferunt: populatque ingentem farris acervum Curculio, atque inopi metuens formica senectæ. Contemplator item, cùm se nux plurima sylvis	11

NOTES.

167. *Omnia quæ memor*: all which things, being provided long before hand, you should be mindful to lay up.

168. *Divini ruris*. The country is here called divine, either on account of its innocence and happiness, or because it was originally the habitation of the gods. *Gloria*: reward. *Rumus* says, *laus*; for *divini*, he says, *beati*.

171. *Stirpe*: from the back part, or bottom.

172. *Binæ aures*: two mould or earth boards, one on each side of the *tomo*, or beam. The poet here mentions the several parts of the plough. The *buris*, or *bura*, was the part which the ploughman held in his left hand—the plough tail. The *dentalia*, the chip, or part of the plough to which the *vomer*, or share, is fastened. *Duplici dorso*: with a double back. Some understand *duplices* in the sense of *latus*; but there is no need of this. The plough, which the poet is describing, is altogether of a singular kind to us. It had two mould-boards; two chips or share-beams we might supposed it to have had, one on each side of the *tomo*, or main beam, which, being joined together, might not improperly be said to form a double back. *Stiva*: the handle, which the ploughman holds in his right hand.

173. *Et levis tilia*. *Tilia*, the linden, or lime-tree. It is a light wood, and therefore more suitable for the plough.

174. *Quæ torqueat*: which may turn the lowest wheels from behind—may turn the extreme or hinder part of the plough. The plough here described we may suppose run

upon wheels, which is the reason of poet's calling it *currus*, a carriage. *Rum* says: *quibusdam in regionibus aratrum struitur rotis*; but commentators are by means agreed as to the form and construction of this plough of the poet.

175. *Fumus explorat*. Wood seasons the way here mentioned will be less li to crack or split, than if seasoned in usual way, in the sun and open air.

180. *Victa pulvere*: overcome with ness, should crack. *Pulvere*. *Rumus* as *siccitate, quæ creat pulverem*.

181. *Tum*: in the sense of *pratered*.

183. *Talpæ capti oculis*. *Talpa*, the m a small animal, supposed to have no e and living chiefly under the ground.

184. *Bufo*: the toad. *Monstrum*, perly signifies any thing contrary to ordinary course of nature; also, any chievous animal, whether man or br which is the meaning here.

186. *Curculio*: the weavel; a mischiev animal among grain.

187. *Contemplator item*, &c. Observ like manner when the nut-tree in the clothes itself abundantly with blooms. the nut-tree, there are several kinds. one here meant is supposed to be the *mygdala*, or almond-tree, because its fl ers or blossoms were supposed to be an dication of the fertility of the year. *J rima*: an adj. sup. agreeing with ; This construction frequently occurs, an more elegantly translated by its corresp ing adverb.

Induet in florem, et ramos curvabit olentes:
 Si superant fœtus, pariter frumenta sequentur,
 Magnaque cum magno veniet tritura calore.
 At si luxuriâ foliorum exuberat umbra,
 Nequicquam pingues palæa teret area culmos.
 Semina vidi equidem multos medicare serentes,
 Et nitro priùs et nigrâ perfundere amurcâ,
 Grandior ut fœtus siliquis fallacibus esset.
 Et quamvis igni exiguo properata maderent,
 Vidi lecta diu, et multo spectata labore,
 Degenerare tamen; ni vis humana quotannis
 Maxima quæque manu legeret: sic omnia fatis
 In pejus ruere, ac retrò sublapsa referri.
 Non aliter quàm qui adverso vix flumine lembum
 Remigiis subigit: si brachia fortè remisit,
 Atque illum in præceps pronò rapit alveus amni.
 Præterea tam sunt Arcturi sidera nobis,
 Hædorumque dies servandi, et lucidus anguis;
 Quàm quibus in patriam ventosa per æquora vectis
 Pontus et ostriferi fauces tentantur Abydi.
 Libra die somniq̄ue pares ubi fecerit horas,

190 Equidem vidi multos serentes medicare semina, et priùs quàm serent, perfundere ea nitro et nigra amurca, ut
 195 Quamvis semina properata exiguo igni maderent; tamen vidi ea lecta diu, et spectata multo labore, degenerare; ni
 200 Sic vidi omnia fatis ruere in pejus, ac sublapsa referri retrò.
 202 Si forte remisit brachia, ruit et sublapsus referitur retrò, atque alveus rapit illum in præceps pronò amni.
 205 Quàm vis vectis per ventosa æquora in suam patriam, quibus Pontus et ostriferi fauces Abydi

NOTES.

189. *Fatus*: in the sense of *flores*.
 190. *Magno calore*. Calor here seems to mean the sweat and heat of the laborer or thrasher, rather than the heat of the summer.
 191. *At si umbra*: but if the boughs abound in a luxuriance of leaves, in vain, &c. The meaning seems to be this: that if the blossoms upon the tree shall exceed the leaves, then you may expect a plentiful crop. But if, on the contrary, the leaves be the most numerous, you may expect a scanty crop—a crop rich only in husks and chaff. *Umbra*: in the sense of *rami*.
 193. *Serentes*: part. of the verb, *sero*, taken as a substantive: Sowers. The poet here gives the husbandman to understand that the greatest care is to be taken in selecting his seeds; that it is sometimes useful to impregnate them with other qualities to prevent them from degenerating; and sometimes to soak and steep them over a slow fire, in order to hasten their sprouting and coming forward. And although care be taken in the selection, they will be found nevertheless to degenerate: and all that remains for him to do, is, to select every year with his own hand the fairest and best seed; and in this way only he may keep his crops from degenerating to any great extent. This advice is worthy the attention of every farmer.
 194. *Perfundere*: this may either mean to sprinkle them (*semina*) over with, or put them into. Ruæus says, *spargere*.
 195. *Fallacibus*. The pods or ears are called fallacious, because they are sometimes large, when there is very little in them. *Fatus*: the grain or produce.

198. *Humana vis*: human care. In the sense of *homines*. Unless men should select with the hand, &c. Ruæus says, *hominum industria*.
 201. *Adverso flumine*: against the current.
 203. *Atque*. Ruæus, on the authority of Gellius, takes *atque* in the sense of *statim*. Davidson and Heyne take it in its usual signification as a conjunction, supposing an ellipsis of the words: *ille ruit ac sublapsus referitur retrò*. And carries him headlong down the stream. *Alveus*: properly the channel or bed of a river; here, the river in general: the current, or *impetus* of the water; by meton.
 205. *Hædi*. Two stars in the shoulder of *Auriga*, a constellation in the heavens. *Lucidus Anguis*: a constellation called *Draco*. The poet here intimates that it is the duty of the farmer to observe the stars, and the various signs of the weather; and that he will find it as useful to him in the course of his business, as it is to the mariner.
 207. *Fauces Abydi*. The Hellespont or straits, which separate Europe from Asia: called *ostriferi*, because abounding in *Oysters*. *Abydus*: a city on the Asiatic shore, over against *Sestos*. *Tenantur*: in the sense of *navigantur*.
 208. *Die*: for *Diei*. The gen. of the fifth declension was sometimes thus written. *Somni*, is elegantly put for *noctis*. *Ubi Libra fecerit*. *Libra* is one of the signs of the zodiac, which the sun enters the 23d of September; at which time he is on the equator, and makes the days and nights equal.

	Et medium luci atque umbris jam dividit orbem : Exercete, viri, tauros, serite hordea campis, Usque sub extremum brumæ intractabilis imbrem. Necnon et lini segetem et Cereale papaver	210
213. Tempus est tegere et segetem lini et Ce- reale papaver humo	Tempus humo tegere, et jamdudum incumbere rastris, Dum siccâ tellure licet, dum nubila pendent.	
214. Dum licet tibi facere id, tellure siccâ, et dum	Vere fabis satio : tum te quoque, Medica, putres Accipiunt sulci ; et milio venit annua cura : Candidus auratis aperit cùm cornibus annum	215
215. Satio fabis est in vere: tum	Taurus, et averso cedens canis occidit astro. At si triticeam in messem robustaque farra Exercebis humum, solisque instabis aristis : Antè tibi Eoæ Atlantides abscondantur, Gnossiaque ardentis decedat stella coronæ ; Debita quàm sulcis committas semina, quàmque Invitæ properes anni spem credere terræ.	220
225. Multi cœpere se- rere ante	Multi ante occasum Maiæ cœpere : sed illos Expectata seges vanis elusit aristis. Si verò viciamque seres, vilemque faselum,	225

NOTES.

211. *Brumæ*: properly the shortest day of winter, or the winter solstice: this is its meaning here. By synec. it is sometimes put for the whole winter. The meaning is, that the farmer may extend his sowing as late as the winter solstice, which is about the 21st of December. *Intractabilis*: in the sense of *dura*, vel *aspera*.

212. *Cereale*: an adj. from *Ceres*. The poppy was so called, most probably, because it was consecrated to her. Her statues were generally adorned with it. *Necnon*: in the sense of *quoque*.

213. *Incumbere rastris*: to ply the harrows. The poet is speaking of sowing, or committing to the earth the several crops: which could not be done till after the ploughing. Besides it requires dry weather to use the harrow: to which reference is made in the following line. But the plough may be used in wet weather. Heyne reads *aratri*. But he informs us that Heinsius, Piorius, and others read *rastris*, which the sense seems to require.

214. *Pendent*: in the sense of *suspensa sunt*.

215. *Medica*. A species of grass, or plant, brought into Greece by the Medes in the time of the Persian wars. Hence called *medica*, now *lucerne*. It made the best provender for cattle, and when sown, it is said to last in the ground thirty years.

216. *Milio*. The milium was a species of grass, or plant, which required to be sown every year. *Hæc annua cura*. Now called millet.

218. *Cum cœpere*. *Taurus* is a sign of the eclipse, &c. The sun enters it about the 21st of April. The year was commonly thought to be opened by *Aries*, or the

month of March: but Virgil dissents from the received opinion, and assigns it to *Taurus*, or the month of April; because, as the etymology of the word implies, all nature seems to be released from the fetters of winter, and vegetation opens and shoots forth *Canis cœdens*, &c. The dog giving way to the retrograde sign, sets. *Sirius* (commonly called *the dog star*) is a star in the mouth of the *great dog*, a constellation in the heavens. *Averso Astro*. *Astrum* here is the constellation or sign *Argo*, which immediately follows the dog, and sets after him. It rises with its stern foremost, and in this manner goes through the heavens, contrary to the ordinary motion of a ship. The epithet *averso*, inverted, or turned about, very proper.

221. *Eoæ Atlantides*. The morning *Plades*; that is, when they set in the morning, or go below the horizon about the rising of the sun. This is called their cosmical setting. See 138. supra.

222. *Corona*. The *Corona* is a constellation in the heavens called *Ariadne's Crown*. *Gnossia*: an adj. from *Gnossus*, a town: the island of *Crete*, where *Minos* reigned whose daughter *Ariadne* was carried off by *Theseus*, and left in the island *Naxos*, who she married *Bacchus*. At the time of the nuptials, among the other presents she received from the gods, was a *Corona* or crown from *Venus*; which *Bacchus* translated to the heavens. *Ardentis*: in the sense of *splendentis*.

225. *Maiæ*. The name of one of the *Plades*, by synec. put for the whole of them.

227. *Viciam*. The *vicia* is a species of pulse called the *vetch*. *Faselum*: the *faselus* was a kind of pulse, common an

æ curam aspernabere lentis ;
 a cadens mittet tibi signa Bootes :
 medias sementem extende pruinas.
 rtis dimensum partibus orbem
 regit mundi Sol aureus astra.
 ent cælum zonæ : quarum una corusco
 rubens, et torrida semper ab igni :
 n extremæ dextrâ lævâque trahuntur,
 cie concretæ atque inbribus atris.
 diamque, duæ mortalibus ægris
 cessæ Divûm, et via secta per ambas,
 i se signorum verteret ordo.
 d Scythiam Riphæasque arduus arces
 premitur Libyæ devexus in Austros.
 obis semper sublimis ; at illum
 Styx atra videt, Manesque profundi.
 : flexu sinuoso elabitur anguis
 que duas in morem fluminis Arctos :
 ani metuentes æquore tingi.

230 231. Idcirco aureus
 Sol regit orbem dimen-
 sum certis partibus per
 duodona astra mundi.
 234. Quarum una zona
 est semper rubens
 235 235. Circùm quam due
 extremæ zonæ trahuntur
 dextrâ lævâque, concretæ
 237. Inter has duas,
 mediâque zonam, duæ
 240 alia concessæ sunt ægris
 mortalibus muncere Di-
 vûm ; et via secta est per
 ambas, quâ
 244. Hic (ad sublimem
 polum) Maximus anguis
 elabitur circùm polum
 246 sinuoso flexu, extendens
 que

NOTES.

is the meaning of *vilis*, in

The *lens* was a kind of pulse, ad in Egypt, and particularly town situated near the east- the Nile. Hence the adj. *Pe-*

cadens: the Bootes setting Bootes, a star in the constel- same name, near the north acronically, or with the sun, nning of November; and co- the time of his rising, about of March. The former is *Mittet*: in the sense of *dabit. va astra*. Astronomers divide the circle in which the sun ve, into 12 equal parts, called h of these signs into 30 equal grees. A space 8 degrees in h side of this circle is called cause it contains the 12 con- ich take the names of certain ries, *Taurus*, &c. It also cons- s of the planets.

te zona. Geographers divide the earth into five grand por- ones: one of which they do- torrid or burning; two the d two the frozen zones. The ortion of the earth's surface en the tropics of Cancer and n every part of which the sun e in every year. The ancients o be uninhabitable on account t. Those parts of the earth's e between the two tropics and re denominated the tempe- he two frozen zones embrace .ween the polar circles and the

235. *Trahuntur*: are extended—stretched out.

239. *Obliquus ordo*: the ecliptic. It is called *obliquus*, because it makes an angle with the equator. The quantity of the angle is 23° 28'.

240. *Scythiam*: a vast country lying to- ward the arctic circle. See Ecl. i. 66. *Ri- phaas arces*: the Rhipæan mountains. An extensive range stretching along the north of Europe, and covered with perpetual snow. *Ut*: as. *In austros*: simply, to the south.

242. *Hic vertex*. The poles are two imag- inary points in the heavens directly in a line with the axis of the earth. On the equator these points are in the horizon. In all places on the north of the equator, the north pole is visible; while the south pole will be depressed below the horizon. *Illum*: the south pole.

244. *Maximus anguis*. The dragon, (*Draco*.) the keeper of the garden of the Hesperides, after he was killed by Hercu- les, was translated to heaven, and made a constellation near the north pole. With his tail he touches *Ursa major*, and with the flexure of his body embraces *Ursa minor*: the greater and lesser bears: here called *Arctos*. This will be seen by looking upon a celestial globe.

246. *Arctos metuentes*: fearing to be touched in the waters of the ocean. The elevation of the pole at any given place is always equal to the latitude of that place. Consequently all those stars that are near- er the pole than the distance any place is from the equator in degrees, will not set be- low the horizon at that place, but continue to revolve about the pole. This is the case with the two constellations here mentioned, in the latitude of Italy.

247. Illic, (*ad australem partem*) ut porhibent homines, aut

Illic, ut perhibent, aut intempesta silet nox
Semper, et obtentâ densantur nocte tenebræ ;
Aut redit à nobis Aurora, diemque reducat ;
Nosque ubi primus equis oriens afflavit anhelis, 2
Illic sera rubens accendit lumina Vesper.
Ihinc tempestates dubio prædicere cœlo
Possumus ; hinc messisque diem, tempusque serendi ;
Et quando infidum remis impellere marmor
Conveniat ; quando armatas deducere classes, 1
Aut tempestivam sylvis evertere pinum.

Nec frustrâ signorum obitus specularum et ortus,
Temporibusque parem diversis quatuor annum.

259. Si quando frigidus imber continet agricolam domi, tunc tempus datur maturare multa, quæ mox forent properanda, cœlo sereno :

Frigidus agricolam si quando continet imber :
Multa, forent quæ mox cœlo properanda sereno, 1
Maturare datur : durum proculdit arator
Vomeris obtusi dentem ; cavat arbore lintres :
Aut pecori signum, aut numeros impressat acervis.
Exacuunt alii vallos, furcasque bicornes,
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubcâ texatur fiscina virgâ :
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt : rivos deducere nulla
Religio vetuit, segeti prætere sepe,
Insidias avibus moliri, incendere vepres,
Balantùmque gregem fluvio mersare salubri.

NOTES.

248. *Densantur* : is thickened—rendered still more dark, night being extended, or lengthened out. At the poles there are six months day, and six months night, alternately.

249. *Aurora* : Aurora returns to them, from us. She was goddess of the morning, the daughter of *Titan* and *Terra*. She fell in love with *Tithonus*, the son of *Laomedon*, king of *Troy*, by whom she had *Memnon*, who came to assist *Priam* against the Greeks, and was slain by *Achilles*. She obtained for her lover immortality ; but forgot, at the same time, to ask for perpetual youth and beauty. At last he grew old and infirm ; and requested her to remove him from the world ; but as that could not be done, she is said to have changed him into a grasshopper : which, as often as it grows old, renews its age. By meton. elegantly put for the morning.

250. *Oriens* : in the sense of *Sol*.

255. *Deducere* : to launch the armed fleets.
Marmor : in the sense of *mare*.

256. *Tempestivam* : seasonable—denoting the time proper for cutting the pine. *Evertere* : in the sense of *cadere*.

261. *Maturare* : to do in season—or, at leisure.

262. *Dentem* : the edge of his dull or blunt share. *Lintres*. These were vessels

dug out of the solid body of trees—tro—bowls, &c.

263. *Signum* : in the sense of *notas*. . *vis*. *Acervus* is a heap or pile of any— a heap of grain. Here, probably, taken for the sacks or bags that contain the grain.

265. *Amerina retinacula* : osier st to fasten the limber vine. *Amerina* adj. from *Ameria*, a town in *Umbria* spacious country in Italy, where it abounded.

266. *Rubea virgâ* : with the osier or v or twig. *Rubea* : an adj. probably *Rubi*, a town of *Campania*, near which *virga*, or wicker abounded. Dr. Trapp understands it in this sense, and as a re for so doing, he observes that *rubeus*, *rubus*, the bramble, is no where it Heyne is of the same opinion.

267. *Torrete* : dry. *Fruges* : grain—

269. *Fas et Jura sinunt exercere*. There is a difference of signification bet *fas* and *jus*. The former implies a d law, or what may be done, or is perm to be done, by the laws of God. The ter a natural right—or a law founde reason—common law. *Deducere rivos* drain the water from his fields.

272. *Balantùm* : gen. plu. of the pres. of *balo*, here used as a substantive—ab

o tardi costas agitator aselli,
 onerat pomis: lapidemque revertens
 at atræ massam picis, urbe reportat.
 alios alio dedit ordine Luna
 rum. Quintam fuge: pallidus Orcus,
 ue satæ: tum partu Terra nefando
 lapetumque creat, sævumque Typhœa,
 æ cælum rescindere fratres.
 nati imponere Pelio Ossam
 ue Ossæ frondosum involvere Olympum:
 tstructos disjecit fulmine montes.
 t decimam felix, et ponere vitem,
 lomitare boves, et licia telæ
 na fugæ melior, contraria furtis.
 d gelidâ meliùs se nocte dedêre:
 le novo terras irrorat Eoüs.
 stipulæ meliùs, nocte arida prata
 noctes lentus non deficit humor.
 eros hyberni ad luminis ignes
 erroque faces inspiciat acuto.
 um cantu solata laborem
 ux percurrit pectine telas:
 iusti Vulcano decoquit humorem,
 am tepidi despumat aheni.

274. *Revertens domum*
 275 *ex urbe, reportat*

277. *Pallidus Orcus*
satus est, Eumenidosque
satus sunt, illo die.
 280

284. *Septima dies post*
 285 *decimam est felix, et po-*
ners
 286. *Nona dies est me-*
lior fugæ, sed

290
 294. *Conjux solata*
 295 *longum laborem cantu*
percurrit

NOTES.

em incusum: a furrowed or
 s, for the purpose of grinding
 ing like our mill-stone.
ties: other days. *Alio ordine*:
 order from those above men-
 cioneds superstitiously thought
 the month to be lucky, and
 y.
ides: the furies. They were
 sprung from the blood of a
 1 Cælus received from his
 2. Some say they were the
 Acheron and Nox, or of Pluto
 e. They were three in num-
 e, *Megara*, and *Alecto*. They
 t to be the ministers of ven-
 gods, and to be constantly
 punishing the wicked in hell.
 sometimes called *Furiæ* and
 hey were worshipped; but the
 10t to mention their names, or
 heir eyes upon their temple.
 presented holding a burning
 and, and a whip of scorpions
 and.
 : in the sense of *edidit*, vel
que, &c. These are the names
 s, who attempted to scale hea-
 one the gods. They were the
 and Terra. Those here named
 ipal ones. *Conjuratos fratres*.
 d the whole fraternity, that
 in the enterprize.

281. *Pelio*. The mountains here men-
 tioned were very high mountains in The-
 saly, near the *Sinus Thermaicus*. The lat-
 ter is sometimes taken for heaven.
 286. *Fugæ*: in the sense of *itineri*; and
contraria, in the sense of *adversa*, vel *si-*
nistra.
 288. *Eoüs*: the morning star; by meton.
 the morning. *Novo sole*: in the sense of
die incipiente, vel oriente.
 289. *Stipulæ*: in the sense of *arista*, says
 Rubeus. Mowing in general is best effected
 when the dew is upon the grass.
 292. *Inspical*: he forms matches with a
 sharp knife. Any instrument made of iron
 may be called *ferrum*.
 295. *Decoquit*: she boils away the liquor
 of sweet must, and skims, &c. *Mustum* is
 sweet or new made wine. The juice of
 the grape, when boiled down one third part,
 formed what was called *sapa*, and when one
 half, it formed the *defrutum*. *Vulcanus*
 was the son of Jupiter and Juno. On ac-
 count of his deformity, he was cast down
 from heaven upon the island of Lemnos,
 where he taught the inhabitants the smith
 trade, and married Venus. The Cyclops
 were his workmen and assistants. He was
 the god of fire; hence *Vulcanus*, by meton.
 often is put for fire itself, as in the present
 instance. He was sometimes called *Mulci-*
ber, *Ignipotens*, and *Pandamator*.
 296. *Undam*. By this we are to under-
 stand the liquor in the boiling kettle. *Terii*:

At rubicunda Ceres medio succiditur æstu,
 Et medio tostas æstu terit area fruges.
 Nudus ara, sere nudus: hyems ignava colono.
 Frigoribus parto agricolæ plerumque fruuntur,
 Mutuaque inter se læti convivia curant:
 Invitat genialis hyems, curasque resolvit.
 Ceu pressæ cùm jam portum tetigère carinæ,
 Puppibus et læti nautæ imposuère coronas.
 Sed tamen et quernas glandes tum stringere tempus,
 Et lauri baccas, oleamque, cruentaque myrta:

307. Tunc tempus est quoque ponere

308. Tum est tempus resaturam figere damas torquentem stupea verbera Balearis fundæ, cùm

Tunc gruibus pedicas, et retia ponere cervis,
 Auritosque sequi lepores; tum figere damas
 Stupea torquentem Balearis verbera fundæ,
 Cùm nix alta jacet, glaciem cùm flumina trudent.
 Quid tempestates autumni et sidera dicam?
 Atque, ubi jam breviorque dies, et mollior æstas,
 Quæ vigilanda viris? vel cùm ruit imbriferum ver:
 Spicea jam campis cùm messis inhorrui, et cùm
 Frumenta in viridi stipulâ lactentia turgent?
 Sæpe ego, cùm flavis messorum induceret arvis
 Agricola, et fragili jam stringeret hordeæ culmo,
 Omnia ventorum concurrere prælia vidi,
 Quæ gravidam latè segetem ab radicibus imis
 Sublimè expulsam eruerent; ita turbine nigro
 Ferret hyems culmumque levem, stipulasque volans
 Sæpe etiã immensum cælo venit agmen aquarum

313. Ego sæpe vidi omnia prælia ventorum concurrere, quæ eruerent

NOTES.

due has, or beats out. *Fruges tostas*: the dry, or ripe grain.

307. *Medio æstu*: in the middle of the day. *Ceres*: for *seges*, the grain, or harvest. *Rubicunda*: in the sense of *flava*.

308. *Nautæ*, &c. The poet's meaning here is, that the farmer should be industrious, and turn the summer to the best account; for the winter is a season of rest and festivity, when he may enjoy the fruit of his labors.

309. *Parto*: what he had gotten during the summer. *Rebus per astatem comparatis*, says Ruvius.

301. *Curant*: in the sense of *parant*.

304. *Ceu presse carinæ*: may either mean laden ships, or weather-beaten ships. *Carinæ* is properly the keel; by synec the whole ship.

305. *Stringere*: in the sense of *colligere*.

309. *Balearis fundæ*: the Balerian sling. The islands Majorca, Minorca, and Uvica, on the coast of Spain, were called by the ancients *Biharides*; the inhabitants of which were famous for the use of the sling. *Stupea verbera*: the hempen strings.

312. *Æstas*: in the sense of *calor*, vel *æstus*. The verb *est* is to be supplied. *Vigilanda*: *curanda*, vel *providenda*, says Heyne. *Viris*: for *agricolis*.

313. *Ruit*: hastens to a close. Ruvius says *decidit*, and Servius, *precipitatur*.

315. *Lactentia*: milky—filling with
 318. *Omnia prælia ventorum*: all the
 ers of the winds in fierce contest &
 Ruvius says: *pugnans omnium re
 misceri*. This comparison of the win
 the wind, and of growing corn with
 has been censured by some critics; I
 passage is probably to be understood
 presenting the growing corn uproo
 the tempest, and whirled aloft (*subli
 easily as light straw is by an or
 whirlwind*. Martyn, Heyne, and V
 concur, says Valpy, in this interpret

320. *Expulsam*: in the sense of *l
 tam*. *Nigro turbine*: in a black whi
 a whirlwind bringing with it clou
 darkness, and imbruing a storm. I
 in the sense of *tempestas*.

322. *Immensum agmen*, &c. Noth
 surpass, in grandeur and sublimity, I
 scription which we here have of a
 storm, of its rise, and effect. An in
 band or army of vapors march alo
 heavens; the clouds, impregnated
 with vapor, collect together from t
 and, forming themselves into
 wreaths, brew a deep and threatening
 They then burst, and discharge suc
 luge of water, that the whole heav
 dissolved, and pouring upon the field
 floods sweep away the fertile (*lata*)
 the labors of man and beast; the

n glomerant tempestatem imbribus atris
 ex alto nubes: ruit arduus æther,
 ingenti sata læta, boumque labores 325
 implentur fossæ, et cava flumina crescunt
 nitu, fervetque fretis spirantibus æquor.
 er, mediâ nimborum in nocte, coruscâ
 molitur dextrâ. quo maxima motu
 emit: fugère feræ, et mortalia corda 330
 tes humilis stravit pavor: ille flagranti
 o, aut Rhodopen, aut alta Ceraunia telo
 ingeminant Austri, et densissimus imber:
 mora ingenti vento, nunc litora plangunt.
 netuens, cœli menses et sidera serva: 335
 Saturni sese quò stella receptet:
 nis cœli Cyllenius erret in orbis.
 s venerare Deos, atque annua magnæ
 fer Cereri, lætis operatus in herbis,
 e sub casum hyemis, jam vere sereno. 340
 ni pingues, et tunc mollissima vina:
 341. Tunc agni sunt
 mni dulces, densæque in montibus umbræ.
 tibi Cererem pubes agrestis adoret:
 cte favos, et miti dilue Baccho,

NOTES.

the winding rivers swell, and the
 in its foaming friths.

retis. *Fretum* is properly a strait,
 the sea. *Spirans*, as here used,
 ul and expressive. The figure is
 m water boiling, which seems to
 (*spirare*) by emitting a steam or
 d is all in commotion.

molitur: in the sense of *vibrat*, vel
uo motu. By this we are to under-
 hably the act of vibrating or hurl-
 thunder-bolt—the thunder itself.
 ancients supposed to be the bolt,
 ing more than the lightning—the
 latter, passing from one cloud, or
 e atmosphere, to another, that was
 y electrified, and thus became vi-

eræ fugere: the wild beasts have
 ere is a peculiar force in the use of
 et tense here. The beasts of the
 r, and they are gone, and are out
 a a moment, seeking their wonted

mo: a Greek acc. A mountain
 onia, which overlooked the Ægean
slopen. A mountain, or rather
 mountains in Thrace. *Ceraunia:*
 neu. mountains in Epirus. They
 alled from a Greek word signify-
 er, because, from their height, they
 h exposed to it.

imber densissimus. Rûsus says:
copiosissima.

id frigida stella: to what part of
 he cold star of Saturn betakes it-
 urn is called cold most probably

from the circumstance of its great distance
 from the sun, and the small degree of heat
 it receives from him. On the other hand,
 the planet Mercury is called *ignis*, on ac-
 count of its nearness to the sun, and the de-
 gree of heat it probably receives from him.
Cyllenius. A name of the god Mercury.
 He was the son of Jupiter and Maia, the
 god of eloquence, and messenger of the
 gods. He had a winged cap called *Petarus*,
 and winged feet called *Talaria*. The in-
 vention of the lyre, and its seven strings, is
 attributed to him; which he gave to Apollo,
 and received in return the celebrated *Ca-*
duceus, which was a rod or wand encircled
 with serpents, and said to possess extraor-
 dinary virtues and qualities. It was his
 business to conduct the *manes* of the dead
 to the infernal regions. He presided over
 orators, merchants, and thieves. The wor-
 ship of Mercury was established in Greece,
 Egypt, and Italy. He was called *Cyllenius*,
 from a mountain in Arcadia of that name,
 where he is said to have been born; *Cuducea-*
tor, Triplex, Delius, &c. According to Cicero,
 there were four others to whom the name
 of Mercury was given. Of these, was a
 famous philosopher of Egypt, whom they
 called *Hermes Trismigistus*. *Cyllenius ignis:*
 the planet Mercury.

337. *Erret:* in the sense of *moveat*. *Or-*
bes: planets.

344. *Cui tu dilue favos:* for whom d
 thou mingle honey with milk and sweet
 wine. *Favos:* the comb; by meton. the
 honey contained in it.

346. *Quam hostiam*
omnis chorus, et tui socii

Terque novas circùm felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes ;
Et Cererem clamore vocent in tecta : neque antè
Falcem maturis quisquam supponat aristas,
Quàm Cereri, tortâ redimitus tempora quercu,
Det motus incompositos, et carmina dicat.

363. *Sicco litore*

364. *Ardea* quo deserit
notas paludes, atquo vo-
lat supra altam nubem.

Atque hæc ut certis possimus discere signis,
Ætusque, pluviasque, et agentes frigora ventos ;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent Austri, quid sæpe videntes
Agricolæ propiùs stabulis armenta tenerent.
Continuò, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor ; aut resonantia longè
Litora misceri, et nemorum increbrescere murmur
Jam sibi tum curvis malè temperat unda carinis :
Cùm mediò celeres revolant ex æquore mergi,
Clamoremque ferunt ad litora, cùmque marinæ
In sicco ludunt fulicæ ; notasque paludes
Deserit, atque altam supra volat ardea nubem.
Sæpe etiam stellæ, vento impendente, videbis
Præcipites cælo labi ; noctisque per umbram
Flammarum longos à tergo albescere tractus ;
Sæpe levem paleam et frondes volitare caducas ;
Aut summâ nantes in aquâ colludere plumas.
At Boreæ de parte trucidis cùm fulminat, et cùm
Eurique Zephyrique tonat domus ; omnia plenis
Rura natant fossis ; atque omnis navita ponto

NOTES.

345. *Felix hostia.* The poet here alludes to the *sacrificium ambervale*, so called, because the victim was led three times around the field ; *ab ambire arra.*

346. *Omnis chorus et socii :* the same as *omnis chorus sociorum.*

349. *Redimitus tempora :* bound as to his temples with a wreath of oak. The poet enjoins upon the farmer to make two offerings to *Ceres* : the first of honey and wine, at the beginning of spring : *dilue faros, &c.* The other of a victim at the beginning of harvest : *ter felix hostia, &c.*

350. *Incompositus motus :* the irregular or immethodical dance ; such as is performed by rustics. *Cereris :* nempe, *in honorem Cereris.*

351. *Hæc :* nempe, *ætusque, pluviasque.*

353. *Moneret :* in the sense of *indicaret.*

354. *Signo :* in the sense of *indicio.* *Quod indicium esset venti mox cessuri,* says Heyno. *Austri :* hero put for any boisterous wind : the *species* for the *genus.*

356. *Freta ponti :* simply, for *pontus, vel mare.* *Fretum,* properly a strait, or narrow part of the sea.

358. *Aridus fragor :* a dry cracking sound, such as is made among dry trees when they break.

360. *Jam tum unda malè temperat* the waves scarcely restrain themselves (swallowing up) the bending ships in the sense of *difficilè.*

361. *Mergi :* a species of sea-norally taken to be the cormorant : verb *mergo.*

363. *Fulicæ :* a species of sea-fowl like the common duck ; a coot, or n

364. *Ardea :* a bird, swift on t and soaring high. From which stance called *ardea, quasi pro ardua ;*

365. *Sæpe videbis stellæ :* you often see stars, &c. The poet's conformity to the vulgar notion. moves from its station. Those app to which the poet alludes are of a nature—meteors. They are somet to dart across the heavens, and thr darkness of the night, appear to di them a train (*tractus*) of light (*Impendente :* threatening—being hand.

371. *Domus Eurique, &c.* That the heavens from which these win the poet calls their house or ha The expression is highly poetica the poet mentions twelve signs or pr of ruin.

a vela legit. Nunquam imprudentibus imber

Aut illum surgentem vallibus imis

fugere grues; aut bucula cœlum

375

ens, patulis captavit naribus auras.

376. Suspiciens ad cœ-
lum

guta lacus circumvolitavit hirundo:

rem in limo ranæ cecinere querelam.

et tectis penetralibus extulit ova

um formica terens iter; et bibit ingens

380

; et è pastu decedens agmine magno

um increpuit densis exercitus alis.

rias pelagi volucres, et quæ Asia circum

is in stagnis rimantur prata Caystri,

n largos humeris infundere rores;

385

apud objectare fretis, nunc currere in undas,

non incassum videas gestire lavandi.

ornix plenam pluviam vocat improba voce,

in sicca secum spatiatur arenam.

æterna quidem carpentes pensa puellæ

390

ære hyemem: testam cum ardente viderent

are oleum, et putres concrecere fungos.

minus ex imbris soles, et aperta serena

ære, et certis poteris cognoscere signis.

æque tum stellis acies obtusa videtur,

395

tristis radius obnoxia surgere Luna:

383. Jam videas varia
volucres pelagi, et
cas, quæ rimantur circum
Asia prata in dulcibus
stagnis Caystri, certatim
infundere largos rores
humeris

393. Nec minus ex
imbris poteris prospicere,
et, certis signis, cognos-
cere sudos soles, et aperta
et serena cœla.

NOTES.

Imprudentibus, &c. Never hath a
hurt any person unforwarned: that
wer always gives such certain signs
pproach, that any who will attend
, may avoid receiving injury from
me informs us, that the Medicean,
e other copies, read *prudentibus*; he,
, prefers the usual reading, *impru-*
. *Prudentibus* is the easier.

Illum surgentem, &c. This sentence
de of two constructions: 1. The
say flee the shower, rising out of the
which is the sense Rucæus gives. 2.
n takes it to mean that the cranes
o the valleys, to avoid the rising
This is also the opinion of Valpy.

Et ranæ cecinere, &c. This alludes
ible of the transformation of the
into frogs for reproaching *Latona*,
a hard treatment, when they croak,
said to complain. See Ovid. *Met.*

agens arcus: the spacious bow hath
alluding to a vulgar notion that the
drank the water that supplied the

Iria: an adj. from *Asius*, a lake and
tween the river *Caystrus* and the
n *Tmolus*, in the confines of *Lydia*
Mygia Major. *Caystrus* falls into the
ca, not far from the once famous
Ephesus. On its banks the swan
d. *Rimantur*: in the sense of *fret-*

385. *Infundere largos*: to throw eagerly
much water upon their backs. *Rores*: in
the sense of *aquam*.

387. *Studio lavandi*: through a desire of
washing themselves in vain. *Incassum* may
be understood in three senses. 1. Because
nothing can add to the whiteness of the
swan, the fowl here spoken of. 2. Because
they need take no pains to wash themselves,
for the impending rain will do it without
their labor. 3. Because, according to *Ser-*
vius, water will not wet their feathers.

390. *Carpentes*: carding their nightly
tasks of wool.

392. *Fungos*: the clots or spungy sub-
stance that gathers round the wick of the
lamp or candle. *Scintillare*: to spatter or
snap in the burning shell.

393. *Nec minus*. Having mentioned the
signs of a storm, the poet now enumerates
those of fair weather. He makes them in
number nine. *Ex imbris*: after a shower.
Soles: days.

395. *Acies stellis*: Rucæus says, *lux stella-*
rum. *Videtur*: in the sense of *apparet*.

396. *Luna surgere obnoxia*: nor will the
moon seem to rise beholden (or indebted) to
the beams of her brother. The moon will
rise so clear and bright that she will seem
to shine by her own inherent light, and not
by reflecting the rays of the sun. *Sol* and
Luna in heaven, the same as *Apollo* and
Diana on earth, were said to have been the
children of *Latona*. See *Ecl. iv. 10*.

- Tenuia nec lanæ per cælum vellera ferri.
 Non tepidum ad solem pennas in litore pandunt
 Dilectæ Thetidi Halcyones: non ore solutos
 Immundi meminere sues jactare maniplos.
401. *Ima loca* At nebulae magis ima petunt, campoque recumbunt
 Solis et occasum servans de culmine summo
 Nequicquam seros exercet noctus cantus.
 Apparet liquido sublimis in aëre Nisus,
 Et pro purpureo pœnas dat Scylla capillo.
 Quâcunque illa levem fugiens secat æthera pennis
 Ecce inimicus, atrox, magno stridore per auras,
 Insequitur Nisus: quâ se fert Nisus ad auras,
 Illa levem fugiens raptim secat æthera pennis
410. Tum corvi ter Tum liquidas corvi presso ter gutture voces
 aut quater ingeminant aut quater ingeminant: et sæpe cubilibus altis,
 liquidas Nescio quâ præter solitum dulcedine læti,
 412. Læti, nescio quâ Inter se foliis strepitant: juvat imbribus actis
 dulcedine, præter soli- Progeniem parvam, dulcesque revisere nidos.
 tum morem strepitant
 415. Haud equidem Haud equidem credo, quia sit divinitus illis
 credo hoc fieri ita, quia Ingenium, aut rerum fato prudentia major:
 Verum, ubi tempestas et cæli mobilis humor
419. Densat ea, quæ Mutavere vias: et Jupiter humidus Austris
 modò erant rara, et Densat, erant quæ rara modò; et, quæ densa, r
 relaxat ea, quæ prius erant Vertuntur species animorum, et pectora motus
 densa
 421. Concipiunt nunc Nunc alios, alios, dum nubila ventus agebat,

NOTES.

397. *Tenuia vellera*: thin white clouds, like fleeces of wool.
399. *Halcyones*. Ceyx, king of *Trachinæ*, going to consult the oracle of Apollo at *Clarus*, was shipwrecked in the *Ægean* sea. His wife, *Halcyone*, seeing his dead body floating near the shore, flung herself upon it in a transport of her passion. *Thetis*, out of compassion to the lovers, transformed them into the birds called king-fishers: hence *dilectæ Thetidi*. It is said the sea is calm a certain number of days about the winter solstice, that they may more conveniently bring forth their young. Hence those days were sometimes called *Halcyon* days.
400. *Maniplos*: bundles of straw—straw in general.
403. *Noctua servans*: the owl observing the setting of the sun, &c. The moaning of the expression seems to be this: that as the hooting of the owl in general is a sign of foul weather, yet when these signs of fair weather occur, she hoots in vain, she will be disregarded; or, if any regard her prognostics, they will find themselves disappointed. The owl is the only bird that sings exclusively in the night; hence, *seros exercet*.
404. *Nisus*: the falcon, or hawk. *Scylla*: the lark. See *Ecl.* vi. 74; also nom. prop. under *Nisus*.
405. *Scylla dat pœnas*. *Scylla* is punished for the purple lock. *Dare*—*reddere*—*solvere pœnas, vel supplicium*, to be ed. These are phrases. In like *officere pœnâ vel supplicio*—*capere*—*petere pœnas, vel supplicium*, to
410. *Presso gutture*: with the compressed. This would render too clear and shrill.
416. *Ingenium*: discernment, capacity. *Major prudentia fato* greater knowledge or foresight in the and order of things, than men have passage, as it is commonly rendered unintelligible. To take *fato* in the governed by *major*, Dr. Trapp of complete nonsense; and yet this in nion of Heyne, and Valpy who follow and it is very little better to take agent or means by which the knowledge was obtained. It is easy as rendered above. *Rursum prudentia, quæ potentior est fato* is with difficulty understood.
417. *Mobilis humor*: the moving heaven. *Vias* is here used in the *modus, or qualitates*. *Tempestas*: ther—temperature of the weather.
418. *Jupiter humidus*: the air: by the south winds. *Jupiter* is poetically for the air; which passes the sea that lay to the south of came moist, or impregnated with
420. *Motus*: motions—affection

Concipiunt : hinc ille avium concentus in agris,
 Et lactæ pecudes, et ovantes gutture corvi.
 Si verò Solem ad rapidum Lunasque sequentes
 Ordine respicies; nunquam te crastina fallat
 Hora, neque insidiis noctis capiere serenæ.
 Luna, revertentes cùm primùm colligit ignes,
 Si nigrum obscuro comprehenderit aëra cornu;
 Maximus agricolis pelagoque parabitur imber.
 At, si virgineum suffuderit ore ruborem,
 Vontus erit : vento semper rubet aurea Phœbe.
 Sin ortu in quarto (namque is certissimus auctor)
 Pura, neque obtusis per cœlum cornibus ibit;
 Totus et ille dies, et qui nascentur ab illo
 Exactum ad mensem, pluvîâ ventisque carebunt :
 Votaque servati solvent in litore nautæ
 Glauco, et Panopææ, et Inoo Melicertæ.
 Sol quoque, et exoriens, et cùm se condit in undas,
 Signa dabit : Solem certissima signa sequuntur,
 Et quæ manè refert, et quæ surgentibus astris.
 Ille ubi nascentem maculis variaverit ortum,
 Conditus in nubem medioque refugerit orbe;
 Suspecti tibi sint imbres : namque urget ab alto

alios motus, et nunc alios dum
 422. Hinc oritur ille concentus avium in agris, et hinc pecudes sunt
 425
 430
 432. Sin illa fuerit pura in quarto ortu, neque ibit per cœlum
 435
 436. Servati à tempestate
 440 440. Et quæ refert manè, et quæ refert

NOTES.

425. *Crastina hora* : simply, to-morrow.

427. *Colligit revertentes ignes* : when first the moon collects the reflected, or returning rays, (*ignes*;) if she embrace, &c. The poet here mentions three prognostics of the weather from the moon. 1. If the new moon be obscured by dusky air, (*nigrum aëra*.) look for rain. 2. If she be red, look for wind. 3. If, on the fourth day, she be bright, expect the remainder of the month to be fair weather; whence the common saying : *pallida Luna pluit; rubicunda stat; alba serenat.*

432. *Auctor* : sign—prognostic.

437. *Glauco*. Glaucus was a fisherman of *Anthedon*, in *Beotia*, by some said to have been the son of *Neptune* and the nymph *Nais*. As he was fishing, he observed the fish that he caught, as he laid them on the grass, to receive fresh vigor, and immediately to escape from him by leaping into the sea. From this circumstance, he imagined there must be some extraordinary virtue in the grass; whereupon he tasted it, and found himself suddenly moved with a desire to live in the watery element; and leaping into the sea, he was made a sea-god by *Oceanus* and *Tethys*. *Panopæa* : a nymph of the sea, the daughter of *Nereus* and *Doris*. *Melicerta*. *Melicerta*, or *Melicertes*, was the son of *Ino*, the daughter of *Cadmus*, and wife of *Athamas*, king of *Thebes*; who fleeing from her husband, who had slain her son *Learchus*, leaped into the sea with *Melicerta* in her arms, both of whom were changed into sea-gods, and worshipped *Inoo* : an adj. from *Ino*, agreeing with

Melicerta. *Melicertes* was sometimes called *Palæmon*. See *Æn.* v. 823.

440. *Astris surgentibus*. When the stars appear in the evening at the approach of darkness, in the language of poetry, they are said to rise: so when they disappear at the approach of day, they are said to set.

442. *Medio refugerit orbe*. Most commentators take *orbis* here for the face or disc of the sun; and understand by the words *medio refugerit orbe*, when he shall disappear with half his orb or disc, the other half remaining visible. *Rusus* says : *latuerit mediâ sui parte*. *Valpy* says, "When the rising sun appears bordered by clouds, the centre alone remaining visible." *Davidson* translates the whole passage thus : "When he (the sun) shall chequer his new-born face with spots, hidden in a cloud, and coyly shun the sight with half his orb." *Servius* seems to understand the words to imply that the centre of the sun retired, as it were, from view, by appearing hollow like the cavity of the hand, while the edge was concealed in a cloud. I know not that philosophers have noticed any such appearances of the sun; I am sure they must be very rare. Besides, this half concealment of the sun does not come up to the obvious meaning of *conditus in nubem*, which certainly means that he was wholly concealed from sight. By taking *medio orbe*, for, in the middle of his course, or diurnal revolution, which may very well be done, the passage will be rendered intelligible and easy. Thus: when the sun, in his ascent above the horizon, shall have passed behind fleecy clouds, and

- Aboribusque satisque Notus, pecorique sinister.
 Aut ubi sub lucem densa inter nubila sese
 Diversi erumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile ;
 Heu, malè tum mites defendet pampinus uvas,
 Tam multa in tectis crepitans salit horrida grando.
450. Magis profuerit
 meminisse hoc, etiam
 cùm jam sol decedet,
 Olympo emenso :
 453. Cœruleus sol
- Hoc, etiam emenso cùm jam decedet Olympo,
 Profuerit meminisse magis : nam sæpe videmus
 Ipsius in vultu varios errare colores.
 Cœruleus pluviam denunciati, igneus Euros
 Sin maculæ incipient rutilo immiscerier igni ;
 Omnia tunc pariter vento nimbisque videbis
 Fervere. Non illà quisquam me nocte per altum
 Ire, neque à terra moneat convellere funem.
458. At si orbis solis
 erit lucidus, cum
- At si, cùm referetque diem, condetque relatum,
 Lucidus orbis erit, frustrà terreberè nimbis ;
 Et claro sylvas cernes Aquilone moveri.
461. Denique Sol da-
 bit signa tibi, quid serus
 vesper
- Denique, quid Vesper serus vekat, unde serenas
 Ventus agat nubes, quid cogitet humidus Auster,
 Sol tibi signa dabit : Solem quis dicere falsum
 Audeat ? ille etiam cæcos instare tumultus
 Sæpe monet, fraudemque, et operta tumescere bell
 Ille etiam extincto miseratus Cæsare Romam ;
 Cùm caput obscurâ nitidum ferrugine textit,
 Impiaque æternam timuerunt sæcula noctem.
 Tempore quanquam illo tellus quoque, et æquora :
 Obscœnique canes, importunæque volucres,
 Signa dabant. Quoties Cyclopum effervere in ag
 Vidimus undantem ruptis fornacibus Ætnam,
 Flammarumque globos, liquefactaque volvere saxa
 Armorum sonitum toto Germania cœlo
 Audiit ; insolitis tremuerunt motibus Alpes.

NOTES.

be sometimes concealed by them from sight ; and when he shall have approached the meridian, and finished half his course, he shall be wholly concealed from sight by the increased and condensed vapor in the atmosphere, then rain is to be expected. *Imbres* : in the sense of *pluvia*.

444. *Sinister* : injurious—hurtful.

452. *In vultu* : in the scnee of *per vultum*.

454. *Immiscerier* : by Paragoge, for *immisceri*, to be mingled with sparkling light. *Igni* : lumine, says Rûmus.

456. *Fervere*. This verb forcibly expresses the violence of the storm. All things are confusion and wild disorder. *Turbari*, says Rûmus.

462. *Cogitet* : in the sense of *preparat*. *Serenas* : in the sense of *siccas*.

467. *Obscura ferrugine* : with a dark red color—a color resembling blood.

468. *Sæcula*. Sæculum is properly an age ; by meton. the inhabitants or men of that age. *Impia sæcula* : the same as *impii homines*.

470. *Obscœni canes* : foul dogs—bad omen—howling frightfully. *Ticiens* considered any thing of this auspicious. *Importuna* : inauspicious *cantus erat mali ominis*.

471. *Quoties vidimus* : how often seen Ætna rising in waves, its furnac burst, &c. *Undantem*, expresses very the violence and agitation of the pent up in the mountain, rising t against its sides, which, no longer resist the shock, open a passage ; an instant, it covers the adjacent with lava. The Cyclops were the of Vulcan, and said to be the sons and *Terra*. They were so called for having but one eye, which was in the die of their forehead. Their busis to assist Vulcan in forming the thund of Jupiter, and the arms of the celebrated heroes. Their forges we Ætna. The most noted of the *Brontes*, *Strepes*, and *Pyræmon*. Ulysses visited Sicily, *Polyphemus*,

per lucos vulgò exaudita silentes
 simulacra modis pallentia miris
 obscurum noctis; pecudesque locutæ,
 sistunt amnes, terræque dehiscunt:
 illacrymat templis ebur, æraque sudant.
 anox contorquens vortice sylvas
 rex Eridanus, camposque per omnes
 dis armenta tulit: nec tempore eodem
 ut extis fibræ apparere minaces,
 manare cruor cessavit; et altè
 resonare, lupis ululantibus, urbes.
 cælo ceciderunt plura sereno
 cæcè diri toties arsere cometa:
 sese paribus concurrere telis
 cæcè iterum vidère Philippi;
 dignum Superis, bis sanguine nostro
 et latos Hæmi pinguescere campos.

481 481. Eridanus prelust
 sylvas, contorquens eas
 insano.

484. Fibræ nec *cessa-*
 485 *verunt* aut apparere mi-
 naces *in* tristibus extis;
 aut cruor cessavit ma-
 nare *è* puteis; et urbes
noh cessaverunt resonare
 altè per noctem, lupis
 490 ululantibus.

491. Nec *visum* fuit

NOTES.

seir king. Diodorus informs us
 slops were the first inhabitants
 f a gigantic stature, and of a
 savage nature. They dwelt
 t mount Ætna.

lucos: spectres, or ghosts, pale
 ful manner, were seen, &c.

obscurum: an adj. of the neu. taken
 he sense of *obscuritatem*. Ru-
 ts it by *crepusculum*.

sepe ebur: the mournful ivory
 n) wept. *Æra:* brass—statues
 n.

vortice: with its rapid current

anox: the river Po. It is here
 ng of rivers, because the largest
 rises in Piedmont, and running
 ource, after receiving a number
 streams, falls into the Gulf
 several mouths.

extis: One mode of com-
 mens, was an examination of
 of the victim. If any defect or
 appeared, it was thought to be

Tristibus: ominous—baleful.

Heyne reads *alta*, agreeing

ætæ. Plutarch informs us that a
 comet appeared at Rome for
 about the time of Cæsar's
 his the poet refers in Ecl. ix. 47.
 ays: *Ludis, quos primo conse-*
is Augustus edebat, stella crinita
es continuos fulbit, exorients circa
oram: creditumque est animum
in cærum recepti.

: therefore—on account of the
 sar, which was the cause of the

Philippi iterum: Philippi hath seen
 armies again, &c. It is agreed
 here alludes to the two famous

battles, one fought between Cæsar and Pom-
 pey; the other, between Brutus and Car-
 sius on one side, and Augustus and Antho-
 ny on the other. But history informs us
 that the former was fought on the plains of
Pharsalia, in Thessaly, the latter at *Philippi*,
 in the confines of Thrace, more than two
 hundred miles distant. To explain this ap-
 parent inconsistency, there have been many
 attempts. The most probable solution is,
 that the poet does not mean that both these
 battles were fought on the same spot. This
 would contradict history. He would not
 commit such a blunder. We are told that
 the city *Thebæ Thessalica*, or *Phthotica*,
 which was in sight of *Pharsalia*, was called
 also *Philippi*. And though historians, for
 sake of distinction, called the one *Philippi*,
 and the other *Pharsalia*, the poet might,
 without any impropriety, call them both by
 the common name of *Philippi*. Ruæus
 has one conjecture which may be deserving
 of notice: that the adverb *iterum* may re-
 fer, not to *Philippi*, but to the Roman ar-
 mies: *Philippi* saw the Roman armies
 again engage for the empire of the world.
 though not for the first time. They had
 engaged for a similar purpose before on the
 plains of *Pharsalia*. This appears to solve
 the difficulty.

492. *Emathiam—Latos campos Hæmi.*
 Here is an apparent difficulty. *Hæmus* is
 a mountain in Thrace; and neither of the
 battles was fought in *Emathia* or *Macedo-*
nia, properly so called. But the language
 of poetry does not always conform to his-
 torical or geographical exactness. We are
 told that the ancient *Emathia* was con-
 sidered by the poets to extend as far east as
 the river *Nessus*, including a considerable
 part of Thrace beyond *Philippi*; and to
 the south comprehending all Thessaly, and
 consequently *Pharsalia*, or the *Pharsalian*

Scilicet et tempus veniet, cū finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrā rubigine pila :
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effosis mirabitur ossa sepulchris.

Dii patrii Indigetes, et Romule, Vestaque mat
Quæ Tuscum Tiberim et Romana palatia servas
Hunc saltem everso juvenem succurrere sæclo
Ne prohibete : satis jampridem sanguine nostro
Laomedontæe luimus perjuria Trojæ.

Jampridem nobis cæli te regia, Cæsar,
Invidet, atque hominum queritur curare triumph
Quippe ubi fas versum atque nefas, tot bella per
Tam multæ scelerum facies : non ullus aratro
Dignus honos ; squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.

505 *Sunt tot bella*

507. *Colonis abductis
ad militiam*

NOTES.

Philippi. Taken in this extent, the poet would be consistent. Emathia could be wet twice with Roman blood. Again Hæmus is not so much a single mountain as a range of mountains, branching out in various directions, and in various parts assuming different names. Casting our eye on a map of that country, we find the range commencing at the Euxine sea, and taking a south-westerly direction till it enters Macedonia, then turning northerly till it reaches the 43° of N. lat. when it takes a southern direction, passing into Thessaly; and consequently its extensive plains might be fattened by the blood, shed in both those battles.

494. *Molitus*: in the sense of *certens*. *Scabra*: in the sense of *corrosa*.

498. *Dii patrii, Indigetes*. The Romans divided their deities into three classes. The first embraced the supreme or select gods, who were honored with the highest adoration, and considered eminent above the rest. Of these, twelve were called *Consentes*, because on particular occasions they were admitted to the council of Jupiter. Six of these were male and six female: *Jupiter, Apollo, Mercury, Mars, Neptune, and Vulcan*: *Juno, Diana, Minerva, Venus, Vesta, and Ceres*. These were sometimes called *Dii Majores*. The second class comprehended those of inferior power, and was very numerous. It embraced all the deified heroes, such as *Romulus, Hercules, Persæus, &c.* and all that in any manner had obtained divine honors. These were sometimes called the *Dii Minores*. The third class was without number. It embraced all the sylvan deities: all the nymphs; the penates; the genii; the virtues, &c. *Indigetes*: properly deified heroes. Some derive the word from *Indigetare*, to call by name; because it was customary to address them by their name. Others derive it from *degere*, be-

cause they had been men, and dw earth: or because they were now among the gods. Others again, as with more propriety, derive it from because being translated to hea stood in need of nothing. *Mat* There were two by the name of *J* the mother of Saturn, the other *h* ter; but commonly confounded. The latter presided over the perp It is said that *Aeneas* brought her a his household gods into Italy, and ced her worship. Her mysteries w mitted to the Albans, and from th duced among the Romans by *Nt* instituted a college of virgins, *t* alive the perpetual fire as the *palladium* of the state.

500. *Hunc Juvenem*: meaning afterward called Augustus *Cæsar* *sæclo*: the ruined or falling age.

502. *Satis luimus jampridem*: long ago atoned sufficiently for t of Trojan Laomedon, with our bl omedon was the father of Priam of Troy. During his reign, the us, the walls of Troy were built b and Apollo, for a certain price; the work was done, he refused to On which account, they became the Trojans, and exerted all th against them in the war with t The Romans, pretending to der them, the poet supposes were pr this injustice of their ancestor, perhaps, may be explained by Laomedon to have employed t which had been designed for rel poses, to this use.

505. *Ubi*: where—(that is,) I men. *Fas atque nefas versum*: wrong are confounded.

507. *Squalent*: lie neglected—grown with weeds.

Hinc movet Euphrates, illinc Germania bellum :
 Vicinæ ruptis inter se legibus urbes
 Arma ferunt : sævit toto Mars impius orbe
 Ut, cum carceribus sæe effudère quadrigæ,
 Addunt se in spatia : et frustrà retinacula tendens,
 Fertur equis auriga, neque audit currus habenas.

510

NOTES.

509. *Euphrates*. A noble river of Asia, rising in the mountains of Armenia, fertilizing *Mesopotamia*, as the Nile does Egypt, and uniting with the Tigris in its course, falls into the Persian gulf. It is here put, by a figure of speech, for the nations of the east, particularly the Parthians, who were very troublesome to the Romans.

510. *Legibus* : in the sense of *fœderibus*.

511. *Impius* : cruel—merciless ; a suitable epithet of *Mars*.

512. *Ut, cum quadrigæ*. This is a noble simile. The uncontrolled licentiousness of the age is likened to the rapidity and violence of ungovernable horses in the chariot race, when they mock both the driver and the reins. *Quadrigæ* : four horses harness-

ed together ; also, a chariot drawn by four horses, by meton. Of *Quatuor* and *ago*, because four were driven together : or contracted of *Quadrijugus*, four yoked together. *Carceribus*. Carcer was the mark, or starting place, in races. *Spatia* : the race ground, or course. *Effudère*. Ruseus says, *erupturunt*.

513. *Addunt* : in the sense of *immittunt*, says Heyne. Some copies leave out the *se*. Others read *in spatio*. Ruseus, in his interpretation, omits the words *addunt se*, and connects *in spatia* with the preceding verb. They are not necessary to make the sense complete.

514. *Currus* : a chariot : by meton. the horses in the chariot. *Neque audit habenas* : nor do they regard, or obey the reins.

QUESTIONS.

How does this book open ?
 What does the poet proceed to do ?
 What does he do in the next place ?
 To whom does he ascribe the origin of agriculture ?
 What signs or prognostics of the weather does he mention ?
 How does he conclude the book ?
 Are there any fables introduced by way of episode ? What are they ?
 Why are Bacchus and Ceres invoked next after the heavenly bodies ?
 Who was Neptune ? and what is said of him ?
 Who is said to have been the first who taught mankind the propagation of bees ?
 Who was Aristæus ?
 Who was Minerva ? and what is said of her ?
 What power did she possess ?
 How is she represented under her different characters ?
 What celebrated statue had she ?
 What are some of her names ?
 Who is said to have first taught the Greeks agriculture ?
 What is probably meant by *Ultima Thule* ?
 Was the Ecliptic at first divided into 12 signs ? How was it divided ?
 Where were the Olympic games celebrated ? In what year before Christ were they instituted ?
 How often were they celebrated ? and in honor of what god ?

What precepts does the poet give about ploughing land ?
 What does he give about planting, and changing crops ?
 Who was Jupiter ?
 To whom was his education intrusted ?
 Where was he educated ?
 What are some of his names ?
 Who were the Giants ? and what is said of them ?
 What are the Pleiades ?
 What other names have they ?
 What are the Hyades ?
 What are their names ?
 Who was Aurora ?
 What is said of her ?
 What were the Furies ?
 What were their names ?
 What was their office ?
 Who was Vulcan ? What is said of him ?
 What were some of his names ?
 What is the word *Fulcanus* often used for ?
 By what figure is it so used ?
 Who were the Cyclops ?
 Where does the poet represent them as residing ?
 Why are they called *Cyclops* ?
 Who was Mercury ?
 What is said of him ?
 What was his office ?
 How is he represented ?
 Of what was he the inventor ?
 What were some of his names ?
 Who was Glaucus ? What is said of him ?

Into how many classes were the Roman deities divided? Of these, how many were called *Consentes*?

Why were they so called?

What were their names?

What were these sometimes called?

What did the second class contain?

What were these sometimes called?

What did the third class contain?

Were they very numerous?

Who were the *Indigetes*?

From what is the word probably derived?

Who was Vesta?

How many were there of that name?

What was her office?

Who introduced her worship into Italy?

By whom were her mysteries introduced among the Romans?

LIBER SECUNDUS.

THE subject of this book is the cultivation of the several kinds of trees. The poet describes with much judgment the soils proper for each: and after giving a variety of excellent precepts for the management of the vine, the olive, &c. he digresses into praises of Italy; and concludes with a panegyric upon a country life.

1. *Hactenus cecini caultus* HACTENUS arborum cultus, et sidera cœli:

Nunc te, Bacche, canam, necnon sylvæstris tecum
Virgulta, et prolem tardè crescentis olivæ.

Huc, pater ô Lenæe: tuis hîc omnia plena

Muneribus; tibi pampineo gravidus autumnæ

Floret ager, spumat plenis vindemia labris.

Huc, pater ô Lenæe, veni: nudataque mæsto

Tinge novo mecum direptis crura cothurnis.

8. *Tingeque mecum
nudata crura novo mus-
to, cothurnis direptis.*

Principio arboribus varia est natura creandis.

Namque aliæ, nullis hominum cogentibus, ipsæ

Sponte suâ veniunt, camposque et flumina latè

Curva tenent: ut molle siler, lentæque genitæ,

Populus, et glaucâ canentia fronde salicta.

15. *Æsculusque max-
ima nemorum, quæ frondet
Jovi, atque quercus,
quæ habitæ sunt*

Pars autem posito surgunt de semine: ut altæ

Castanæ, nemorumque Jovi quæ maxima frondet

Æsculus, atque habitæ Graiis oracula quercus.

NOTES.

2. *Necnon*: also. Two negatives have the force of an affirmative in Latin and English.

3. *Virgulta*: shrubs, or underbrush; here put for trees in general. *Tardè crescentis olivæ*. The olive is of a very slow growth. Some say it is a hundred years in growing.

4. *Lenæe*: Lenæus, a name of Bacchus, from a Greek word signifying a vine-press. *Adis*, is to be supplied, or some word of the same import.

5. *Ager gravidus*: the field heavy with the produce of the vine. *Autumnæ*: the season for gathering grapes and other productions of the earth, put, by meton. for the grapes themselves. *Floret*: in the sense of *maturescit*. The fields do not bloom in autumn, but with propriety they may be

said to ripen. *Pampineo autumnæ*: the produce of the vine—grapes.

9. *Cothurnis*. The cothurnus was of high-heeled shoe, worn by Bacchus; reference is here made to the custom of treading out the grapes with their feet. The cothurnus was used by tragedians to make them appear taller; hence put for itself—also for the tragic style. *N* in the sense of *ratio*, vel *modus*.

12. *Siler*: an oler, or small withy broom. *Populus*: the poplar, the tree, of which there are three kinds.

13. *Salicta*: willow-grounds; by the willows.

16. *Æsculus*: a species of oak, son of Jupiter. The *Æsculus* was a mast-tree, abounded in *Dodona*, in Epirus, where the oracle was said to have given out of the oak to which here is an allusion.

Pullulat ab radice aliis densissima sylva :
 Ut cerasis, ulnisque : etiam Parnassia laurus
 Parva sub ingenti matris se subjicit umbrâ.
 Hos natura modos primùm dedit : his genus omne 20 20. Natura primùm
 Sylvarum, fruticumque viret, nemorumque sacrorum. dedit hos tres modos pro
 Sunt alii, quos ipse viâ sibi repperit usus. ducendi arbores : in his
 Hic plantas tenero abscondens de corpore matrum viis.
 Deposuit sulcis : hic stirpes obruit arvo,
 Quadrifidasque sudes, et acuto robore vallos : 25
 Sylvarumque aliæ pressos propaginis arcus
 Expectant, et viva suâ plantaria terrâ.
 Nil radices egent aliæ : summumque putator
 Haud dubitat terræ referens mandare cacumen.
 Quin et caudicibus sectis, mirabile dictu, 30
 Truditur è sicco radix oleagina ligno.
 Et sæpe alterius ramos impunè videmus
 Vertere in alterius, mutatamque insita mala
 Ferre pyrum, et prunis lapidosa rubescere corna.
 Quare agite, ô, proprios generatim discite cultus, 35
 Agricolæ, fructusque feros mollite colendo.
 Neu segnes jaceant terræ : juvat Ismara Baccho
 Conserere, atque oleâ magnum vestire Taburnum.

NOTES.

17. *Sylva*: here means the suckers, that shoot up under, and near the trunk of the parent tree.
18. *Cerasis*: to the cherry-trees. *Laurus*. This tree is called *Parnassian*, because it abounded on mount Parnassus. It was sacred to Apollo.
19. *Subjicit se*: shoots itself up.
21. *Sylvarum fruticumque*: trees and shrubs.
22. *Viâ*: by practice, or experience. *Sunt alii*: there are other methods of producing trees, which, &c. The poet proceeds to enumerate the methods of raising the several kinds of trees, which he reduces to seven. 1. By planting the shoot or scion. 2. By burying the stump or stock in the earth. 3. By burying the stake or trunk split at the bottom. 4. By the layer. 5. By planting in the earth a bough or twig taken from the top of the tree. 6. By planting the trunk or stalk of the tree, deprived of its root and branches. This succeeds very well with the olive-tree. 7. By grafting or transferring a branch or scion of one tree into another.
23. *Plantas*: the shoots or scions from the body of the mother tree.
24. *Obruit stirpes*: another buries the stocks in the ground, and stakes split in four parts at the lower end, and poles, the wood being sharpened into a point.
25. *Aliæ sylvarum*: other trees of the wood—simply, other trees. *Rucæus* says, *aliæ arbores*. *Propaginis*. The *propago* was the layer, or branch of the parent tree, bent down and fastened in the ground, until it took root, firm enough to support itself; and was then severed from it. This was about the third year. *Arcus*: the arches, or curved figures of the layers, or branches so bent down.
27. *Viva plantaria*: living shoots to be put in their own earth—not cut off as in other cases, but suffered to grow to the parent tree for a time. *Defodi*, or a word of the like import, is understood.
29. *Referens mandare*: to commit the top-most shoot to the earth whence it sprang. *Summum cacumen*: the highest shoot, or branch. *Referens mandare*, simply for *mandare*, says Heyne.
30. *Caudicibus*: Caudex, is properly the body of the tree distinguished from the root, as *truncus* is the body distinguished from the top or head.
32. *Impunè*: without injury. *Alterius*; in the sense of *unius*. *Arboris* is understood.
33. *Vertere*: for *verti*, the active for the passive, by onallage: or, *vertere se in ramos alterius arboris*.
34. *Corna lapidosa*: the cornel trees, which naturally produce a stony hard fruit, by being grafted, will produce the plum—will redder with plums.
37. *Neu segnes terræ jaceant*. Dr. Trapp renders these words: let not your lands lie idle. *Ne terræ sint inutiles*, says *Rucæus*. But the connexion is better preserved by rendering it: let not your barren lands lie neglected or unimproved. *Ismara neu*. plu. a mountain in Thrace. *Tuburnus*: a mountain in Campania, fertile in olives.

39. Tuque, Mæcenas, O decus, ò famæ meritò pars maxima nostræ,
 ades, decurreque inceptum laborem unà mecum : tu, O decus, O meritò maxima pars nostræ famæ
43. Non possem amplecti ea, si sint mihi
47. Arbores quæ tollunt se suâ sponte
53. Et illa arbor quæ exit sterilis
63. Sed oleæ respondent meliùs de truncis ; vites de propagine, et myrtus
- Tuque ades. inceptumque unà decurre laborem ;
 O decus, ò famæ meritò pars maxima nostræ,
 Mæcenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto :
 Non, mihi si linguæ centum sint, oraque centum,
 Ferrea vox : ades, et primi lege litoris oram.
 In manibus terræ : non nïc te carmine ficto,
 Atque per ambages et longa exorsa tencho.
 Sponte suâ quæ se tollunt in luminis auras,
 Infecunda quidem, sed læta et fortia surgunt.
 Quippe solo natura subest. Tamen hæc quoque si quis
 Inserat, aut scrobibus mandet mutata subactis,
 Exuerint sylvestrem animum : cultuque frequenti,
 In quascunque voces artes ; haud tarda sequentur.
 Necnon et sterilis quæ stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros :
 Nunc altæ frondes et rami matris opacant,
 Crescentique adimunt fœtus, uruntque ferentem.
 Jam, quæ seminibus jactis se sustulit, arbos
 Tarda venit, seris factura nepotibus umbram :
 Pomaque degenerant, succos oblita priores :
 Et turpes avibus prædam fert uva racemos.
 Scilicet omnibus est labor impendendus, et omnes
 Cogendæ in sulcum, ac multâ mercede domandæ.
 Sed truncis oleæ meliùs, propagine vites
 Respondent, solido Paphiæ de robore myrtus,
 Plantis et duræ coryli nascuntur, et ingens

NOTES.

The object of the poet is to persuade the farmer not to neglect his rugged and barren lands, and suffer them to lie useless ; for, by culture, he may render them profitable to him. He adduces the case of Ismarus and Taburnus, which, though naturally rugged and barren, had become, by cultivation and proper attention, very productive. *Baccho* is here put for the vine.

39. *Decurre*. Here we have a beautiful allegory, drawn from the sailing of a ship. The verb *decurre* signifies to sail before the wind—to sail with a prosperous gale. *Laborem* : the work or task, viz. the *Georgics*, which he begun at the request of Mæcenas.

41. *Da volans*, &c. And flying, spread the sails to the opening sea—accompany me through this great work, which spreads before me like an open sea, expanding on every side. Some copies have *volens*.

45. *Ficto carmine* : in the sense of *subuloso poemate*.

46. *Ambages et longa exorsa* : proambles, and tedious introductions.

50. *Scrobibus subactis* : in trenches prepared for the purpose. *Mutata* : transplanted—removed from their native soil.

52. *In quascunque artes*, &c. : in the sense of *in quocunque modo*, vel *via tractes*. In whatever mode you may require, says Valpy.

56. *Adimunt fœtus* : and take away fruit from it growing up, and starve it w bearing. The poet's meaning appears t this : that the sucker, which springs up f the root of the parent tree, will be fru and productive, if transplanted into c ground, and arranged in proper rows. while it remains, the leaves and bough the parent tree will overshadow it, and vent it from bearing fruit as it grows up: if it should bear fruit, it will be pinched small, by being deprived of the rays of sun and proper nourishment.

57. *Jam* : here is used in the sense *porro*, or *præterea*.

60. *Uva* : the grape ; by meton. for vine. *Prædam* : as a prey for birds—fit for birds.

62. *Multa mercede* : with much labo expenso.

63. *Oleæ respondent*, &c. The oliv raised or propagated better from the stu the vine from the layer ; the myrtle the solid wood ; the hazle, the ash, the lar, and the oak, from the scion, or y shoot.

64. *Paphia* : Venus, so called from *phos*, a city of Cyprus, where she particularly worshipped. The myrtle sacred to her. *Respondent* : in the sens *proveniunt*, vel *oriuntur*.

Herculeæque arbos umbrosa coronæ,
 e patris glandes; etiam ardua palma
 et casus abies visura marinos.
 Verò ex fœtu nucis arbutus horrida,
 platani malos gessere valentes: 70
 fagus, ornusque incanuit albo
 i; glandemque sues fregêre sub ulmis.
 Idus inserere atque oculos imponere simplex.
 se medio trudent de cortice gemmæ,
 rumpunt tunicas, angustus in ipso 75
 inus: huc alienâ ex arbore germen
 uoque docent inolescere libro.
 In enodes trunci reseccantur, et altè
 In solidum cuneis via: deinde feraces 79. In solidum lignum
 mittuntur. Nec longum tempus, et ingens
 cœlum ramis felicibus arbos, 81
 se novas frondes, et non sua poma.
 In à genus haud unum, nec fortibus ulmis,
 , lotoque, nec Idæis cyparissis:
 res unam in faciem nascuntur olivæ, 85
 et radii, et amarâ pausia baccâ:
 et Alcinoi sylvæ: nec surculus idem
 In, Syriisque pyris, gravibusque volemis.

NOTES.

Arbos arbos: the poplar-tree. It to Hercules. He wore a crown of leaves of this tree, to the infernal bore them. *Chaonii patris*: called because he had a temple, lendidly worshipped at Dodona, Chaonia in Epirus. The oak to him.
ra. This is said of the fir-tree, pæ were built of its timber. *Ma*: in the sense of *pericula maris*. *ut us inseritur*: the arbuté or tree is grafted with the shoot or nut-tree.
mi. The plane tree affords a pleasant shade, but bears no fruit. re called *sterilis*. However, says ven this has been made to bear eing grafted.
ere oculos: to inoculate. *Ocu*- bud which is enclosed or put in the tree to be inoculated. *In*- graft. *Nec modus, &c.* Neither od of ingrafting and inoculating e same—they are different pro-
s angustus: a small slit or gash, bark of the tree, (where the bud g forth.) for the purpose of re- graft.
mi: they teach it to grow up, or itself with the moist bark. *Li*- inward part of the bark of the x. the whole bark, or rind.

78. *Aul rursum*. Having described the process of inoculation, the poet gives us that of ingrafting. *Truncus*: the body of the tree, properly after the top and branches are cut off. This is split, and the graft put into the fissure. He seems to prefer this mode of cultivating trees, inasmuch as they soon come to maturity. *Nec longum tempus* (says he,) *et ingens arbos*: it is not a long time, and the mighty tree, *exiit*, hath shot up to the skies. There is a peculiar elegance in the use of the perfect tense here.
 80. *Plantæ*: grafts, or scions of fruit-bearing trees.
 82. *Poma non sua*: that is, *poma non sui generis*.
 84. *Idæis Cyparissis*: to the Idæan Cypressos. There were two mountains by the name of Ida, the one in Phrygia, the other in Crete; the latter is here meant.
 86. *Orchades*. The poet here mentions three species of olives: the *orchades*, a round olive, a word derived from the Greek; the *radii*, an oblong olive; the *pausia*, an olive of a bitter taste, so called from *pavio*, says Columella, because its chief use was for oil; to obtain which, it was brayed or beaten.
 87. *Sylvæ Alcinoi*: the orchards of Alcinoüs, king of the Phæaceans. They were celebrated by the poets.
 88. *Crustumii*: to the Crustumean pears— so called from *Crustumium*, a town in Tuscan, whose pears were much esteemed; they were of a reddish cast. *Syriis pyris*. These were so called, because they were brought from Syria. They were also called

Non eadem arboribus pendet vindemia nostris,
 Quam Methymnæo capit de palmitè Lesbos.
 Sunt Thasiæ vites, sunt et Mareotides albæ :
 Pinguibus hæ terris habiles, levioribus illæ.
 Et passo Psythia utilior, tenuisque lageos
 Tentatura pedes olim, vincturaque linguam.

95. *Sunt purpureæ, præciæque uræ* Purpureæ, præciæque: et quo te carmine dicam
 præciæque uræ Rhætica? nec cellis ideò contende Falernis.

99. *Est Argitis minor* Sunt et Ammineæ vites, firmissima vina.
ura, cui Tmolus et assurgit quibus, et rex ipse Phaneus;

102. *Et, te, O bumaste,* Argitisque minor, cui non certaverit ulla,
sum tuis tumidis raco- Aut tantum fluere, aut totidem durare per annos.
mis. Sed neque est nu- Non ego te, Dis et mensis accepta secundis,
merus, quàm multæ spe- Transierim, Rhodia; et tumidis, bumaste, racemis.
cies sunt, nec quæ Sed neque, quàm multæ species, nec nomina quæ sint,

105. *Quem numerum* Sed neque, quàm multæ species, nec nomina quæ sint,
qui velit scire, idein ve- Est numerus: neque enim numero comprehendere refer
lit discere quàm multæ Quem qui scire velit, Libyci velit æquoris idem
arenæ Libyci æquoris Discere, quàm multæ Zephyro turbentur arenæ;
turbentur

NOTES.

Tarentina, and were of a blackish cast. Some think them to be the Bergamot pear. *Volemis*: to the Voleman pears. These were so called from the circumstance of their filling the palm of the hand; from *vola*. The *surculus*, or shoot, of all these was different.

99. *Arboribus*: in the sense of *vitibus*.

90. *Methymnæo*: an adj. from *Methymna*, a city of Lesbos, an island in the Ægean sea, famous for its vines.

91. *Thasiæ*: an adj. from *Thasus*, an island in the Ægean sea. *Mareotides*: an adj. probably from *Mareotis*, a lake near Alexandria, in Egypt. Some take it from a place of the same name in Lybia, in the confines of Egypt. These latter (*hæ*) required a rich soil; the former (*illæ*) a light soil.

93. *Psythia*: an adj. agreeing with *vitis*, understood. Its derivation is uncertain. It is probably from the name of some town in Greece, where that species of vine flourished. *Utilior passo*: better for *passum*, or sweet wine. This was made of raisins or dried grapes; from the word *patior*: *quod solem aut ignem patitur*. *Lageos*. This was a species of grape, deriving its name from a Greek word signifying a hare, because it resembled the color of that animal. *Tenuis*: subtle or penetrating. *Quod facili ebrietatem inducit*, says Servius.

95. *Purpureæ, præciæque*. These are both adjectives, and agree with *vites*, or more probably with *ura*, understood. *Præciæ*: early ripened—ripened before other grapes.

96. *Rhætica*: a grape, so called from *Rhætia*, a country bordering upon Italy on the west. *Cellis Falernis*: with the Falernian wine. *Cellis*: the cellars; by meton. for the wine in them. *Falernis*: an adj. from *Faleruus*, a mountain in Campania, celebrated for its good wines.

97. *Ammineæ vites*. There are various conjectures concerning this vine, but none certainly known. It produced excellent wine—*firmissima vina*, strong, and of good body.

98. *Quibus et Tmolus*: to which Tmolus, and Phaneus himself, the king vine-bearing mountains, rise up in sign respect—they yield the pre-eminence to Amminean vine. *Assurgit*, as here used highly metaphorical. It conveys to minds the idea of one mountain rising another in token of respect, and yielding it precedency. *Tmolus*: a mountain Lydia, famous for its wines. *Phanus* another mountain in the island Chios the Ægean sea, celebrated for its wines.

99. *Argitis*: a species of the grape, probably derived from a Greek word signifying *white*, or from *Argos*, a city of the Ioponnesus.

100. *Tantum fluere*: to yield no juice.

101. *Mensis et Dis secundis*. The first or course was composed of meats, second of fruits, and what we generally *desserts*. At this second table or course there were libations made to certain gods. *Secundis* is generally connected with it. It is, however, better to connect it with *Dis*: it will then be: the Rhodian wine acceptable to the second table or course and to the gods that were then invoked acceptable, or fit for libations.

102. *Rhodia*: an adj. from *Rhodus*, a famous island in the Mediterranean. *Bumaste*: the bumastus was a species of grape, whose clusters were swollen out, the udder of a cow. It is derived from Greek.

103. *Quàm*: in the sense of *tam*.

a vigiis violentior incidit Eurus.
 ut Ionii veniant ad litora fluctus.
 ut terræ ferre omnes omnia possunt.
 ut salices, crassisque paludibus alni 110
 et, steriles saxosis montibus orni,
 myrtetis lætissima: denique apertos
 montes amat colles, Aquilonem et frigora taxi.
 extremis domitum cultoribus orbem,
 montes Arabum, pictosque Gelonos. 115
 montibus patriæ. Sola India nigrum
 montem, solis est thurea virga Sabæis.
 montato referam sudantia ligno
 montæ, et baccas semper frondentis acanthi?
 montora Æthiopum molli canentia lanâ? 120
 montes ut foliis depectant tenuia Seres?
 montes Oceano propior gerit India lucos,
 montes inus orbis? ubi aëra vincere summum
 montes aud ullæ jactu potuere sagittæ:,

NOTES.

salices nascuntur: the willows by rivers—the alders by stagnant barren wild ashes on the stony spring up, and flourish.

myrtetis: in groves of myrtle. *Lætissima* the sense of *feracissima*.

montes: here put for *vites*, by metonymy the yew trees. The verb *amant* applied.

amat orbem. The meaning is, that all parts of the world were replete with cultivation by their inhabitants, both the east (*Æthiopia*) and the north, the country of

The inhabitants, by metonymy put for the country. They painted themselves might be more terrible to their enemies. This explains the word *pictos*.

montes: the Geloni were a people of the northern parts of Europe.

montes divisa: countries are distinguished by their trees. *Patria*, one's native country, any country.

montes thurea virga: the frankincense tree. *montes*: in the sense of *dicam*, vel

montes sama: plu. of *balsamum*, a plant of delicious fragrance. Its juice is obtained by cutting the branches in the summer, from which incisions the juice flows. There were two kinds of this herb commonly called *montes*, or bear's-foot; the other an evergreen, always green, and abounding

montes li lanâ: with soft cotton. *Æthiopia*: plu. of *Æthiops*: an inhabitant of an extensive country in Africa, in the cotton tree. *Ut*: in the sense of *omodo*.

121. *Seres*: a people of India, who furnished the rest of the world with silk. It was a common received opinion that they collected it from the leaves of trees. To this the poet refers in the words, *depectant*, &c. they comb off the fine fleeces from the leaves.

123. *Extremi sinus orbis*. It is somewhat difficult to fix the meaning of *sinus*, in this place. If it could be read *sinui*, in the dative to agree with *oceano*, it would be easy. But it is usually read in the nominative. It must therefore mean the same as *India*, in the preceding line. But how it can be applied with any propriety, to express a tract of country, doth not appear. If we take *sinus* for the genitive connected with *extremi*, the difficulty will be removed, in a good degree, and *orbis* for the nominative. Now *orbis* sometimes means no more than a single country, or any division or part of the earth. If we take it thus, the passage may be rendered: Or, why need I mention the groves which India, nearer the ocean, the country of (bordering upon) the farthest bay, produces? Valpy says: the extreme convexity of the globe. Heyne: *interior remotiorque terra extrema orbis partis*. Ruæus: *recessus ultimi mundi*. The *sinus* I take for the bay of Bengal, called by the ancients the *Sinus Gangeticus*. The parts of India beyond the Ganges were very little known to them; *extremi*, therefore, may be very well applied to them. *Summum aëra*: the highest air—the air surrounding the topmost branches. This is evidently an extravagant hyperbole, notwithstanding the declaration of Pliny, as to the height of the trees. *Vincere*: in the sense of *superare*.

126. *Media*. A country of Asia, bounded on the north by the Caspian sea, on the

Et gens illa quidem sumptis non tarda pharetris. 1
 Media fert tristes succos, tardumque saporem
 Felicis mali: quo non præsentius ullum
 (Pocula si quando sævæ infecérè novercæ,
 Miscueruntque herbas, et non innoxia verba)
 Auxilium venit, ac membris agit atra venena. 1
 131. Ipsa arbor est in- Ipsa ingens arbos, faciemque simillima lauro;
 gena, simillimaque lauro Et, si non alium latè jactaret odorem,
 quoad faciem Laurus erat: folia haud ullis labentia ventis:
 Flos apprimà tenax: animas et olentia Medi
 Ora fovent illo, et senibus medicantur anhelis. 1
 Sed neque Medorum sylvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent: non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 1
 Invertère, satis immanis dentibus hydri:
 Nec galeis densisque virùm seges horruit hastis:
 Sed gravidæ fruges, et Bacchi Massicus humor
 Implevere: tenent oleæque, armenta que læta.
 Hinc bellator equus sese arduus infert: 1
 Hinc albi, Clitumne, greges, et maxima taurus

NOTES.

west by Armenia, on the east by Hyrcania and Parthia, and on the south by Persia proper. Under Cyrus the great, it became a constituent part of the Persian monarchy.

127. *Mali*: the citron. Its rind is bitter, and its seeds are covered with a bitter skin: hence *tristes succos*, bitter juices; and *tardum saporem*, a taste remaining long on the palate. It is called *Felix*, happy, on account of its many virtues, and qualities; some of which are mentioned. *Non tarda*: in the sense of *strenua vel fortis*.

128. *Infecere*: have poisoned. *Pocula*: by meton. the wine. *Præsentius*: more certain—more efficacious. Some copies have *præstantius*.

129. *Non innoxia verba*: in the sense of *noxias incantationes*.

134. *Apprimà*: an adj. neu. plu. taken as an adverb, in imitation of the Greeks. The same as *apprimè*. *Animas et olentia ora*, &c. With this (fruit, *malo*) the Medes correct their breath, and (cleanse) their stinking mouths. See *Æn.* viii. 410. *Ruseus* says; *Corrigunt halitum suum et grave-olentia ora*.

137. *Ganges*. One of the finest rivers in the world. It rises in the kingdom of Thibet, and taking a south-easterly direction, after a course of about 2000 miles, falls into the gulf or bay of Bengal; having in its course received a number of tributary streams, eleven of which, it is said, are as large as the Rhine. It is considered by the inhabitants upon its banks, as a god. *Hermus*; a river of Lydia, famous for its golden

sands. It received in its course the celebrated *Pactolus*; and with it, fell into *Sinus Phocæicus*.

138. *Bactra*: neu. plu. the principal of the *Bactrii*. By synec. put for the whole country, which was called *Bactria* and was bounded by *Parthia* on the north, *India* on the east, and by the river *Oxus* the north.

139. *Panchaia*: a country of *Arabia Felix*. *Pinguis*: rich, in frankincense-bearing soil.

140. *Hæc loca*: these places bulls bringing fire have not turned, &c. This alludes to the fable of Jason, who, with a company of men, went to Colchis to get the golden fleece. Here were bulls breathing fire to a plough. Upon their turning the earth it was sown with dragon's teeth, which immediately sprang up, *seges virùm*, intrenched and prepared for combat, to the place of those that had been slain. Jason that guarded the fleece being slain, Jason obtained the prize. This was the famous Argonautic expedition. See *Met.* vii. It is supposed that this was a commercial expedition, which proved lucrative.

143. *Massicus*: a mountain in Campania fertile in the vine; here used as *Massicus humor Bacchi*: *Massic Humor Bacchi*: the liquor of Bacchus wine.

146. *Clitumne*: Clitumnus a river of Umbria in Italy, famous for the flocks of

s tuo perfusi flumine sacro,
 templa Deum duxere triumphos.
 uum, atque alienis mensibus æstas.
 recudes, bis pomis utilis arbos.
 res absunt, et sæva leonum
 : miseros fallunt aconita legentes:
 mensos orbes per humum, neque tanto
 spiram tractu se colligit anguis.
 egias urbes, operumque laborem;
 manu præruptis oppida saxis;
 antiquos subter labentia muros.
 d supra, memorem, quodque alluit infrà?
 intos? te, Lari maxime; teque
 remitu assurgens, Benace, marino?
 i portus, Lucrinoque addita claustra,
 atum magnis stridoribus æquor;
 ito longè sonat unda refuso,

150 153. Nec squamena
 anguis rapit immensos
 orbes per humum, neque
 colligit se in spiram cum
 tanto tractu hic, quàm
 quibusdam aliis region-
 ibus.
 155 158. An memorem
 mare, quod alluit Italiam
 supra, quodque alluit eam
 infra? Anne memorem
 tantos lacus, te, O max-
 ime Lari, teque, O, Be-
 nace,
 160 162. Equor indigna-
 tum circa illa claustra
 magnis

NOTES.

on its banks. The victims
 it, to make them the whiter.
 done were offered to Jove on
 . To this the poet alludes.
mensis mensibus: summer in
 in months not its own. *As-
 sensus* of *perpetuum*.
redes, &c. The meaning is,
 bring forth twice in a year,
 produce two crops of fruit.
 must mean sheep and other
 . It could not be said of
 . The poet, in many instan-
 g his country, exceeds the
 ability. *Utilis*: in the sense
 Heyne.
 : wolf's bane. It is taken
 xious or poisonous plant, or
 ing to *Solinus*, it takes its
 m, a port in *Pontus*, a coun-
 or poisonous plants. Others
 : Greek word signifying a
 it grew principally on stony
 ina: in the sense of *proles*.
operum: the labor, or work
Operum appears to be used
 f *Opificum*, or *Operariorum*.
laborem operum, simply for
 ia.
ida. Many of the cities of
 it upon high and elevated
 his the words *præruptis saxis*
 sta in the sense of *extructa*.
 Heyne takes this in the
 : making the sense to be,
 lowed or passed by the walls
 observes that many of the
 ere built upon the margin of
 seems to warrant that sense
 re, &c. Italy is washed by
 a, on the north-east, and by

the Tuscan sea on the south. The forme,
 was sometimes called *Mare superum*, and
 the latter *Mare inferum*; hence the *suprà*
 applied to the one, and *infrà*, to the other.
 159. *Maxime Lari*: *Larius*, a large lake
 at the foot of the Alps. It communicates
 with the *Po*, by the river *Addua*. *Hodie*,
Lago di Coma.
 160. *Benace*: *Benacus*, a large lake, com-
 municating with the *Po*, by the river *Min-
 cius*. Its present name is *Lago di Garda*.
Assurgens: swelling with the waves, and
 roaring of a sea.
 161. *Lucrino—Avernus*. *Lucrinus* and
Avernus were two lakes in Campania. Here
 Augustus made a haven, which he called
 the Julian port. This was done by uniting
 them by a canal, and connecting them with
 the sea. *Portum Julium apud Baias, im-
 misso in Lucrinum et Avernum Lacum mari.*
efficit, says *Suetonius*. *Addita claustra*. It
 would seem from this, that *Lucrinus* was
 originally a bay, and probably connected
 with the sea, by a narrow strait, but after-
 ward, either by some operation of the wa-
 ter, or artificially, was separated from it,
 forming a lake. This was the opinion of
 Strabo, who informs us that *Lucrinus* was
 originally a bay; but had been separated
 from the sea, ever since the days of *Hercu-
 les*, by a mound or bank of sand; that this
 was occasionally broken over by the waves
 of the sea, but was repaired and made se-
 cure against all encroachments of that ele-
 ment, by *Agrippa*, for the purpose of mak-
 ing it a safe and convenient station for the
 Roman fleet.
 162. *Indignatum*: the same as *indig-
 nans*: roaring—raging.
 163. *Julia aqua*. Heyne seems to under-
 stand this in the sense of *Julius portus*, the

- Tyrrhenusque fretis immittitur æstus Avernis ?
 165. Hæc eadem Italia Hæc eadem argenti rivos, ærisque metalla
 ostendit in venis rivos Ostendit venis, atque auro plurima fluxit.
167. Hæc Italia extulit Hæc genus acre virum, Marsos, pubemque Sabellam,
 acre genus virum, nempæ. Assuetumque malo Ligurem, Volcosque verutos
169. Hæc Italia extulit Extulit: hæc Decios, Marios, magnosque Camillos,
 Scipiadas duros bello; et te, maxime Cæsar,
 Qui nunc extremis Asiæ jam victor in oris
 Imbellem avertis Romanis arcibus Indum.
 Salve, magna parens frugum, Saturnia tellus,
 Magna virum: tibi res antiquæ laudis et artis
 Ingredior, sanctos ausus recludere fontes:
 Ascraeumque cano Romana per oppida carmen.
177. Locus est dicendi Nunc locus arborum ingeniis: quæ robora cuique,
 de ingeniis Quis color, et quæ sit rebus natura ferendis
 Difficiles primùm terræ, collesque maligni,
180. Ubi sunt tenuis Tenuis ubi argilla, et dumosis calculus arvis,
 argilla, et calculus Palladiâ gaudent sylvâ vivacis olivæ.
 Indicio est tractu surgens oleaster eodem

NOTES.

harbor that had been made by excluding the sea—the water in the harbor. Lucrinus was not entirely separated from the sea. It was connected with it by a strait, or narrow channel, for the ingress and egress of the fleet, and for the admission of the water of the sea.

164. *Fretis Avernis*: the canal which connected *Avernus* with *Lucrinus*, is here called *fretum*, a strait. *Æstus*: in the sense of *mare*.

165. *Metalla æris*: simply, brass. *Fluxit*: in the sense of *abundavit*.

167. *Marsos*. The Marsi were a people of Italy lying to the south of the Appenines, and to the east and north of the *Æqui* and *Volsci*. They originated, according to some, from a son of the sorceress Circe: others say, from *Marsia*, a king of Lydia. Their principal city was *Marrubium*, or *Marrurium*, not far from the *Lacus Fucinus*. *Pubem Sabellam*: the *Sabelli* were a very ancient people of Italy, originally including the *Samnites*, the *Sabines*, and the *Ausonians*.

168. *Ligurem*: the Ligurian accustomed to fatigue or toil. The *Ligures* were a people inhabiting that part of Italy, which lies at the head of the *Mare Ligusticum*, or sea of Genoa. The *Volsci* were a very warlike people. They inhabited that part of Italy, through which the river *Liris* passes, and were bounded on the west by the *Rutulians* and *Latini*, on the east by *Aurunci* and *Campani*, and on the north by the *Æqui* and *Hernici*. *Verutos*, armed with darts: from *veru* a kind of dart.

169. *Decios*: these were three Romans, who sacrificed their lives for their country. *Marios*: the *Marii*, of whom Caius Marius was the most celebrated. Though of hum-

ble birth, he rose to the highest honors, triumphed over Jugurtha, king of Num and over the *Cimbri*. He died in his tenth consulship. *Camillos*. The most brated of the *Camilli* was *Marcus F. Camillus*. He triumphed over the *Frisians*. He rescued Rome from the Gauls. He called a second Romulus, and died at age of eighty years. See *Æn. vi. Scipiadas*. See *Æn. vi. 843*. *Duros*: invincible—capable of enduring the fatigues of war.

173. *Saturnia tellus*. Italy is so called because here Saturn found a safe retreat after his expulsion from heaven. He reigned here conjointly with Janus. *Res*: a subject. *Tibi*: for thee—for thy advantage.

174. *Virum*: in the sense of *hero*. *Laudis antique, et artis*. *Laudatas et etas ab antiquis*, says *Rueus*.

176. *Ascraeum carmen*: an *Ascraean* or *verse*; that is, in imitation of *Hesiod* who was a native of *Ascra*, a village in *Thessaly*, not far from mount *Helicon*. It is he wrote a treatise upon agriculture.

177. *Ingeniis*: the nature or quality of the lands. *Robora*, plu. of *robur*, strength or ability to produce. The poet points out the several methods of distinguishing the various soils. He makes such methods.

179. *Maligni*: thin—poor, with respect to the quality of the soil. *Difficiles*: rocky.

181. *Palladiâ sylvâ*: *Minerva's grove*. *Palladia*: an adj. from *Pallas*, a name of *Minerva*, to whom the olive was sacred.

182. *Oleaster nascentis plurimus*: the olive, springing up thick and luxuriantly the same tract, is for a sign.

1, et strati baccis sylvestribus agri.
pinguis humus, dulcique uligine læta,
frequens herbis, et fertilis ubere campus,
sepe cavâ montis convalle solemus
re : huc summis liquuntur rupibus amnes,
que trahunt limum : quique editus Austro,
in curvis invisam pascit aratris :
prævalidas olim multoque fluentes
Baccho vites : hic fertilis uvæ,
his ; qualem pateris libamus et auro,
cum pinguis ebur Tyrrenus ad aras,
et pandis fumantia reddimus exta.
menta magis studium, vitulosque tueri,
et ovium, aut urentes culta capellas :
saturi petito longinqua Tarenti,
in infelix amisit Mantua campum,
cum niveos herboso flumine cycnos.
ridi gregibus fontes, non gramina desunt :
tantum longis carpent armenta diebus,
tantum gelidus ros nocte reponet.
ferè, et presso pinguis sub vomere, terra,
utre solum (namque hoc imitatur arando)
frumentis ; non ullo ex æquore cernes
num tardis decedere plaustra juvencis :
et iratus sylvam devexit arator,
terra evertit multos ignava per annos,
aque domos avium cum stirpibus imis
læ altum nidis petiere relictis :
enituit impulso vomere campus.

184. At humus, quem
est pinguis, lætaque dul-
ci uligine, campusque,
qui est frequens herbis,
et fertilis ubere
188. Campusque, qui
est editus Austro, et pas-
cit
190. Hic campus suffi-
ciet tibi
191. Hic campus erit
fertilis uvæ, hic idem
erit fertilis talis laticis ;
195. Sin studium sit
tibi magis tueri armenta
198. Et talem campum,
qualem
201. Quantum herba-
rum armenta
203. Terra ferè nigra,
et pinguis sub presso
vomere ; et cui est
205
207. Aut illa terra est
optima frumentis, unde
210 210. Altum ætrem

NOTES.

strati : covered with.
uligine : in the sense of *abundans*.
humus : the natural moisture of the earth.
liquuntur : in the sense of *defluunt*.
stercem : fertilizing, or enriching.
ibidem : the fern or brake, whose
their texture, are very trouble-
some plough. *Invisam* : hated.
sufficiet : in the sense of *producet*.
uberis et auro : by *Hendiadys*, for
uberis : in golden bowls.
Tyrrenus ; an inhabitant of Etru-
scañy, an extensive country in
the ancient inhabitants were fa-
indulging their appetite ; hence the
inguis : fat or corpulent. *Reddi-*
offer to the gods the warm en-
c. *Ebur* : properly ivory—any
kind of ivory. Here, an ivory pipe.
ueri : in the sense of *alere*, vel
rentes : nipping—destroying. *Cul-*
lj. from *cultus*. This denotes any
thing dressed, taken care of, or ma-
ny way by culture. Here it means
nurseries.
saturi : Tarentum, a town in Ca-
the eastern part of Italy ; which
the epithet *longinqua* : remote
trous is understood.

198. *Mantua infelix amisit* : such as un-
happy Mantua hath lost. The poet alludes
to the circumstance of Augustus' depriving
the Mantuans of their lands, and bestowing
them upon his soldiers, as a reward for their
services. *Infelix*, here, is peculiarly appro-
priate. Mantua was situated upon the ri-
ver Mincius, which abounded in grass and
reeds. *Flumine* : perhaps, in the sense of
ripa, vel *litore*.
200. *Liquidi* : in the sense of *puri*. *De-*
sunt : Heyne reads *deerunt*, in the future.
204. *Imitatur hoc*, &c. The design of
ploughing land being to loosen its texture,
and to render it soft and mellow ; by doing
this, we imitate, says the poet, a soil which
is naturally so. He observes, that a dark
mould, and one that looks fat and greasy,
as it is broken up with the share, and is, at
the same time, rotten or mellow, is the best
for grain : *non ex ullo æquore cernes*, &c.
The same too may be said, he observes, of
land newly cleared : *unde iratus*, &c. *Ira-*
tus, angry, on account of the barrenness of
the wood. *Ignava* : barren—useless.
205. *Æquore* : in the sense of *agro*, vel *campo*.
211. *Rudis campus* : but the new (before
uncultivated) field hath shone under the
deep laid share. For *enituit*, Dr. T. would read *enitet*, the pres.

- Nam jejuna quidem clivosa glareæ ruris
Vix humiles apibus casias roremque ministrat :
214. *Chelydris vis ministrant eas quoque* Et tophus scaber, et nigris exesa chelydris
Creta : negant alios æquæ serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.
217. *Ille terra quæ exhalat* Quæ tenuem exhalat nebulam, fumosque volucros,
Et bibit humorem, et, cum vult, ex se ipsa remittit,
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsâ lædit rubigine ferrum ;
221. *Ille terra intextot* Illa tibi lætis intextet vitibus ulmos :
Ille ferax oleæ est : illam experière colendo
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesuvo
Ora jugo, et vacuis Clanius non æquus Acerris.
226. *Nunc dicam quomodo possis cognoscere unam quamque terram, si requiras, an sit rara* Nunc, quo quamque modo possis cognoscere, diæ
Rara sit, an supra morem sit densa, requiras :
(Altera frumentis quoniam favet, altera Baccho :
Densa, magis Cereri ; rarissima quæque, Lyæo)
229. *Densa terra favet Cereri magis* Antè locum capies oculis ; atlæque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
233. *Si arena deerunt ad replendum locum, uber erit rarum, aptiusque* Si deerunt, rarum, pecorique et vitibus almis
Aptius, uber erit : sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager ; glebas cunctantes crassaque terga
Expecta, et validis terram proscinde juvenca.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix : ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat :

NOTES.

212. *Nam jejuna glareæ.* Having mentioned the land best for grain, the poet here observes, that the land in which the dry gravel, *jejuna glareæ*; or the rough rotten-stone, *scaber tophus*; or the chalk stone, *creta*, abounds, will scarcely produce the herb *casia*, and consequently is unfit for grain: besides, it is the haunt of noxious reptiles and vermin. *Roem*: in the sense of *floræ*, says Heyne: *quibus ros solet inesse*.

215. *Tophus scaber*, &c. Heyne takes *tophus scaber* and *creta exesa* as nominatives to *negant*.

220. *Scabie, rubigine*: with scurf—with rust. *Ferrum*: the plough-share.

221. *Intextet*: will entwine—embrace. *Implicabit*, says Ruæus.

223. *Facilem pecori*: to be good for pasture, and patient of the bending plough—will bear frequent tillage.

224. *Capua*: a city of Campania, surrounded by a fertile country. Its inhabitants were celebrated for their wealth and luxury. It took its name from *Capys*, a companion of Æneas; but Strabo derives it from *caput*, because it was the chief city in that part of Italy.

225. *Ora*: in the sense of *regis*. *Vesuvo*: the mountain Vesuvius, in *pania*, near Naples, well known as a no. *Acerris*: Acerræ was an ancient city of Campania, which the river *Clan* its frequent inundations, almost detested. Hence the propriety of *non æquæ* just, or kind—destructive.

227. *Rara. Rarus*, loose, light, opposite of *spissus*; and in the present of *densus*.

228. *Baccho—Lyæo*. These both in *ton*, are here put for the vine.

230. *Antè*: in the sense of *primis*.
231. *Demitti*: in the sense of *defoditum*: in the sense of *foveam*. *In solido* the solid ground.

234. *Über*: in the sense of *solu humus*.

236. *Expecta cunctantes*: expect clods, and large tough ridges.

239. *Ea nec mansuescit*: that land; mellows by ploughing, nor preserves kind to the vine, nor their own names fruit. The vine and fruit degenerate lose their original flavor and qualities planted in such a soil. *Infelix*: in the sense of *inopla*, vel *infecunda*.

dabit specimen. Tu spisso vimine qualos,
 que prelorum fumosis deripe tectis.
 ager ille malus, dulcesque à fontibus undæ
 lenum calcentur: aqua eluctabitur omnis
 cet, et grandes ibunt per vimina guttæ. 245
 Sapor indicium faciet manifestus; et ora
 tia tentantùm sensu torquebit amaror.
 Inguis item quæ sit tellus, hoc denique pacto
 imus; haud unquam manibus jactata fatiscit;
 picis in morem ad digitos lentescit habendo. 250
 Uda majores herbas alit, ipsaque justo
 or: ah nimum ne sit mihi fertilis illa,
 se prævalidam primis ostendat aristis!
 Uæ gravis est, ipso tacitam se pondere prodit;
 que levis. Promptum est oculis prædiscere nigram,
 quisquis color. At sceleratum exquirere frigus 256
 cile est: picæ tantùm, taxique nocentes
 rdum, aut hederæ pandunt vestigia nigræ.
 is animadversis, terram multò antè memento
 coquere, et magnos scrobibus concidere montes,
 i, supinatas Aquiloni ostendere glebas, 261
 m latum infodias vitis genus: optima putri
 i solo: id venti curant, gelidæque pruinæ,
 ubefacta movens robustus jugera fossor.
 t si quos haud ulla viros vigilantia fugit:
 i locum similem exquirunt, ubi prima paretur
 tribus seges, et quo mox digesta feratur;

251. Humida terra alit
 majores herbas, ipsa que
 est letior justo:
 254. Terra, quæ est
 gravis, quæque est levis,
 prodit se tacitam
 256. Et quisquis color
 sit unicusque terra.

262. Optima arva sumi
 è putri solo

266. Exquirunt locum
 similem illi, ubi prima
 seges

NOTES.

2. *Deripe*: in the sense of *cape*, vel
Qualos: baskets made of thick
 str.
 3. *Huc*: hither—into the basket. *Ma-*
ger: the earth of bad quality. *Undæ*:
 a sense of *aqua*.
 4. *Eluctabitur*: in the sense of *effluet*,
labitur.
 5. *Sapor*: the taste or relish, denoting
 quality of any thing. It differs from
sap, which here means the sensation of
 it produced on the mouth by the act of
 eating. *Indicium*: a discovery of the
 quality of the land.
 7. *Tentantùm*: in the sense of *gustan-*
tiæ. *Tristia*: in the sense of *salsa*, vel
amara.
 10. *Jactata*: in the sense of *versata*.
 11. *Habendo*: by handling.
 12. *Justo*: than just—above due mea-
 sure. The abl. after the comparative.
 13. *Aristis*: *arista* here means the blade
 of the grain.
 14. *Tacitam*: in the sense of *tacitè*.
 15. *Promptum*: in the sense of *facile*.
 16. *Sceleratum*: in the sense of *noxium*,
verniciosum.
 17. *Excoquere terram*: to drain, or dry
 and. *Concidere*. Davidson, on the
 authority of Hieronymus, reads *circumdare*. *Ex-*

coquere: to dry—bake. The poet here ad-
 vises to let the land lie exposed both to the
 heat of the sun during the summer, and to
 the north wind during winter; that is, for
 a whole year. The *antè* in the following
 line appears entirely expletive. Some have
 proposed to read in room of it, *atque*, which
 would be preferable, if there were authority
 for the change. Heyne seems to approve
 of *atque*.
 261. *Ostendere*: in the sense of *expo-*
nere. *Supinatas*: turned toward, or lying
 exposed to.
 264. *Ubefacta jugera*: his loosened acres
 —mellowing under the instruments of hus-
 bandry. *Curant*: in the sense of *efficient*:
 will render the ground soft and mellow.
 265. *Si quos*: some men.
 267. *Seges*: a nursery, or place where
 trees are first planted or reared, till they be
 of sufficient size to be transplanted. In this
 passage, the meaning appears to be, that
 those who would have good orchards, should
 pay a particular attention to the soil, where
 they intend to plant the trees, and select a
 soil of the like kind for the nursery; from
 which (*ex quo*) afterward the trees are to
 be taken and transplanted; lest when so
 transplanted, they should not readily unite
 with the earth. Not only so, they should

- Mutatam ignorent subito ne semina matrem.
 Quin etiam cœli regionem in cortice signant;
270. Ut restituant
namquamque eâ modo,
 quo quæque steterit, quâ parte
276. Sin eligas solum
acclive tumulis
284. Omnia intervalla
viarum sint dimensa
- Mutatam ignorent subito ne semina matrem.
 Quin etiam cœli regionem in cortice signant;
 Ut, quo quæque modo steterit, quâ parte calores
 Austrinos tulerit, quæ terga obverterit axi,
 Restituant. Ad eò in teneris consuescere multum est.
 Collibus, an plano melius sit ponere vites,
 Quære priùs. Si pinguis agros metabere campi,
 Densa sere. In denso non segnior ubere Bacchus
 Sin tumulis acclive solum, colleque supinos,
 Indulge ordinibus: nec seciùs omnis in unguem
 Arboribus positus secto via limite quadret.
 Ut sæpe ingenti bello, cùm longa cohortes
 Explicuit legio, et campo stetit agmen aperto,
 Directæque acies, ac latè fluctuat omnis
 Ære ridenti tellus, necdum horrida miscent
 Prælia, sed dubius mediis Mars errat in armia.
 Omnia sint paribus numeris dimensa viarum:
 Non animum modò uti pascat prospectus inanem,
 Sed quia non aliter vires dabit omnibus æquas
 Terra, neque in vacuum poterunt se extendere rami.
 Forsitan et scrobibus quæ sint fastigia quæras.
 Ausim vel tenui vitem committere sulco.
 Altius ac penitùs terræ defigitur arbor:

NOTES.

carefully observe what particular side stood toward the several parts of heaven, that they might be placed, every one in the same manner—on what side they sustained the summer heat, and on what side the winter cold. *Segetes*: in the sense of *seminarium*, says Heyne. *Digesta*: arranged in rows. *Feratur*: in the sense of *transferatur*.

268. *Semina*: young plants, or trees. *Matrem*: the ground into which they are transplanted.

271. *Axi*: in the sense of *septentrioni*.

272. *Consuescere in teneris*: to be accustomed in their tender age avails so much—has so much influence over them. Some copies have *à teneris*. *Annis* is understood.

274. *Metabere*: if you shall lay out for planting. Ruæus interprets it by *eligas*.

275. *Densa*: for *densè*, an adv. *Bacchus non segnior*: the vine will not be less fruitful in a thick and rich soil. Some take in *denso* simply for *densè*, and render it thus: the vine will not be less fruitful in a rich soil, if planted thickly. In this case, *ubere* is taken for richness or fertility of soil. This appears to be the opinion of Heyne. Ruæus connects *denso* with *ubere*. In this case, *denso* must be taken in the sense of *pinguis*, vel *spisso*; and *ubere* in the sense of *solo*.

276. *Supinos*: 'sloping—descending gradually.

277. *Indulge ordinibus*: indulge in your rows—plant your vines farther apart. *Nec seciùs*: also—likewise; *porro*, says Heyne.

278. *Omnis via, &c.* Every space, or nue, should square exactly, the trees placed in a path or line cut across—space should exactly form a square—rows of trees being planted at equal tances, and at right angles to each other. *In unguem*: exactly—to a tittle.

281. *Acies directæ*: the lines are fixed—the battalions are marshalled. *Agmen*: in an army in order of battle; *agmen*: in order of march; *exercitus*: in order of cise. *Fluctuat*: in the sense of *corus*.

282. *Ridenti ære*: with gleaming *Ære*: in the sense of *arcis armis*.

283. *Dubius*: doubtful—uncertain knowing on which side of the emb armies the victory will fall.

284. *Omnia sint, &c.* All the should be measured out unequal proportions. Davidson supposes *intervalla*, or a width the like import, to agree with *omnia*, govern *viarum*. Ruæus connects it with *numeris*, and supposes it to be governed by that word. But to take *omnia* in the sense of *omnes viae*, is more singular and of this construction we have many examples in Virgil. *Opaca locorum*: places. *Æn. ii. 725. Opaca riarum*. ways, or passages. *Æn. vi. 633.*

283. *Fastigia*: in the sense of *proptas*. *Scrobibus*: to the trenches—holes. *290. Altius*. The common reading *altius*; but Heyne, Heinaius, and some others have *altior*.

Æsculus imprimis, quæ quantum vertice ad auras
 Æthereas, tantum radice in Tartara tendit.
 Ergo non hyemes illam, non flabra, neque imbres
 Convellunt: immola manet, multosque per annos,
 Multa virum volvens durando sæcula vincit. 296
 Tum fortes latè ramos et brachia tendens
 Huc illuc, media ipsa ingentem sustinet umbram.
 Neve tibi ad Solem vergant vineta cadentem:
 Neve inter vites corylum sere: neve flagella
 Summa pete, aut summas defringe ex arbore plantas,
 (Tantus amor terræ:) neu ferro læde retuso 301
 Semina: neve oleæ sylvestres inserere truncos.
 Nam sæpe incautis pastoribus excidit ignis,
 Qui furtim pingui primùm sub cortice tectus
 Robora comprehendit, frondesque elapsus in altas 306
 Ingentem cælo sonitum dedit: inde secutus
 Per ramos victor, perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad cælum piceâ crassus, caligine nubem:
 Præsertim si tempestas à vertice sylvis 310
 Incubuit, glomeratque ferens incendia ventus.
 Hoc ubi; non à stirpe valent, cæsæque reverti
 Possunt, atque imâ similes revirescere terrâ;
 Infelix superat foliis oleaster amaris.
 Nec tibi tam prudens quisquam persuadeat auctor
 Tellurem Boreâ rigidam spirante movere. 316
 Rura gelu tum claudit hyems, nec semine jacto

297. Ipsa media inter
 suos ramos sustinet

312. Ubi hoc accidit,
 tum vites non valent re-
 verti à stirpe

NOTES.

292. *Tartara tendit*: *Tartarus*, mas. in the sing. neu. in the plu. one of the regions of hell. Here, as the poets say, the wicked and impious are punished. Ixion, Tityus, Tantalus, Sisyphus, and the Danaïdes, were sentenced to this place. The poet advises to commit the vine to a light furrow, just below the surface of the earth; but to put the tree, and especially the *Æsculus*, deep in the earth, that they may take root better and more firmly. The vine properly belongs neither to the species of the tree, nor to that of the shrub; but is between both: *tertium quiddam, quod nec arborem, nec fructum propriè dixerim*, says Columella. See *Æm.* iv. 4-15.

294. *Multos per annos*. Heyne reads, *multos nepotes*. He observes that Heinsius, and some others, read the same. *Per annos*, is the general reading, and appears to be the easiest. If *nepotes* be read, it must be taken in the sense of *atates*, vel *ava*; but that is expressed in the following line, by the words, *multa sæcula virum*.

295. *Vincit*: in the sense of *superat*.

299. *Nere pete summa*: neither seek the topmost shoots, nor break off the topmost scions from the tree.

The advice which the poet gives, is: that in propagating trees, whether by grafting,

or otherwise, you should not take the topmost shoots of the tree, but those that are nearer the root; for they will grow and flourish better, having more strength in them, and having already contracted a fondness for the earth—*tantus amor terræ*. *Semina*: in the sense of *sarculos*, vel *plantas*.

300. *Defringe*. Heyne reads *destringe*.

302. *Neve inserere*, &c. Nor plant the trunks of the wild olive among your vines. *Inter vites*, is understood.

306. *Secutus*: increasing more and more, it reigns victorious.

308. *Ruit*: in the sense of *emittit*, vel *erigit*. *Nemus*: in the sense of *vinctum*.

310. *A vertice*: from on high; or, according to Servius, from the north. *Deruper*, vel *de cælo*, says Heyne; à *septentrione*, says Rasmus.

312. *Ubi hoc*: when this happens—when your vineyards are burnt, your vines cannot shoot forth again from the root; nor, if they be cut, can they do it, and spring up such as they were before. They will be entirely destroyed, and nothing but the barren wild olive will survive and remain. *Reverti*: in the sense of *renasci*.

317. *Rura*: in the sense of *arva*. *Semine jacto*: in the sense of *sarculo defosso*.

- Concretam patitur radicem affigere terræ.
 Optima vincetis satio est, cum vere rubenti
 Candida venit avis longis invisâ colubris :
 Prima vel autumnî sub frigora, cum rapidus Sol
 Nondum hyemem contingit equis, jam præterit ætas.
323. Ad eò ver est utile
 frondi nemorum, ver est
 Ver ad eò frondi nemorum, ver utile sylvis ;
 Vere tument terræ, et genitalia semina poscunt.
 Tum pater omnipotens fecundis imbribus æther
 Conjugis in gremium lætæ descendit, et omnes
 Magnus alit, magno commixtus corpore, fœtus
 Avia tum resonant avibus virgulta canoris,
 Et Venerem certis repetunt armenta diebus.
 Parturit almus agor : Zephyrique tepentibus auris
331. Omnibus arvis
 Laxant arva sinus : superat tener omnibus humor :
 Inque novos soles audent se germina tutò
 Credere : nec metuit surgentes pampinus Austros,
 Aut actum cœlo magnis Aquilonibus imbrem :
 Sed trudit gemmas, et frondes explicat omnes.
336. Non crediderim
 alios dies illuxisse in
 prima origine crescentis
 mundi, habuisse alium
 tenorem : illud tempus
 erat ver
 Non alios primâ crescentis origine mundi
 Illuxisse dies, aliunde habuisse tenorem
 Crediderim : ver illud erat, ver magnus agebat
 Orbis, et hybernis parcebant flatibus Euri ;
 Cum primùm lucem pecudes hausere, virùmque
 Ferrea progenies duris caput extulit arvis,
 Immissæque feræ sylvis, et sidera cœlo.
 Nec res hunc teneræ possent perferre laborem,

NOTES.

319. *Rubenti*: blooming—blushing; in the sense of *purpureo*.
320. *Candida avis*: the Ciconia, or stork. So esteemed was this bird on account of its destroying serpents and noxious reptiles, that in Thessaly, Pliny informs us, it was a capital crime for any person to kill one; hence, *invisâ longis colubris*.
325. *Tum omnipotens pater*: then almighty father Æther descends into the bosom of his joyous spouse in fructifying showers, and great himself, mingling with her great body, nourishes all her offspring.
- These lines are extremely beautiful, as well as this whole description of spring. The Æther, or air, by the poets, is frequently called Jupiter, on account, perhaps, of its great utility, and its necessity to life and vegetation; and because of the intimate connexion between the surrounding air and the earth, the poet represents the latter as Juno, calling it the spouse of Jove.
328. *Avia virgulta*: the sequestered woods, or thickets. *Arvis* is evidently compounded of the Greek *alpha*, negativum, and *via*, a way. We meet with several instances of the like composition in the Latin language: as *demens*, of *de* and *mens*, *amens*, &c.
331. *Arva laxant*, &c. The fields open their bosom to the warm breezes of the zephyrs. This is extremely beautiful, highly poetical.
332. *Germina*. The usual reading *gramina*. Heyno reads *germina*. Bar nus, Martyn, Vossius, and some others the same. It is evidently the better.
340. *Cum primùm, &c.* This is an allusion to the deluge, which, the poets happened in the reign of Deucalion, of Thessaly, of which he and his wife Pyrrha were the only survivors. Being grieved at the general destruction of men, they were directed by an oracle to cast behind the bones of their great mother, which understood to be stones, and they all instantly sprang up into men. See *Eo.*
341. *Duris arvis*: stony fields. *Arvis* because they sprang up all armed and equipped for war.
343. *Res teneræ*. It is not certain whether the poet here speaks of spring, or the creation of the world, or returns to his description of spring in general. In the former case, *res teneræ* will be the tender infant creation; in the latter, the productions of nature. Dr. Treppa in this latter case, and understands *neræ*, frail, an epithet, says he, which and ever will be, proper for all such things. Rusus seems to take it in the

ita quies iret, frigusque caloremque
 exciperet cœli indulgentia terras. 345
 speret; quæcumque premes virgulta per agros,
 no pingui, et multâ memor occulte terrâ:
 in bibulum, aut squalentes infode conchas.
 labentur aquæ, tenuisque subibit
 tque animos tollent sata; jamque reperti, 350
 super atque ingentis pondere testæ
 hoc effusos munimen ad imbres;
 hiulca siti findit canis æstifer arva.
 us positis, superest deducere terram
 capita, et duros jactare bidentes; 355
 exercere solum sub vomere, et ipsa
 actantes inter vineta juvencos:
 calamos, et rasæ hastilia virgæ,
 que aptare sudes, furcasque bicornes:
 iti quarum, et contemnere ventos 360
 it, summasque sequi tabulata per ulmos.
 in prima novis adolescit frondibus ætas,
 in teneris: et dum se lætus ad auras
 it, laxis per purum immissus habenis,
 nondum falcis tentanda; sed uncis
 manibus frondes, interque legendæ.
 am validis amplexæ stirpibus ulmos

348. Infode circum es
 bibulum lapidem aut
 squalentes conchas:
 enim inter eas
 350. Reperti sunt ho-
 mines, qui urgerent illa
 super saxo, atque
 352. Hoc est munimen
 ad effusos imbres: hoc
 est munimen, ubi æstifer
 canis findit
 358. Superest tum ap-
 tare vitibus
 363. Parcendum est
 tibi teneris vitibus, dum
 prima
 365. Ipsa vitis nondum
 tentanda acie falcis

NOTES.

Mundus adhuc tener, says he-
 owns the opinion of Dr. Trapp,
 are *res* understands the young
 vegetation in general. David-
 same opinion. *Hunc laborem*:
 ug, viz. the extremes of heat and
speret: in the sense of *excipisset*.
 the preceding line, for *ivisset*.
 had favored—visited.
mes: in the sense of *plantabis*.
 in the sense of *surculos*.
de bibulum lapidem: bury around
 spongy stone, and rough shells.
uis halitus, &c. This is said
 on an opinion, that a circulation
 of the root was necessary to the
 the plant or scion. *Sata*: in the
reuli. *Animos*: in the sense of
us imbres: excessive, or immo-
 s.
tifer canis: the sultry dog. This
 the mouth of the great dog, a
 in the heavens. It is said to
 siderable influence, while in con-
 the sun, upon the heat of the
 This space of time is usually
 of the dog-days. The name of
Sirius.
pita: here plainly means the
 ch are so called, either because
 they draw nourishment from the
 a mouth; or because, by propa-

gating the vine by the layer, the top was
 placed into the ground, which consequently
 became the root. Rûsus says, *radices*. *Bi-*
dentes: *Bidens* was a kind of rake or hoe,
 having two teeth or forks—a grubbing hoe;
 compounded of *bis* and *dens*. *Seminibus*
positis: in the sense of *surculis defossis*, vel
plantatis.
 358. *Hastilia*: poles pointed like spears.
Rasæ virgæ: of peeled wood—the bark taken
 off to render them more smooth. *Virgi-*
deorticalis, says Rûsus.
 359. *Bicornes furcas*: two-pronged forks.
Bicornis, of *bis* and *cornu*.
 360. *Quarum viribus*: by whose support
 they may accustom themselves to rise, or
 mount up.
 361. *Tabulata*. These were branches of
 elms extended at proper distances, to sus-
 tain the vine and enable it to spread. We
 have no word in English answering to it.
 364. *Immissus laxis habenis*: rushing
 forth with loosened reins. This is a meta-
 phor taken from the horses in the race. *Agui*;
 in the sense of *erigit*.
 365. *Acie falcis*. This is the reading of
 Heyne, Valpy, and some others. *Acies*, in
 the nom. is the common reading. The vine
 is not to be attempted with the pruning-
 knife, but the leaves are to be plucked and
 carefully culled by the bending hand, *inter-*
legendæ.
 367. *Validis stirpibus*: with strong
 wreaths—steins. *Stringe*: thin—trim off.

- Exierint ; tum stringe comas, tum brachia tonde :
 Antè reformidant ferrum : tum denique dura
 Exerce imperia, et ramos compece fluentes. 371
371. *Sepes texendæ* Textendæ sepes etiam, et pecus omne tenendum,
est circum vites, et omne Præcipuè dum frons tenera, imprudensque laborum :
pecus tenendum est ab Cui, super indignas hyemes, Solemque potentem,
illis : Sylvestres uri assiduè capreæque sequaces
 Illudunt : pascuntur oves, avidæque juvencæ. 372
376. *Nec frigora con-* Frigora nec tantùm canâ concreta pruinâ,
creta cæna pruinâ, aut Aut gravis incumbens scopulis arentibus æstas ;
gravis æstas incumbens Quantum illi nocuere greges, durique venenum
arontibus scopulis, no- Dentis, et admorso signata in stirpe cicatrix.
cuere vitibus tantùm, Non aliam ob culpam Baccho caper omnibus aris 373
quantùm illi greges Cæditur, et veteres incunt proscenia ludi ;
 Præmiaque ingeniis pagos et compita circum,
 Theseidæ posuere : atque inter pocula læti
 Mollibus in pratis unctos saliere per utres.
 Necnon Ausonii, Trojâ gens missa, coloni 374
 Versibus incomptis ludunt, risuque soluto :
 Oraque corticibus sumunt horrenda cavatis.
 Et te, Bacche, vocant per carmina læta, tibi que
 Oscilla ex altâ suspendunt mollia pinu.

NOTES.

370. *Exerce dura imperia*: exercise rigid sway—rule them imperiously. *Fluentes*: superfluous—wide-spreading.

372. *Imprudens laborum*: unused—unaccustomed to hardships.

373. *Indignas*: in the sense of *duras*, vel *ævas*. *Super*: in the sense of *præter*.

375. *Illudunt*: in the sense of *nocent*.

377. *Gravis æstas*: excessive heat.

381. *Proscenia*. The Roman theatre was of a semi-circular form, and divided into four parts. The *porticus*, or gallery. Here were the seats for the common people, in the form of a wedge, and were called *Cunei*. The *Orchestra* was the inner part, or centre of the theatre. Here the senators and equites sat, and the dancers and musicians performed. The *Proscenium* was the space between the *Orchestra* and *Scena*, more elevated than the former, but lower than the latter. Here the actors performed. The *Scena* was that part over against the spectators. The *Postscenium* was the place behind the *Scena*, or curtain, where the actors retired. The amphitheatre was built in a circular form, with nothing to obstruct the view from any part. Seats were all around it, and in the middle was a large open space or area, where the gladiators and wild beasts used to fight.

382. *Ingeniis*: to genius, or wit. The common reading is *ingentes*, an epithet entirely useless. Davidson, on the authority of Pierius, reads *ingeniis*. He says he found it so in the most ancient manuscripts. It is also the reading of Heyne and Burmannus.

383. *Theseidæ*: the Athenians, so called from *Theseus*, one of their kings, the son of *Egeus* and *Æthra*. He taught them to live in cities, and contributed much to their civilization. Tragedy is said to have originated among the Athenians. *Thespis*, one of their poets, hath the honor of inventing it. It is said he performed in a kind of cart.

384. *Unctos utres*. The *utres* were made of goat skins filled with wind, and besmeared with oil. At the feasts of *Bacchus*, it was the custom to leap upon them with one's feet, and being slippery, often caused the leaper or dancer to fall, which always excited mirth and laughter in the by-standers.

385. *Coloni*. *Colonus* signifies the tiller of the earth, and any inhabitant of a country. In this last sense it seems used here, denoting the Romans generally. They were originally a colony of *Trojans* led into Italy by *Æneas*. Hence the propriety of their being called *gens missa à Trojâ* or *Ausonii*: an adj. from *Ausonia*, the original name of Italy: in the sense of *Romans* or *Italians*.

386. *Soluto*: in the sense of *immoderate*.

387. *Ora*: in the sense of *larvae*, or *spirits*.

389. *Oscilla*. These most probably were small earthen images of *Bacchus*, hung from the branches of trees, where they stood and were turned about by the wind. They were supposed to confer fertility to the vine in whatever direction they chanced to turn their faces. *Mollia*: moveable, because they turned easily, and obeyed every breeze; perhaps, effeminate, because *Bacchus*

s largo pubescit vinea sætu : 390
 ir vallesque cavæ saltusque profundi,
 ique Deus curvum caput egit honestum. 392. Et locus, quocum-
 uum Baccho dicemus honorem quo Deus circumagat
 s patriis, lancesque et liba feremus ;
 cornu stabit sacer hircus ad aram : 395
 s in verubus torrebimus exta columnis
 m ille labor curandis vitibus alter,
 am exhausti satis est ; namque omne quotannis
 aterque solum scindendum, glebaque versis
 frangenda bidentibus, omne levandum 400
 mus. Redit agricolis labor actus in orbem,
 e sua per vestigia volvitur annus.
 n seras posuit cum vinea frondes,
 t sylvis Aquilo decussit honorem ;
 cer curas venientem extendit in annum 405
 et curvo Saturni dente relictam
 ir vitem attondens, fingitque putando.
 mum fodito, primus devecta cremato
 et vallos primus sub tecta referto :
 metito. Bis vitibus ingruit umbra : 410
 m densis obducunt sentibus herbæ :
 que labor. Laudato ingentia rura,
 solito. Necnon etiam aspera rusci
 r sylvam, et ripis fluvialis arundo

413. Aspera vimina
 rusci caduntur per syl-
 vam, et fluvialis arundo
 caditur ripis

NOTES.

represented as youthful and de-
Nebika, says Heyne.

us: in the sense of *proventu*, says
orem: in the sense of *laudes*.
armis verubus: hazle-spits. The
 s here to be mentioned, as the
 on which the sacrifice was to be
 cause it was injurious to the vine.
 was sacred to Bacchus, and usu-
 to him. See 380, supra.

etiam ille alter: there is also
 or. *Curandis*: in the sense of
 the dat. is here plainly used in
 f the gen. But this construction
 with the poets.

his exhausti: enough of pains
haustum, though properly a part.
exhaustio, is here used as a sub-
 verned by the adv. *satis*.

annuum: in the sense of *assidue*.
 : the same with *ligonibus*. *Nec-*
 : sense of *vineæ*, vel *vinetum*.
us in orbem: that is, *perpetuus*,
us: because there is no end or
 t in a circle.

annuus: in the sense of *annuus la-*
nuæ opera. The same labor or
 be done every year, and it re-
 same order and course.

ussit honorem: hath shaken from
 eir beauty and foliage.

vo dente: with the crooked knife

of Saturn. The scythe, or pruning-hook,
 was the badge of Saturn. *Relictam*: de-
 prived of its fruit and foliage, like a forlorn
 mother bereaved of her children. Nothing
 can surpass this in force and beauty. *Dente*:
 in the sense of *fulex*.

408. *Primus*. The poet here advises the
 vintager to be the first to perform every
 piece of business belonging to his vineyard;
 such as digging and mellowing the ground,
 carrying home and burning the useless
 branches (*sarmenta*) of the vine, and carry-
 ing home and securing from the weather
 the stakes and poles (*vallos*) that supported
 the vine; but to be the last to gather his
 grapes, as they would grow better by re-
 maining on the vine, and having a longer
 time to ripen.

410. *Bis umbra*, &c. The vine requires
 to be cleared of its superfluous leaves twice
 in the season, and twice to be cleared of
 weeds and grass. This circumstance will
 explain the words of the poet.

411. *Sentibus*: with weeds—briars.

412. *Laudato*. The poet here means:
 you may admire a large farm, but be sure
 to till a small one: or, you may praise a
 large one in the possession of another, but
 you should prefer a small one yourself, be-
 cause you will find it in the end more pro-
 fitable.

413. *Rusci*: the shrub called the butcher's
 broom.

- Cœditur; incultique exercet cura salicti. 415
 416. *Vites vinctæ ul-*
mis jam reponunt falcem Jam vinctæ vites, jam falcem arbusta reponunt,
 Jam canit extremos effœtus vinitor antes:
 Sollicitanda tamen tellus, pulvisque movendus:
 Et jam maturis metuendus Jupiter uvæ.
 Contrâ, non ulla est oleis cultura: neque illæ 420
 Procurvam expectant falcem, rastrosque tenaces;
 Cùm semel hæserunt arvis, aurisque tulerunt.
 Ipsa satis tellus, cùm dente recluditur unco,
 Sufficit humorem, et gravidas cùm vomere fruges.
 Hoc pinguem et placitam paci nutritor olivam. 425
 Poma quoque, ut primùm truncos sensere valentes,
 Et vires habuere suas, ad sidera raptum
 Vi propriâ nituntur, opisque haud indiga nostræ.
 Nec minùs intereâ fœtu nemus omne gravescit,
 Sanguineisque inculta rubent aviaria baccis. 430
 Tondentur cytisi: tædas sylvæ alta ministrat,
 Pascunturque ignes nocturni, et lumina fundunt.
 Et dubitant homines serere, atque impendere curam!
 Quid majora sequar? salices, humilesque genistæ,
 Aut illæ pecori frondem, aut pastoribus umbram 435
 Sufficiunt; sepemque satis, et pabula melli.
 Et juvat undantem buxo spectare Cytorum,
 Naryciæque picis lucos: juvat arva videre,
 Non rastris, hominum non ulli obnoxia curæ.
432. *E quibus noctur-*
ni ignes
439. *Juvat videre arva*
non obnoxia rastris, non
ulli curæ hominum.

NOTES.

415. *Salicti*: willow-ground. The pron. te, is to be supplied after *exercet*.

416. *Reponunt*. In the language of poetry, the vines are said to lay aside the pruning knife, when they no longer stand in need of its being applied to them. This takes place when they have sufficiently embraced or entwined around the elms, and other trees planted in the vineyard for the purpose of supporting them. *Vinctæ*: in the sense of *ligatæ*, says Rûmus. *Arbusta*: in the sense of *vineta*. See Ecl. i. 40.

417. *Effœtus vinitor*: the wearied vintager sings his last rows—that he hath gotten to his last rows. *Pervenit ad extremos ordines (antes) vitium*, says Heyne.

419. *Jupiter*: the air, or weather.

423. *Unco dente*. *Dens* is any instrument of one tine or fork for opening the earth about the roots of trees or plants, or for loosening the ground in any way. The meaning of the poet is: that the earth of itself, if opened and kept loose with this instrument, will afford sufficient moisture to the olives (*satis*) lately planted; but if opened and kept loose with the plough, it will render the olive more thrifty, and cause it to bear a fruit full, large, and good. Ploughing the land, says Mr. Martyn, is always considered to increase the produce of the olive. This circumstance fully explains the poet's meaning; which Rûmus, and Dr. Trapp after him, evidently mistook,

considering it as an hyperbole, denot that the fruit would be almost coeval w the ploughing. *Statim cum ipso tem* says Rûmus.

425. *Hœc*: with this—the plough. *O hoc*, according to Servius, on account this facility in propagating. *Placitam p* delighting in peace.

426. *Poma*: the fruits: by meton. put the trees that bore them.

429. *Omne-nemus*: Heyne says, *omne nus arborum*.

431. *Cytisi tondentur*. This may n either browsed upon by cattle, or cut prepared for their use. The *cytinus* w shrub much esteemed for its properti causing cattle to give excellent milk. *das*: torches—materials for making tor

433. *Serere*: to plant them.

434. *Salices*: the willows. *Genistæ*: brooms. *Sequar majora*: in the sensu commemorem majores arbores.

436. *Pabula melli*: materials for hon flowers for the bees.

437. *Cytorum*: Cyturus, a mountai Paphlagonia, in the neighborhood of Euxine sea, abounding in the box-tree.

438. *Naryciæ*: an adj. from *Nary*: *Narycia*, a city in that part of Italy c *Magna Græcia*. It abounded in trees o pitch and resinous kind.

439. *Non obnoxia*: not requiring-exposed to. Rûmus says, *non egentia*.

Ipse Caucasæo steriles in vertice sylvæ,
 Quas animosæ Euri assidue franguntque feruntque,
 Dant alios aliæ fœtus; dant utile lignum
 Navigiis pinos, domibus cedrosque cupressosque.
 Hinc radios trivere rotis, hinc tympana plaustris
 Agricolarum, et pandas ratibus posuere carinas.
 Vimibus salices fecundæ, frondibus ulmi:
 At myrtus validis hastilibus, et bona bello
 Cornus; Ityræos taxi torquentur in arcus.
 Nec tilis leves, aut torno rasile buxum,
 Non formam accipiunt, ferroque cavantur acuto.
 Necnon et torrentem undam levis innatat alnus
 Missa Pado; necnon et apes examina condunt
 Corticibusque cavis, vitosæque ilicis alveo.
 Quid memorandum æquè Baccheia dona tulerunt?
 Bacchus et ad culpam causas dedit: ille furentes
 Centauros leto domuit, Rhetumque, Pholumque,
 Et magno Hylæum Lapithis cratere minantem.
 O fortunatos nimium, sua si bona nôrint,
 Agricolas! quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus.
 Si non ingentem foribus domus alta superbis
 Manè salutantum totis vomit ædibus undam;
 Nec varios inhiant pulchrâ testudine postes,
 Illusasque auro vestes, Ephyreiaque sœra;
 Alba neque Assyrio fucatur lana veneno,
 Nec casia liquidi corrumpitur usus olivi:

440

442. Dant alios fœtus: aliæ dant pinos, lignum utile navigiis, aliæ dant cedrosque cupressosque, lignum utile domibus:

447. Myrtus est bona validis hastilibus,

449. Necnon leves

450

454. Quid Baccheia dona tulerunt æquè memorandum?

460

461. Si apud illos alta domus cum superbis foribus non vomit ingentem undam hominum salutantum manè et totis ædibus; nec illi in hiant

NOTES.

440. *Caucasæo*: an adj. from *Caucarus*, a mountain, or rather range of mountains, extending from the Euxine to the Caspian sea.

444. *Tympana*: the naves or felloes of the wheel, in which the (*radii*) spokes are fastened. Some take the *tympanum* to be a solid wheel, or one without spokes. *Trivère*: in the sense of *fecerunt*, vol tornaverunt.

447. *Bello*: for war, — the implements or weapons of war. *Ad alia arma*, says Rûsus.

448. *Ityræos*: an adj. from *Ityræi*, a people of Parthia, according to Servius; but others say of Syria, famous for shooting the bow. *Cornus*: the corneil-tree, or wild cherry-tree. *Taxi*: the yew-trees. *Buxum*: the box-tree, or box-wood. Pierius found, in some ancient manuscripts, *curvantur* for *torquentur*. Rûsus says, *sectuntur*.

451. *Alnus*: the alder-tree, of which boats were at first made. They were dug out of the solid wood. *Pado*: the Po, the largest river in Italy, put for any river.

453. *Alveo*: cavity.

454. *Memorandum*: in the sense of *dignum laude*, or simply, *laudandum*.

456. *Centauros—Lapithis*. These were people of Thessaly, the former inhabiting mount Pelion, the latter mount Pindus. The poet here mentions the principal or chief of the Centaurs only.

459. *Discordibus armis*: not wars, for that would not be strictly true. They rage in the country, as well as city; but rather factions, quarrels, and evil commotions, which are more frequent in cities and populous towns, than in the country.

460. *Facilem*: easy procured. *Justissima*: the earth may be considered most just, because it returns what is committed to it, with a liberal reward. *Fundit*: in the sense of *producit*.

461. *Si non*, &c. It was a custom among the Romans, for clients and dependants to come early in the morning to salute their patrons. *Undam*: in the sense of *multitudinem*.

463. *Varios*: in the sense of *variatos*.

464. *Illusas auro*: embroidered with gold. *Ephyreia*: an adj. from *Ephyræ*, the original name of Corinth. Rûsus says, *Corinthia*.

465. *Assyrio veneno*: with the Syrian, or purple color. The invention of dying that color are attributed to the Syrians, or Phœnicians. Phœnicia was a part of that region of Asia, called Syria; sometimes Assyria, Cœlosyria, and Leucosyria. Syria and Assyria were frequently confounded.

466. *Casia*: the bark of a tree, or shrub, in India, used as a spice—bastard cinnamon.

467. *At apud illos se-* At *secura* quies, et *nescia fallere vita,*
cura quies Dives opum variarum; at *latis otia fundis,*
 Speluncæ, vivique lacus; at *frigida Tempe,*
 Mugitusque boum, mollesque sub arbore somni 470
471. *Illic sunt saltus* Non absunt. Illic saltus, ac *lustra ferarum,*
 Et patiens operum parvoque assueta juventus,
 Sacra Deûm, santique patres. Extrema per illos
 Justitia excedens terris vestigia fecit.
 Me verò primùm dulces ante omnia Muse, 475
476. *Porculsus ingenti* Quarum sacra fero, ingenti perculsus amore,
amore earum Accipiant; cœlique vias et sidera monstrent,
 Defectus Solis varios, Lunæque labores:
 Unde tremor terris: quâ vi maria alta tumescant
 Objicibus ruptis, rursusque in seipsa residunt: 480
 Quid tantùm Oceano properent se tingere Soles
 Hybèrni: vel quæ tardis mora noctibus obstet.
 Sin, has ne possim naturæ accedere partes,
 Frigidus obstiterit circùm præcordia sanguis;
 Rura mihi et rigui placeant in vallibus amnes, 485

NOTES.

mon. The ancients used it to flavor their oil. *Liquidi*: in the sense of *purî*.

467. *Vita nescia fellere*: a life knowing not to deceive—a life of substantial happiness, in opposition to that of cities and courts, which is showy, false, and deceitful.

468. *Latis*: some copies have *latis*. Heyne takes it in the sense of *apertis vel patentibus*.

469. *Tempe*: neu. plu. A most pleasant vale in Thessaly, surrounded by the mountains Ossa, Pelion, and Olympus. The river *Peneus* flows through it. The poet here means any pleasant vale, putting the *species* for the *genus*. *Frigida Tempe*: in the sense of *perennis aqua*. *Frigida Tempe*, for *umbrosa valles*.

474. *Justitia*: the goddess *Astræa*. See Ecl. iv. 6.

475. *Verò primùm ante*: but, in the first place, above all things, may the sweet muses accept of me, whose sacred ensigns, &c. Though the poet praises the country life so much, he prefers the charms of poetry, and the noble entertainments of science, particularly philosophy and astronomy. The muses presided not only over poetry, but also over the sciences and liberal arts. The poets called themselves the priests of the muses. Hence the propriety of *quarum sacra fero*.

477. *Vias et sidera celi*: in the sense of *curvus siderum in calo*.

479. *Unde tremor terris*: whence earthquakes arise: by what power the deep seas swell. *Objicibus ruptis*: its barriers being broken down. The poet is speaking of the ebbing and flowing of the tide. He hath in his view the swelling of a mighty stream.

It rises with the mountain torrent, rushes against the opposing mounds. He it is stopped in its course for a time; by gathering strength from its accumulated waters, it bursts the barriers, sweeping every thing in its course. *Vis*: here, not simple violence or force, but the moving or efficient cause of the rising of the waters. The true cause of the ebbing and flowing the tide was not known, till the immortal Sir Isaac Newton placed it beyond doubt. He demonstrated it to be the attraction the heavenly bodies, particularly of the moon.

481. *Quid tantùm, &c.* The poet here speaks of winter and summer. What may be the reason, why the winter days are quick in ending; and what delay may off, or retard the approach of the summer nights. What may be the reason that days in summer are so long. *Tingere*: the sense of *occidere*.

484. *Sin frigidus sanguis*: but if the blood around my heart should hinder, that could not, &c. *Secundum Phisicos, qui cuncti stultos homines esse frigidioris sanguinis, prudentes calidi. Unde et senes, inibus jam friget; et pueri, in quibus nec caleat, minus sapiunt;* says Servius. *I cordia*: properly a membrane surrounds the heart, and separating it from the lungs. It is taken often for the heart itself, as in present instance.

485. *Rigui*: in the sense of *fluentes*. The meaning of the poet appears to be: that he had not capacity for the higher subjects of philosophy and astronomy, he would retire into the country, and there pass his unheeded and unknown, amidst rural lights.

umina amem sylvasque inglorius. O ubi campi,
 archiusque, et virginibus bacchata Lacœnis
 Taygeta! ò qui me gelidus in vallibus Hœmi
 stat, et ingenti ramorum protegat umbrâ!
 Felix, qui potuit rerum cognoscere causas,
 que metus omnes et inexorabile fatum
 objecit pedibus, strepitumque Acherontis avari!
 fortunatus et ille, Deos qui novit agrestes,
 unaque, Sylvanumque senem, Nymphasque sorores!
 um non populi fascēs, non purpura regum
 exit, et infidos agitans discordia fratres;
 it conjurato descendens Dacus ab Istro:
 in res Romanæ, perituraque regna: neque ille,
 at doluit miserans inopem, aut invidit habenti.
 uos rami fructus, quos ipsa volentia rura
 sponte tulere sua, carpsit; nec ferrea jura,
 sanumque forum, aut populi tabularia vidit.
 Sollicitant alii remis freta cœca, ruuntque
 ferrum, penetrant aulas et limina regum.

486. O si læmæ, ubi
 sunt campi, sturciusque
 Sperchius, et Taygeta.

487. O si aliquis, qui
 sistat me

490 490. Ille est felix, qui
 potuit

495

500

NOTES.

186. O, ubi—O qui, &c. These, as Mr. Vidson justly observes, are not questions, Ruzus and Dr. Trapp both take them; but exclamations, which in all languages are usually elliptical. *Campi: Tempe*, those pleasant fields of Thessaly are undoubtedly intended. *Sperchius*: a river of Thessaly, rising at the foot of mount *Pindus*, and falls into the *Sinus Maliacus*.

486. *Taygeta*: neu. pleu. a mountain of Laconia, famous for hunting, and the celebration of the orgies of Bacchus: hence, *virginibus bacchata Lacœnis*; frequented by the Laconian or Spartan virgins. *Hœmi*: see Geor. i. 49.

492. *Acherontis*: Acheron, a fabulous river of hell. It seems here to be put for *hell*. In that sense the epithet *avari* is very proper. *Strepitum*, &c. will then mean noise or tumultuous dread generally occasioned through the fear of death. Or, it may mean, the noise, tumult, and bustle of the infernal regions generally. In this last sense, *Acherontis* will mean hell, or the infernal regions, by synec.

494. *Pana*. See Ecl. ii. 31. *Nymphas sorores*. See Ecl. ii. 46. *Sylvanum*. See Ecl. 24.

495. *Non fascēs populi*: not the honors of the people, nor the purple, &c. The Roman magistrates were chosen by the people, in the *Comitia*. The *fascēs*, properly, is a bundle of birchen rods. The dictator had 24 of those rods—the consuls 12—the provincial prætors 6—the city prætors which were carried before them by persons, who were called *lictors*. *Fascēs* is frequently put for the power and authority of the magistrate, by metonymy. *Flexit*: in the sense of *movet*.

497. *Dacus*. The *Dacii* were a people inhabiting the north of the Danube, or *Ister*, very troublesome to the Romans. *Istro conjurato*: the conspiring, or leagued Danube. The name of the river put for the people living near it, by metonymy. The Danube is one of the largest rivers in Europe. It rises in Germany, and taking an easterly course, it falls into the Euxine sea by six mouths, at a distance of about 1600 miles from its source.

498. *Res Romanæ*: the Roman republic. It is opposed to *regna peritura*. The former they vainly imagined would always endure; while kingdoms would fall, and their names be forgotten. *Flexerunt illum*, is understood.

499. *Doluit miserans*, &c. The poet could not mean that his countryman possessed a stoical apathy, which rendered him insensible to the wants, and deaf to the calls of the poor; but that in the country, there were not those objects of poverty and wretchedness to excite his grief and compassion; or at least, few of them in comparison to the number in cities. In this very circumstance, we see a high commendation of a country life.

501. *Ferrea jura*: the same as *duras leges*.

502. *Insanus*: noisy—tumultuous, or, perhaps, litigious. *Tabularia*. The *tabularium* was a place at Rome, in which the public records were kept, and the accounts of the public money received, and paid out. It answers to our treasury office. *Cœca*: in the sense of *ignota*.

504. *Penetrant*, &c. *Insinuant se principibus, ut intimi fiant*, says Servius.

- Hic petit excidiis urbem miserisque Penates, * 500
 Ut gemmâ bibat, et Sarrano indormiat ostro :
 Condit opes alius, defossoque incubat auro :
 Hic stupet attonitus rostris : hunc plausus hiantem
 Per cuneos (geminatur enim) plebisque patrumque
 510. *Alii gaudent per-* Corripuit ; gaudent perfusi sanguine fratrum, 516
fusi
 Exilioque domos et dulcia limina mutant,
 Atque alio patriam quærunt sub Sole jaçantem.
 Agricola incurvo terram dimovit aratro :
 514. Hinc est labor Hinc anni labor : hinc patriam, parvosque nepotes
 anni : hinc est labor Sustinet : hinc armenta boum, meritosque juvenecos 516
sustinet
 516. Nec requies est Nec requies ; quin, aut pomis exuberet annus,
 anno ; quin Aut fœtu pecorum, aut Cerealis mergite culmi :
 Proventuque oneret sulcos, atque horrea vincat.
 Venit hyems ; teritur Sicyonia bacca trapetis :
 Glande sues læti redeunt : dant arbuta sylvæ : 520
 Et varios ponit fœtus autumnus ; et altè
 Mitis in apricis coquitur vindemia saxis.
 523. Dulces nati pen- Interea dulces pendent circum oscula nati :
 dent circum oscula pa- Casta pudicitiam servat domus : ubera vaccæ
rentum : Lactea demittunt : pinguesque in gramine læto 521
 Inter se adversis luctantur cornibus hædi

NOTES.

505. *Penates*. These were the household gods; and were thought to preside over houses and domestic affairs. Their statues or images were usually made of wax, ivory, silver, or earth, and generally placed in the innermost part of the house: hence that place was called *Penetræle*: and they were called sometimes, from that circumstance, *Penetræles*. They were worshipped with wine, incense, fruits, and sometimes with the sacrifice of a lamb. *Penates*, by meton. is used for one's country, habitation, house, or dwelling: and sometimes for the family, or inhabitants, as in the present instance. See *Æn.* ii. 717.

506. *Sarrano ostro*: upon Tyrian purple. *Sarrano*, an adj. from *Sarra*, the ancient name of Tyre. *Gemma*: a cup made, or set with gems.

508. *Rostris*. The *Rostrum* was the place of common pleas, at Rome, so called, as Livy informs us, from this circumstance: The *Antiates*, a maritime people of *Latium*, being overcome by the Romans; to perpetuate the memory of the victory, they placed the beaks of their ships (*rostra*) around the *suggestum*, or place of pleading, by way of ornament. *Hic stupet*: this one stands amazed, being astonished at the courts of justice. *Plausus patrumque plebisque*, &c. It appears that the orders of patricians and plebeians expressed their approbation by turns. If we suppose the patricians, who occupied the *Orchestra*, or the part of the theatre near the stage, to be the first; this will give a reason for the words, *enim*

geminatur per cuneos: for it is redoubl'd or repeated along the *cunei*. These were seats in the back part of the theatre, appropriated to the common people, or plebeians. See 381. supra. *Hunc*: in the sense of *alii Geminatur*. Heyne reads *Geminatus*, agreeing with *plausus*; without a parenthesis.

512. *Sub alio sole*: under another sun in another climate. This is beautiful, highly poetical.

516. *Nec requies*: there is no rest: the year abounds either, &c. This passage is extremely beautiful and poetical. The poet represents the year as laboring with intermission, in bringing forth her productions. *Ruseus* refers the whole of this passage to the husbandman: *Nec agricola donec annus abundet*, &c. says But he gives no reason for his taking it in the sense of *donec*.

517. *Mergite Cerealis culmi*: with dles or sheaves of grain.

519. *Sicyonia*: an adj. from *Sicyon*, a of Achaia, not far from the isthmus of rinth, abounding in olive trees. *Be* the olive.

520. *Arbuta*: properly the fruit of arbutus tree. Here, perhaps, taken for fruit in general. *Læti*: in the sense of *turati*.

521. *Ponit fœtus*: in the sense of *dat reddit fructus*.

524. *Casta domus*: the virtuous family preserves, &c. By being trained to industry and good order, they are not in danger of losing their virtue, or character.

es agit festos: fususque per herbam,
 hi in medio, et socii cratera coronant,
 na, Lenæe, vocat: pecorisque magistris
 jaculi certamina ponit in ulmo,
 aque agresti nudat prædura palæstrâ.
 c olim veteres vitam coluere Sabini,
 Remus et frater: sic fortis Etruria crevit,
 t et rerum facta est pulcherrima Roma,
 que una sibi muro circumdedit arces.
 tiam sceptrum Dictæi regis, et antè
 quàm cæsis gens est epulata juvencis;
 hanc vitam in terris Saturnus agebat.
 n etiam audierant inflari classica, necdum
 tos duris crepitare incudibus enses.
 nos immensum spatiis consecimus æquor,
 i tempus equdm fumantia solvere colla.

528. Ubi est ignis

530

533. Remus et frater
 ejus Romulus coluerunt
 hanc:

535

535. Unaque circum-
 dedit septem

539. Necdum etiam

540 *hominibus*

542. Tempus est sol-
 vere à jugo

NOTES.

Agitat: in the sense of *celebrat*. *Fu-*
the sense of stratus.

Coronant: they fill up to the brim.

Palæstra: this may mean either the
 itself, or the place of exercise.

Sabini. An ancient people of Italy,
 young women were seized by the Ro-
 t certain shows or exhibitions, to
 hey had been invited. Upon this,
 ines made war upon them to avenge
 ocious deed. A treaty of amity,
 r, was concluded between the two
 and in the event they became one
Coluere: they religiously observed,
used.

Etruria: the same as *Tuscia*, Tus-
 country in Italy, separated from
 by the Tyber.

Scilicet et, &c. What is here said of
ras literally true in the time of Vir-
 was then in all its glory, and was
 wonder of the world: *Rerum*: *res*
 variety of significations. Here it
 ly means the world, or the whole

Una circumdedit. The walls of Rome
 ed seven hills, when that city was in
 ft of its glory. Their names were:
us, Cælius, Capitolinus, Aventinus,
nus, Quirinalis, and Viminalis.

Antè sceptrum: before the reign of
 tean king. Jupiter is so called from

Dictæ, a place in the island of Crete, where
 it is said, he was nourished and brought up
 by the Corybantes or Curetes.

Before the reign of Jove, and before the
 impious race of men fed upon bullocks
 slain, golden Saturn led this life upon the
 earth. This is a beautiful allusion to the
 golden age. See Ecl. iv. 6. *Agebat*: in the
 sense of *ducebat*.

537. *Gens*: in the sense of *genus homi-*
num, says Heyne.

541. *Sed nos*. This is an allegory taken
 from the chariot race. By *consecimus æquor*
immensum spatiis, the poet may mean that
 he had run over a plain not measured by
 stages; or one which did not lie within the
 limits or bounds of his proposed race or
 course. In this sense, divested of the
 figure, it will be: I have now finished my
 digression into the praises of a country life,
 it is time to lay aside my pen. *Ræus* in-
 terprets *spatiis* by *longitudine*, and under-
 stands by *æquor immensum spatiis*, a plain
 immeasurable in length.

Each course of chariots in the race was
 called *spatium*. This was repeated *seven*
 times. Hence *spatia*, the plural, came to
 signify the race ground. *Cum septimo spatio*
palme appropinquant.

The starting place was called *carcer*, and
 the turning place *meta*.

QUESTIONS.

What is the subject of this book?
 What does the poet do in the first place?
 What many methods does he mention for
 propagation of trees?
 What is the difference between grafting
 and cultivation?
 What is the *propago* or layer the best?
 What are the several kinds of trees, and the
 methods of producing them, what does the
 poet consider in the next place?

How many kinds of soil does he make?
 Where does the Ganges rise?
 What is its length?
 What is it considered to be, by the inhab-
 itants upon its banks?
 Where does it empty?
 What did the ancients call the bay?
 What city now stands near the mouth of
 this river?
 Of what country was *Hemus* a river?

- What river did it receive in its course?
 What was the *Pactolus* celebrated for?
 Where did these rivers empty?
 What was the Argonautic expedition?
 Why was it so called?
 Who commanded that expedition?
 Where was Colchis?
 What was the object of that expedition?
 How is this fable to be understood?
 How many accompanied Jason?
 What direction does the poet give for planting trees?
 How should the rows be arranged?
 Among what people did scenic representations originate?
 Why were the Athenians called *Thesidaæ*?
 Who may be considered the inventor of tragedy?
 What did he make use of as a stage?
 What was the form of the Roman theatre?
 Into how many parts was it divided?
 What was the form of the amphitheatre?
 What was the original name of Italy?
 Why were the Romans sometimes called *Ausones*?
 What do you understand by the word *fasces*?
 How many of these rods were carried before the Roman magistrates?
 By whom were they carried?
 For what is the word *fasces* used?
 Who were the *Dacis*?
 Where did they inhabit?
 Where does the river *Ister* rise?
 What course does it run?
 Where does it empty?
 What is its length?
 Who were the *Penates*?
 How were they represented?
 Where were their statues placed?
 What were they sometimes called?
 For what is the word taken by Rome, called *Rostrum*?
 What was the word *Rostrum* proper?
 Who were the *Sabines*?
 Did the Romans offer any vic their young women?
 What was the event of the affair?
 How many hills did the walls encompass?
 What were they called?
 How many courses were there in riot race?
 How does the book end?

LIBER TERTIUS.

THE subject of this book is the raising of cattle. The poet begins with an invocation to his friend Mæcenas. He then proceeds to give rules for the proper management of horses, oxen, sheep, and goats. And, by way of episode and allusion, he gives us a description of a chariot race, of a battle of bulls, of the love, and of a Scythian winter. He enumerates the diseases incident to cattle, scribes their remedies: and concludes by giving an account of a fatal murrain once raged among the Alps.

1. Et te, O pastor, TE quoque, magna Pales, et te, memorande, cæ memorande ab Amphryso: Pastor ab Amphryso: vos, sylvæ, amnesque Lycæi: so: *Canemus* vos, O Cætera, quæ vacuas tenuissent carmina mentes, Sylvæ
 4. Omnia cætera car- Omnia jam vulgata. Quis aut Eurysthea durum,

NOTES.

1. *Pales*. The goddess of shepherds, and of feeding cattle. She was worshipped with milk. Her feasts were called *Palilia*, and were celebrated on the 12th of the calendar of May.
 2. *Amphryso*. A river of Thessaly, where Apollo fed the flocks of Admetus, when he was driven from heaven for having killed the Cyclops. See Ecl. iv. 10. *Sylvæ*, et amnes *Lycæi*: the groves and streams of Arcadia. *Lycæus*: a mountain in Arcadia, evidently taken for the whole by synec.
 3. *Carmina*: by meton. the argu subjects of song. Heyne reads connecting it with *vacuas*. In this is to be taken in its usual sense. *sent*: in the sense of *delectavissent*. says, *omnia argumenta*.
 4. *Eurysthea*. Enrystheus, was *Mycenæ*. Instigated by Juno, he upon Hercules, who had been give

ti nescit Busiridis aras ?
 ctus Hylas puer, et Latonia Delos,
 sque, humeroque Pelops insignis uburno,
 ? Tentanda via est, quâ me quoque possim
 mo, victorque virûm volitare per ora.
 o in patriam mecum (modò vita supersit) 10
 iens deducam vertice Musas :
 imæas referam tibi, Mantua, palmas :
 campo templum de marmore ponam
 uam, tardis ingens ubi flexibus errat
 tenerâ prætexit arundine ripas. 15
 tibi Cæsar erit, templumque tenebit.
 go, et Tyrio conspectus in ostro,
 iadrijugos agitabo ad flumina currus.
 hi, Alpheum linquens lucosque Molorchi,

5 mina, quæ tenuissent
 vacuas mentes, jam vul-
 gata sunt.

NOTES.

command of an oracle, the se-
 s: they were twelve in number,
 er the name of the twelve la-
 zules.

fia. Busiris, a king of Egypt,
 od to his gods the strangers who
 . He was slain by Hercules.
 npious—infamous. This kind
 express, generally, more than
 ant of a good quality. They
 possession of a contrary one.
 ya Heyne.

See Ecl. vi. 43. *Latonia*: an
latona, the daughter of *Cæus*,
 Titana, and mother of Apollo
 whom she brought forth at a
 island *Delos*: hence called La-
 na.

lame. She was the daughter of
 king of *Elia*, and *Pisæ*. who
 red from an oracle that he was
 by his son-in-law; in order to
 proposed to the suitors of his
 chariot race, upon this condi-
 : one who got the victory should
 ghter; but if vanquished should
 ster thirteen had lost their lives,
 the beautiful prize, by bribing
 re charioteer of *Cænomaus*, to
 riot upon a frail or brittle axle.
 ring the race, and *Cænomaus*
 h bruised by the fall, that he
 rounds. Thus the oracle was
 tops was the son of *Tantalus*,
 ygia; who, as the fable goes,
 gods to a banquet, and having
 y their divinity, dressed his own
 id before them. All abstained
 rid a repast except *Ceres*, who
 of the child's shoulder. *Jupi-*
 is restored him to life, and gave
 y one in its room. Hence *in-*
 : *humero*: famed for his ivory
 or this horrid deed, *Tantalus*,
 was doomed to perpetual hun-

ger and thirst; and compelled to abstain
 from both meat and drink, which were plac-
 ced before him, by way of aggravation.

8. *Acer equis*. This may allude to his
 victory over *Cænomaus*; or it may mean no
 more than that he was skilled in the man-
 agement of horses; which is the sense of
Ruæus.

11. *Aonio vertice*: from the Aonian
 mount, *Helicon*. This was a mountain in
Beotia, originally called *Aonia*, sacred to
 the muses.

12. *Primus referam*: I, the first, will bring
 to thee, O Mantua, Idumean palms—noble
 palms. The palm-tree abounded in Idu-
 mæa, a country of Syria; so called from
 Edom, a son of Esau, who settled there.
 Virgil was not the first who introduced the
 Greek poetry into Italy; and, therefore, to
 do away, or prevent any objection, he men-
 tions Mantua, the place of his birth. He
 was, however, the first who brought it to
 any degree of perfection.

13. *Ponam Templum*. The poet appears
 to mean, that he will not only imitate the
 Greeks, but he will surpass them; and in
 honor of his victory, he will build a temple,
 and institute games. Through the whole,
 under color of honoring himself, he very
 artfully compliments Augustus, his prince
 and patron. *Ponam*: in the sense of *ex-*
truam.

14. *Errat*: meanders—winds.

18. *Centum*. I will drive a hundred four-
 horse chariots along the river. The poet
 takes the definite number 100 for an indefi-
 nite number; or he alludes to the Circen-
 sian games, when in one day there were
 twenty-five races of four chariots each,
 making the exact number here mentioned.
 These were in imitation of the Olympic
 games, and were on the margin of a river.
Illi: for him—in honor of Cæsar.

19. *Cuncta Græcia*. The meaning is, that
 all Greece would leave their own games.

Cursibus et crudo decernet Græcia cæstu.
Ipse, caput tonsæ foliis ornatus olivæ,
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, cæsosque videre juvencos :

24. *Vel videre ut scena*
discedat,

Vel scena ut versis discedat frontibus, utque
Purpurea intextū tollant aulæa Britanni.

28. *Atque hic sculpam*
Nilum undantem bello

In foribus pugnam ex auro solidoque elephanto
Gangaridūm faciam, victorisque arma Quirini :
Atque hic undantem bello, magnūmque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphaten,
Fidentemque fugâ Parthum versisque sagittis ;
Et duo rapta manu diverso ex hoste trophæa,

NOTES.

and come to these, as far excelling in grandeur and magnificence. *Alpheum*: a river of Elis, in the Peloponnesus, near the city Olympia. Hence the games there celebrated were called Olympic. The river here, by meton. is put for the games themselves. They were instituted by Hercules, in honor of Jupiter, as near as their date can be ascertained, in the summer of the year of the world, 3228, and before Christ, 776. They were celebrated every fifth year; or after an entire revolution of four years; which was denominated an *Olympiad*. This formed a very important era in the history of Greece.

Lucos Molorchii: the groves of Molorchus: by meton. the *Nemæa certamina*, or Nemean games. These were instituted in honor of Hercules, on account of his killing the lion in the *Sylva Nemæa*, near *Cleona*, a city of the Peloponnesus. *Molorchus* was the name of the shepherd who entertained the hero, and at whose request he slew the Nemean lion. Besides these, there were other games called *Pythia*, instituted in honor of Apollo, on account of his killing the serpent *Python*. Hence he derived the name *Pæan*, from a Greek word signifying to pierce or wound. There were also games called *Isthmia*. These were instituted by Theseus, king of Athens, in honor of Neptune. They derived their name from the circumstance of their being celebrated on the *Isthmus* of Corinth. *Mihi*: for me—in honor of me.

20. *Crudo*: because the *cæstus*, or gauntlet, was made of raw hide: or simply, cruel—bloody. See *Æn.* v. 379.

22. *Pompas*. These were images of the gods carried in procession before the people at the Circensian games—the procession itself. *Feram dona*: in the sense of *proponam præmia*.

24. *Ut*: in the sense of *quomodo*. *Scena*: that part of the stage where the actors were—the curtain, or hanging, behind which they retired from the audience. It was raised up when the actors were upon the

stage, and let down when they retired from it. It appears to mean the same thing; *aulæa* in the following line. See *Geo.* 381.

25. *Intexti*. The Britons (the victories of Julius Cæsar over them) supposed to be painted on, or interwoven in, the curts which, by a figure of speech, they might be said to hold, or lift up.

27. *Gangaridūm*. The Gangarids: a people of India, near the Ganges. *Quirini*. This is one of the many reasons have for believing that Virgil continued to revise the *Georgics* until his death. It is debated in the senate, whether Octavian should be complimented with the name of Augustus, or Romulus, who was also called Quirinus. But this debate did not take place till three years after the publication of the *Georgics*; and was seven years before his victory over the *Gangarids*. The poet must, therefore, have added this at least ten years after the first publication or in the year of Rome, 734.

27. *Faciam*: in the sense of *sculpam*. 28. *Magnūm*: Ræmus takes it in the sense of *longè*. *Copiosè*, says Heyne.

undantem: swelling and waving with which it did with its waters. This is a metaphor, beautiful and grand. The poet here alludes to the victory obtained by Augustus over Anthony and Cleopatra, and the capture of Alexandria, the principal city of Egypt, near the mouth of the Nile. It was built by Alexander the Great. All Egypt soon followed the fate of Alexandria capital.

29. *Navali ære*: with naval brass. *gustus* is said to have made four columns of the brazen beaks of the ships, taken from Cleopatra and Anthony; to which the hero seems to allude.

30. *Niphaten*: Niphates, a mountain of Armenia, taken for the inhabitants of that country: by meton. *Armenios fugatos*, Ræmus.

32. *Duo trophæa*. Probably those victories obtained by Augustus over Artabanus

rumphatas utroque ab litore gentes
 et Parii lapides, spirantia signa,
 i proles, demissæque ab Jove gentis
 ; Trosque parens, et Trojæ Cynthus auctor.
 infelix furias amnemque severum
 netuct, tortosque Ixionis angues,
 mque rotam, et non exsuperabile saxum.
 à Dryadum sylvas saltusque sequamur
 , tua, Mæcenas, haud mollia jussa.
 nil altum mens inchoat : en age, segnes
 moras : vocat ingenti clamore Cithæron,
 que canes, domitrixque Epidaurus equorum :

35

36. Trosque parens
Assaraci

40

40. Sylvasque, saltus-
 que intactos *ab aliis*
scriptoribus.

NOTES.

me at Actium, in Epirus, on the shore of the Mediterranean, the Alexandria, in Egypt, on the south—the propriety of *utroque litore*. *signa*: obtained by valor, or by his life—where he commanded in person. *signa, et triumphatas gentes*, mean his; and probably we are to understand Asiatic and African troops that joined the army of Anthony in these parts. This is the opinion of Rùmus. I understand the passage as referring to *Indaride*, a people of Asia, and to *Assi*, situated in Europe, in different parts of the world. But Augustus conquered the Britons. *Pari lapides*: Parian marble. *Parii*: from *Paros*, one of the *Cyclades*, famous for shining marble. *Spirantia signa*, or statues to the life. They possess such exquisite sculpture, that one scarcely distinguishes them from reality should almost breathe. *Assaraci*: the offspring of Assarac and the names of the family, &c. I use here, as in other places, complimentary names with divine descent. According to him, it may be thus traced: Assarac was the son of Jupiter and Elechthonius, the son of Dardanus; Elechthonius the son of Erichthonius; Ilus and Sisyphus, sons of Tros; Ilus begat Laocoon, the father of Priam, and Assaracus Sisyphus, the father of Anchises; of Sisyphus and Venus sprang Æneas, the famous hero, or Iulus, the father of the Roman empire.

Cynthus: Apollo. He was born on the island of Delos, where was a mountain by the name of Cynthus; hence he was called Cynthus. He and Neptune, it is said, built the city of Troy in the reign of Laomedon. See *Æneid*. iv. 10, and *Geor.* i. 502.

infelix. This epithet is added to signify that it is the principal source of misery to men.

egypti: Corytus, a fabulous river of Egypt, said to issue out of *Syax*. *Ixionis*: Ixion, one of the Centaurs. For making an

attempt upon Juno, he was cast down to hell, and bound with twenty snakes to a wheel, which kept constantly turning, as a punishment for his crime. The poets say, that Jupiter substituted a cloud in the form of Juno, and of it he begat the Centaurs. Upon his return to the earth, he boasted of his amour with the queen of the gods, and was punished for it by Jupiter in this exemplary manner. The truth is, the Centaurs were a people of Thessaly. They dwelt in a city by the name of *Nephele*. That being the Greek word for a cloud, gave rise to the story of their being the offspring of a cloud. They were the first who broke and tamed the horse. Ixion was their king. The poet here intimates in a very delicate manner the unhappy end of those who envied Augustus the glory due to his illustrious deeds; who dared refuse to submit to his authority; and who meditated a renewal of the civil wars.

39. *Saxum*. Sisyphus, a notorious robber, was slain by Theseus, king of Athens, and for his punishment, he was sentenced to hell; there to roll a stone to the top of a hill, which always rolled back before he could reach it. This made his labor perpetual. *Non exsuperabile*: not to be gotten to the top of the hill.

41. *Tua haud mollia jussa*: thy difficult commands.

Virgil, at the request of Mæcenas, wrote the Georgics; to which circumstance he here alludes—a subject new, and which had not been handled or treated of by any preceding writer. *Sequamur*: we will enter upon.

43. *Cithæron*: a mountain in Beotia, abounding in pasture, and herds of cattle. *Taygeti*: Taygetus, a mountain in Laconia, famous for hunting. *Epidaurus*. There were several places by that name. The one here intended, is probably in Argolis, on the eastern shore of the Peloponnesus, near the *Sinus Saronicus*, that part being celebrated for its horses. The meaning is, that he shall now treat of those animals that abounded in the above mentioned places.

Et vox assensu nemorum ingeminata remugit.
Mox tamen ardentem accingar dicere pugnas
Cæsaris, et nomen famâ tot ferre per annos,
Tithoni primâ quot abest ab origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
Pascit equos, seu quis fortes ad aratra iuvencos;
Corpora præcipue matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,
Et erurum tenus à mento palearia pendunt.

52. Forma torvæ bovis est optima, cui est turpe caput, cui est plurima cervix, et cui palearia pendunt à mento tenus erurum.

54. Omnia membra sunt magna:

56. Nec vacca insignis maculis et albo displiceat nihi:

58. Et est propior tauro quoad faciem: quæque est tota

62. Cætera atas earum est nec habilis fastura, nec est fortis aratris.

69. Erunt semper aliquæ pecudes, quarum corpora, tu malis mutari. Enim semper refice armenta; ac, ne post requiras ea amissa, antevoni-

Tum longo nullus lateri modus: omnia magna;
Pes etiam, et camuris hirtæ sub cornibus aures.
Nec mihi displiceat maculis insignis et albo:
Aut juga detrectans, interdumque aspera cornu,
Et faciem tauro propior: quæque ardua tota,
Et gradiens imâ veritit vestigia caudâ.

Atas Lucinam justosque pati Hymenæos
Desinit ante decem, post quatuor incipit annos:
Cætera nec fasturæ habilis; nec fortis aratris.

Interea, superat gregibus dum læta juventus,
Solve mares: mitte in Venerem pecuaria primus,

Atque aliam ex aliâ generando suffice prolem.
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus:
Et labor, et duræ rapit inclementia mortis.

Semper erunt, quarum mutari corpora malis:

NOTES.

45. *Vox Assensu*, &c. The meaning is, that the groves unite in inviting him, and echo back the call.

46. *Ardentes*: in the sense of *illustres*. *Accingar*: in the sense of the Greek middle voice: I will prepare myself. The poet here seems to intimate his purpose of writing the *Æneid*; which was chiefly designed to flatter Augustus and the Roman people.

48. *Tithoni*. Tithonus was either the son or brother of Laomedon, and greatly beloved by Aurora. From his time down to Augustus, were one thousand years, according to the best accounts. But to extend his fame only for that length of time, would not come up to the design of the poet, whose wish was to perpetuate his fame to the latest posterity. According to Servius and Eustathius, *Tithonus* may here be taken for the sun, in the same sense that *Titan* is; they both being derived from the same Greek verb. This would fully come up to the views of the poet in immortalizing his prince. The sun having existed from the beginning of time, may be considered a *quædam æternitas*; or the poet may assume the definite number, 1000 years, for an indefinite period. See *Æn.* iv. 585.

51. *Legat*: in the sense of *eligit*.

52. *Turpe*: large—disproportionate. *Bovis*: in the sense of *vacca*.

56. *Maculis—et albo*: the same as *albis maculis*, by *Hendiadis*. *Aspera*: pushing, or butting.

60. *Lucinam*: the goddess of child-bearing, so called à *luce*, quam *infantibus* à by meton. child-bearing itself—the bri forth of young in general. *Hymen* Hymen or Hymenæus, was the son of chus and Venus; the god of marriage metou. marriage itself—also the intere of the sexes, as in the present inst The meaning of the poet is, that the p time for cattle to breed, ends befor tenth, and begins after the fourth ya their age.

63. *Interea*: in the mean time—but the years of four and ten, let loose the among your herds. *Superat*: abound vigorous.

64. *Pecuaria*: properly pasture gro by meton. the cattle fed upon them. the females; the *boves*, vel *vacca*.

65. *Suffice*: raise up one stock after ther. *Æri*: in the sense of *vite*.

68. *Inclementia*: rigor—severity.

69. *Semper erunt*. This, and th following lines, Dr. Trapp thinks to interpolation. He says, the sense whole three lines is extremely jejui flat. What occasion of admonishi farmer to continue the succession cattle? The thing had just been ex before. Let it be further considere a different face it puts upon the w these lines are left out. Having co the article of the propagation of kin that fine reflection upon the imperfe

enim refice : ac, ne post amissa requiras,
 i : et sobolem armento sortire quotannis.
 on et pecori est idem delectus equino.
), quos in spem statuas submittere gentis,
 um jam inde à teneris impende laborem
) pecoris generosi pullis in arvis
 greditur, et mollia crura reponit :
 et ire viam, et fluvios tentare minaces
 et ignoto sese committere ponti :
 os horret strepitus. Illi ardua cervix,
 ique caput, brevis alvus, obesaque terga ;
 que toris animosum pectus : honesti
 , glaucique ; color deterrimus albis,
 , tum, si qua sonum procul arma dedère,
 o nescit, micat auribus, et tremit artus ;
 mque fremens volvit sub naribus ignem.
 uba, et dextro jactata recumbit in armo.
 ex agitur per lumbos spina : cavatque
 a, et solido graviter sonat ungula cornu.
 nyclæi domitus Pollucis habenis
 , et, quorum Graii meminere poetæ,
 qui bijuges, et magni currus Achilles.
 ipse jubam cervice effudit equinâ
 ; adventu pernix Saturnus, et altum
 innitu fugiens implevit acuto. 94
 quoque, ubi aut morbo gravis, aut jam segnior
 abde domo, nec turpi ignosce senectæ. [annis

70

74. Impendq præcu-
 75 puum laborem illis jam
 inde à teneris annis,
 quos,

79. Est illi ardua

80

82. Spadices, glauci
 que sunt honesti colores

84. Tremit per artus
 85

90. Et tales erant bi-
 juges equi Martis, et
 currus magni Achilles,
 quorum

94

NOTES.

ity, he immediately passes on to
 gation of horses. And what fur-
 rms him in this opinion, is, the use
 be *antecenis* and *sortior*. The for-
 he, is no where else used by Vir-
 the latter never, in the sense it is
 : for *substitutus*.

solem : a succession—issue.

mittere : in the sense of *seponere*.

llus generosi : a colt of generous
 noble blood. *Continus* : from
 as soon as foaled.

ponit mollia crura : he moves his
 nimble legs. *Reponit* implies both
 ate movements of his feet, and the
 and frequency of them.

xurial toris : his courageous breast
 (swells out) in muscles.

adices, glauci : the bright bay, and
 gray, are good colors; the worst
 re white and dun. It is very dif-

Dr. Trapp observes, to ascertain
 s of colors in a foreign and dead

Besides, one nation may prefer
 and another may prefer that. He
 as for a dull, dirty white, and to be
 shed from *candidus*; because, *ans*
 candore, Virgil makes the mark
 horse. See *En.* xii. 84.

mens. The common reading is *pre-*
 t several ancient copies have *fre-*

mens, as Heyne informs us. That learned
 editor reads, *fremens*. *Ignem* : in the sense
 of *calorem*, vel *ardentes anhelitus*. Of the
 horses of Diomedæ, *Lucretius* says : *ignem*
naribus spiraverunt.

87. *Duplex* : round—large. In a lean
 horse, as the spine or back-bone rises up
 sharp ; so in a fat horse, there is a kind of
 hollow or gutter running through the middle
 of the back, and seeming to divide it into
 two parts. In this sense, *duplex spina* may
 be a double spine. *Agitur* : passes along,
 or extends.

87. *Lumbos* : in the sense of *dorsum*, vel
tergum.

89. *Talis Cyllarus* : such was Cyllarus,
 broke by the reins, &c. *Amyclæi* : an adj.
 from *Amyclæ*, a city of Laconia, not far
 from Lacedæmon, where Castor and Pollux
 were born. Hence they are sometimes
 called *Lacedæmonii*, as well as *Amyclæi*.
Cyllarus was the name of the horse.

91. *Currus* : in the sense of *equi*, by me-
 ton.

92. *Et talis pernix Saturnus ipse* : and
 such swift Saturn himself spread his mane.
 Saturn, as the poets say, was in love with
 Philyra, the daughter of Oceanus. During
 their amours, on a certain occasion, Rhea,
 his wife, came upon them. To prevent a
 discovery, Saturn transformed himself into

97. *Senior equus est frigidus* Frigidus in Venerem senior, frustrâque laborem Ingratum trahit : et, si quando ad prælia ventum est, Ut quondam in stipulis magnus sine viribus ignis, Incassum furit. Ergo animos ævumque notabis Præcipuè : hinc alias artes, prolemque parentum .
102. *Quis dolor sit cuique victo, quæ gloria sit cuique palmæ* Et quis cuique dolor victo, quæ gloriâ palmæ. Nonne vides ? cùm præcipiti certamine campum Corripuere, ruuntque effusi carcere currus ;
105. *Spes juvenum arrectæ sunt.* Cùm spes arrectæ juvenum, exultantiaque haurit Corda pavor pulsans : illi instant verbere torto, Et proni dant lora : volat vi fervidus axis : Jamque humiles, jamque elati sublimè videntur Aëra per vacuum ferri, atque assurgere in aurâ. Nec mora, nec requies. At fulvæ nimbus arenæ Tollitur : humescunt spumis flatuque sequentium : Tantus amor laudum, tantæ est victoria curæ.
111. *Equi humescunt spumis flatuque eorum sequentium* Primus Erichthonius currus et quatuor ausus Jungere equos, rapidisque rotis insistere victor.
116. *Dorso equorum* Fræna Pelethronii Lapithæ, gyroscos dedere, Impositi dorso ; atque equitem docuere sub armis
117. *Et equum glomeraro* Insultare solo, et gressus glomerare superbos.
118. *Magistri utriusque artis æquæ exquirunt equum juvenemque, calidumquo animis* Equus uterque labor : æquæ juvenemque magistri Exquirunt, calidumque animis, et cursibus acrem : Quamvis sæpe fugâ versos ille egerit hostes, Et patriam Epirum referat, fortesque Mycenæ ;
120. *Non exquirunt senem equum quamvis* Et Neptunique ipsâ deducat origine gentem.
122. *Ipsa origine equi Neptuni.* His animadversis, instant sub tempus ; et omnes Impendunt curas denso distendere pingui,
123. *Tompus admissuræ ; et* Quem legere ducem et pecori dixere maritum ;
124. *Distendore equum denso pingui, quem*

NOTES.

a horse, and fled to Pelion, a mountain of Thessaly, filling it with his shrill neighings. Philyra bore to him Chiron, one of the Centaurs.

96. *Ignosce senectæ nec turpi* : spare his old age, not inglorious. This is the sense usually given to the words, and implies that the old horse should be treated with kindness and humanity, now in his old age, in consequence of his former glorious deeds. *Abde hunc domo* : in the sense of include *hunc stabulis*.

101. *Hinc alias artes* : after that (you should observe) his other qualities. *Artes* here evidently means the qualities, properties, or endowments of the horse. *Prolem* : the stock, breed, or ancestry.

102. *Palmæ* : to the victor, or conqueror. The palm of victory, by meton. put for the victor, or conqueror.

104. *Effusi* : starting—springing. In races, *carcer* was the mark, or starting place. *Exultantia* : beating—palpitating.

107. *Vi* : with the rapid motion of the wheel.

114. *Rapidis rotis*. This is the common reading. But Heinsius and Heyne read *rapidus* in the nom. agreeing with *victor*. *Rotis* : properly the wheels ; by meton. the chariot borne upon them.

115. *Lapithæ* : a people of Thessaly, mount Pelion. *Pelethronii* : an adj. *Pelethronium*, one of their cities. meaning of the poet appears to be that Erichthonius invented the use of chariot and horses, and that the *La* afterward improved upon the use of horse by managing him with the bridle turning him about with the reins at will. *Dedere* : in the sense of *increare*.

116. *Equitem*. Ruæus takes this in the sense of *equum*. Heyne observes that the grammarians understood it in the same sense. But Davidson refers the word to the rider. It appears that the clause of the following line should be applied to the horse rather than to the rider. *Equus* : properly, the rider ; by meton. horse.

118. *Uterque labor æquus* : each labor, is equal ; the management of horse the chariot, and the management of horse with the bridle.

121. *Epirum—Mycenæ*. Epirus and cænæ were both famous for their excellent horses. *Referat* : have, claim, or boast.

124. *Pingui* : in the sense of *pinguis*.

125. *Maritum* : in the sense of *admarium*.

que secant herbas, fluviosque ministrant,
 : ne blando nequeat superesse labori,
 ue patrum referant jejunia nati.
 m macie tenuant armenta volentes.
 i concubitus primos jam nota voluptas 130
 ; frondesque negant, et fontibus arcent :
 am cursu quatiant, et Sole fatigant ;
 viter tunsis gemit area frugibus, et cùm
 m ad Zephyrum paleæ jactantur inanes.
 mt, nimio ne luxu obtusior usus 135
 li arvo, et sulcos oblimet inertes :
 t sitieas Venerem, interiùsque recondat.
 , cura patrum cadere, et succedere matrum
 tactis gravidæ cùm mensibus errant.
 gravibus quisquam juga ducere plaustis, 140
 i superare viam sit passus, et acri
 prata fugâ, fluviosque innare rapaces.
 in vacuis pascant, et plena secundùm
 : muscus ubi, et viridissima gramine ripa,
 que tagant, et saxea procubet umbra.
 :os Silari circa, illicibusque virentem
 Alburnum volitans, cui nomen asilo
 n est, œstron Graii vertère vocantes :
 :erba sonans : quo tota exterrita sylvis
 t armenta, furit mugitibus æther 150
 s, sylvæque, et sicci ripa Tanagri.
 idam monstro horribiles exercuit iras
 luno pestem meditata juvencæ.

137. Sed ut illa pars
 sitiens
 138. Et cura matrum
 incipit succedere
 140. Non quisquam
 passus sit illas

144. Ubi sit muscus,
 145 et ripa

150

NOTES.

peresse : to accomplish—be suffi-
Phœvæ : in the sense of *aquam*
si : the colts. *Referant* : in the
sent.
lentes : willing—on purpose, or
n. *Armenta* here is evidently
quæ, the mares.
ndes : in the sense of *pabulum*,
Quatiant : in the sense of *agi-*

usus genitali arvo sit obtusior ne-
 These words Rumeus interprets
projectus (via) genitalis partis sit
nimiam pinguitudinem.
timet : in the sense of *claudat*.
nerem : the object of their desire
a masculinum.
ri fugâ : in the sense of *celeri*
spaces : in the sense of *rapidos*.
fibus. *Saltus* is properly an open-
 cant space, in a grove, or park.
 ver, sometimes used in the sense
 and *lucus* ; from the verb *salio*.
n spatii apertis.
rea umbra : a rocky shade may
 n—a rocky cliff may project over
 r which they may be sheltered
 in and rains.

146. *Circa lucos Silari, Alburnumque*. *Sil-*
larus, a river of Italy, in Lucania : *hodie Selo*,
Alburnum : Alburnus, a mountain in Italy,
 abounding in the holm-oak : *hodie Alborno* ;
 out of which issues the river Tanagrus,
 small, and nearly dry in summer. *Pluri-*
mus volitans : around the groves, &c. there
 are many flies, to which *asylus* is the Roman
 name, but the Greeks called it *œstron*.
 This construction is very peculiar ; the idiom
 we cannot introduce into our language.
Plurimus volitans we must take in the sense
 of *plurimi volitantes*. *Cui nomen asylo*. This
 is evidently the same as *cui asylos est Roma-*
no nomini : perhaps by antipthesis. *Asylos*
 is what we commonly call the gad-fly, or
 breeze. It is the same as the *tabanus*, or
tabanum. The sting of this insect causes
 great pain to the animal that is wounded by it.
 148. *Vocantes vertère* : simply, *vocaverunt*,
 vel *reddiderunt*.
 149. *Acerbâ* : an adj. nou. plu. taken as
 an adverb in imitation of the Greeks ; the
 same as *acerbè*. *Asper*. This may have
 reference to the sharpness of its bite or sting.
Sonans : making a sharp or shrill noise.
 150. *Furit* : in the sense of *resonat*.
 153. *Inachia juvenca*. Io, the daughter
 of Inachus, king of the Argives, (or of a

154. Hunc *asilum* Hunc quoque (nam mediis fervoribus acrior instat) 185
Arcebis gravido pecori; armentaue pasces,
Sole recens orto, aut noctem ducentibus astris.
Post partum, cura in vitulos traducitur omnis:
Continuèque notas et nomina gentis inurunt:
159. Et *notant eos*, Et quos, aut pecori malint submittere habendo, 186
quos malint aut submit-
tere pecori Aut aris servare sacros, aut scindere terram,
Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas.
Tu, quos ad studium atque usum formabis *agrestem*,
164. Jam tu hortare Jam vitulos hortare, viamque insiste domandi; 187
vitulos, quos formabis Dum faciles animi juvenum, dum mobilis ætas.
ad studium Ac primùm laxos tenui de vimine circulos
Cervici subnecte: dehinc, ubi libera colla
Servitio assuérunt; ipsis è torquibus aptos
Junge pares, et coge gradum conferre, juvencos.
Atque illis jam sæpe rotæ ducantur inanes 188
Per terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
174. Interea carpes Interea pubi indomitæ non gramina tantùm, 189
manu non tantùm gra-
mina indomitæ pubi Nec vescas salicum frondes, ulvamque palustrem;
Sed frumenta manu carpes sata: nec tibi fætæ,
More patrum, nivea implebunt mulctralia vaccæ;
Sed tota in dulces consument ubera natos.
179. Sin *totum studi-* Sin ad bella magis studium, turmasque feroces, 190
um sui magis ad bellum,
ferocesque

NOTES.

river god of that name,) whom Jupiter transformed into a heifer, when he was likely to be surprised by Juno in his amour with her. But discovering the trick, the goddess sent *Asilus* to torment her. Upon which she fled to Egypt; where Jupiter, taking pity on her, restored her to her proper shape. After which, she was married to king Osiris; and, after her death, was worshipped as a goddess under the name of Isis.

154. *Mediis fervoribus*: for *media die*.

158. *Inurunt*: in the sense of *imprimunt*.

159. *Submittere*: to set apart for breeders — for propagating your stock or herd.

161. *Horrentem*: in the sense of *asperum*.

162. *Cætera armenta*. The poet's meaning is plainly this: that those calves that are designed for breeding, for sacrifice, or for the plough, are to be particularly designated, and taken care of; while it is sufficient for the rest of the herd to feed at large, without any such care or attention; and with regard to those designed for the plough, they should be trained up from the first, and be accustomed to the yoke, while they are docile and tractable.

164. *Hortare*: imp. of *hortor*: teach, or train up. *Ad studium*: for labor. *Mobilis*: in the sense of *docilis*.

166. *Circulos*: by syn. for *circulos*: bind loose collars about their necks.

169. *Junge pares, &c.* The poet directs the farmer to begin with his steers at early age; and first to hang collars lig about their necks. Afterwards, join them equal size by a cord connecting these lars; and in this state make them walk keep pace together; and after they become accustomed to this discipline, make them draw empty wheels along ground—wheels without any carriage: them.

172. *Valido*: in the sense of *magnas*. *bes*: for *rotas*, wheels.

174. *Pubi indomitæ*: for your steers broken—not entirely subdued to the y

175. *Ulvam*. The *ulva* was a kind grass, which grew in marshy grounds. have no particular name for it in our guage. *Nec*: in the sense of *et*.

176. *Frumenta sata*: planted, or corn.

The poet would have the farmer to stand, that the care of his steers is important, that he should not only gath them grass, and the tender leaves of willow, and the marshy *ulva*; but even growing corn. He should consider n too costly for them.

177. *Fætæ vaccæ*: your suckling *Fætæ*: having young. The word *fætæ* is, being with young.

Aut Alpæ rotis prælabi flumina Pisæ,	180
Et Jovis in luco currus agitare volantes ;	
Primus equi labor est, snimos atque arma videre	
Bellantin, lituosque pati, tractuque gementem	
Ferre rotam, et stabulo frænos audire sonantes.	
Tum magis atque magis blandis gaudere magistri	185
Laudibus, et plausæ sonitum cervicis amare.	
Atque hæc jam primò depulsus ab ubere matris	187. Audiat hæc jam
Audiat, inque vicem det mollibus ora capistris	primò depulsus ab ubere
Invalidus, etiamque tremens, etiam inscius ævi.	
At, tribus exactis, ubi quarta accesserit æstas,	190
Carpere mox gyrum incipiat, gradibusque sonare	
Compositis : sinuetque alterna volumina crurum,	
Sitque laboranti similis : tum cursibus auras	
Provocet : ac per aperta volans, ceu liber habenis,	195
Æquora, vix summâ vestigia ponat arenâ.	
Qualis hyperboreis Aquilo cum densus ab oris	
Incubuit, Scythiæque hyemes atque arida differt	
Nubila : tum segetes altæ campique natantes	
Lenibus horrescunt flabris, summæque sonorem	
Dant sylva, longique urgent ad litora fluctus :	200
Ille volat, simul arva fugâ, simul æquora verrens	201. Ille ventus volat
Hic, vel ad Elei metas et maxima campi	
Sudabit spatia, et spumas ager ore cruentas ;	
Belgica vel molli meliùs feret esseda collo.	
Tum demum crassâ magnum farragine corpus	205

NOTES.

180. *Prælabi rotis.* The poet here alludes to the chariot races at the Olympic games, celebrated upon the banks of the river Alpheus.

183. *Litos* : the clarion, or curved horn ; pat, by meton. for the sound of that instrument.

Gementem tractu : in the sense of *stridentem dum trahitur*, says Heyne.

186. *Sonitum plausæ cervicis* : the sound of the patted neck.

This refers to the custom of stroking, or gently patting the horse on the neck, to inspire him with courage.

188. *Inque vicem* : by Tmesis, for *invicemque* : and now and then—occasionally.

Audiat. This is the common reading. But Heyne, after Heinsius, reads *audcat*, of the verb *audco*.

189. *Inscius ævi* : ignorant, or inexperienced, on account of his age—not conscious of strength—knowing his weakness. Servius says : *nondum habens ab annis fiduciam*. Davidson says : *propter imbecilitatem ævi*. It is a Greek construction.

191. *Sonare compositis gradibus* : to prance in regular steps.

Sinuetque : and let him bend the alternate joints of his legs—or alternately the joints of his legs.

Carpere : in the sense of *describere*.

193. *Similis laboranti.* The meaning of

the poet appears to be this : After the horse hath commenced his fourth year, let him begin to amble, and prance, and exercise, however laborious and fatiguing it may be to him. Or rather : let not his exercise in reality be laborious and fatiguing, on account of his age ; but let him resemble, or be like to one laboring only, lest he be dispirited from experience of his weakness. But when he is properly trained by exercise, his courage increased, and his confidence in himself confirmed, then let him labor—let him challenge the winds in his course.

194. *Provocet.* This is the common reading. Heyne reads *tum vocet*.

Æquora : in the sense of *campos*.

197. *Incubuit* : rushes forth. Ruæus says, *imminet*.

198. *Natantes* : in the sense of *undantes*.

192. *Animos* : courage. *Contentiones*, says Ruæus.

202. *Hic, vel ad metas* : this horse, either at the goals of Elis, &c.

204. *Esseda.* The essedum was a kind of vehicle, or carriage, adapted both for travelling or war. It was used by the ancient Gauls and Britons. *Molli* : tractable. in opposition to reluctant.

205. *Crassa farragine* : with rich or fattening marsh. The *farrago* was a mixture of wheat bran and barley meal, according to Servius.

206. *Illi domitis iugo*: Crescere jam domitis iugo: namque ante domandum, Ingentes tollent animos; prensique negabunt Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires industria firmat,
Quam Venerem et cæci stimulos avertere amoris;
Sive boum, sive est cui gratior usus equorum.
Atque ideò tauros procal atque in sola relegant Pascua, post montem oppositum, et trans flumina latea
Aut intus clausos satura ad præsepia servant.
Carpit enim vires paulatim, uritque videndo Fœmina: nec nemorum patitur meminisse, nec herbarum.
217. *Illa quidem facit*
Nec dulcibus illecebris, et sepe subigit
sepe subigit
Dulcibus illa quidem illecebris, et sepe superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magnâ sylvâ formosa juveneca:
Illi alternantes multâ vi prælia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu: reboant sylvæque et magnus Olympus.
222. *Obnixos adversarios*
Nec est mos duos
bellantes
Nec mos bellantes unâ stabulare: sed alter
Victus abit, longèque ignotis exultat oris;
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amoris:
Et stabula aspectans regnis excessit avitis.
Ergò omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili;
Frondebis hirsutis et carice pastus acutâ:
Et tentat sese, atque irasci in cornua discit,
Arboris obnixus trunco: ventosque lacescit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Pòst, ubi collectum robur, viresque reflecte,
Signa movet, præcepæque oblitum fertur in hostem:

NOTES.

206. *Namque*. The poet advises the farmer not to pamper or fatten his horses before they are broken, and rendered tractable. If he do, they will be mettlesome and high minded, (*tollunt ingentes animos*), they will show a stout and surly temper, and when caught, will refuse to bear the limber whip, and to obey the hard bits. *Ante domandum*: before breaking. The gerund in *dom* is of the nature of a substantive noun. *Rugus* says, *antequam domentur*.

209. *Industria*: in the sense of *cura*.

211. *Urus*: in the sense of *cultus*.

214. *Satura*: in the sense of *plena*.

216. *Fœmina*: the female—the heifer.

220. *Alternantes*: in the sense of *viciisim*.

222. *Cornua versa in obnixos*: and their horns turned against the contending foes, are struck, &c.

Cum vasto gemitu. This seems not to refer to the rage and violence of the antagonists, so much as to the groans and bellowings of the conquered party; or to the oc-

casional groans of each, produced by repeated strokes given and received.

224. *Bellantes*: a part of the verb is used in the sense of *adversaries*.

Stabularis: in the sense of *habitus*.

226. *Multa*: in the sense of *multum*.

228. *Avitis regnis*: from his hereditary realms—from those fields in which he is born, and in which he bore rule.

Aspicens: in the sense of *respicens*.

230. *Instrato cubili*. Dr. Trapp, and Ividson understand this to be a naked or strowed bed. *Rugus* takes *instrato* in sense of *strato*, strowed or made. The *g* in sometimes in composition adds to the nification of the primitive word; at other times, changes it to an opposite sense.

Carice acutâ: sharp sedge.

235. *Reflecte*. This is the reading Heyne, after Heinsius. But *recepte* is common reading.

236. *Movet signa*: he moves his standards. A metaphor taken from the movement of an army.

medio cœpit eùm albescere ponto,
 ltoque sinum trahit: utque volutus
 manè sonat per saxa, nec ipso
 procumbit: at ima exæstuat unda 240
 igrumque altè subjectat arenam.
 b genus in terris hominumque ferarumque,
 iorem, pecudes, pictæque volucres,
 angue ruunt: amor omnibus idem. 245
 i alio catulorum oblita læna
 t campis: nec funera vulgò
 formes ursi stragemque dedère
 um sævus aper, tum pessima tigris:
 um Libyæ solis erratur in agris. 250
 ut tota tremor pertentet equorum
 intùm notas odor attulit auras!
 i jam fræna virùm, neque verbera sæva,
 rupeque cavæ, atque objecta retardant
 reptos undâ torquentia montes.
 tesque Sabellicus exacuit sus, 255
 ubigit terram, fricat arbore costas,
 tque illinc humeros ad vulnera durat.
 magnum cui versat in ossibus ignem
 nempe abruptis turbata procellis
 sæcâ serus freta: quem super ingens 260
 cæli, et scopulis illisa reclamant
 c miseri possunt revocare parentes,
 super crudeli funere virgo.

258. Quid juvenis fecit, cui duras

NOTES.

nisum: and draws a billow
 the deep.
 dson reads *atque*, and thinks
 rect reading, as being easier.
 pies have *atque*.
 f this description of the bat-
 , as well as what precedes it,
 love, is among Virgil's mas-
 is admired by all critics.
 ed is what follows. The va-
 z, the force of the illustra-
 riety of the arrangement, and
 grandeur of the descriptions,
 every reader.
 ut: in the sense of *erigit*.
 in *furias ignemque*: rush into
 flame of this kind.
 ume as *furo*, denotes any in-
 on or affection of the mind,
 nger, &c. from the verb *furo*.
 i more expressive than *amo*-
 the simple idea of love, it
 suming and destructive ef-
 sion upon the subjects of it.
 s: most fell—or savage.
 Libya, a part of Africa, taken
 fit, by *synec*. This is men-
 e it abounded in the most
Malè erratur: it is danger-

251. *Odor attulit notas auras*. This is, by
Commutatio, for, *aura attulit notum odorem*.
Equæ vel fœminæ is understood.
 254. *Aquâ*: in the sense of *et aquarum*.
Objecta: *Rumus* says, *interjecta*.
 255. *Sabellicus sus ipse*: The Sabelline
 boar rushes forth, &c. *Sabellicus*: an adj.
 from *Sabelli*, or *Sabini*, a people of Italy,
 whose country abounded in forests, and
 haunts of wild beasts.
 258. *Quid juvenis*. The poet here alludes
 to the story of Leander and Hero.
 Leander was an inhabitant of Abydus, on
 the Asian shore of the Hellespont, and pas-
 sionately in love with Hero, a beautiful
 maid, and priestess of Venus, who resided
 at Sestus, on the European shore, and op-
 posite to Abydus. He used to swim the
 strait to visit his fair mistress. On a certain
 occasion, passing over in a storm, he was
 drowned. His dead body was driven to the
 European shore, and espied by Hero; who,
 in a transport of passion, threw herself upon
 the corpse of her lover, and perished also.
 259. *Abruptis*: violent—sudden.
 261. *Reclamant*: in the sense of *resonant*.
 263. *Nec virgo moritura*. This alludes to
 the case of Hero, above mentioned. *Super*:
 in, or by.

265. Quid corvi fecerunt, et quae praelia illi imbelles dant?
277. Non ad tuos ortus, O Eure; neque ad ortus Solis; neque in Boream, Caurumque, aut ad eam partem, unde
283. Miscuerunt herbas cum eo
285. Dum nos capti amore describendi
286. Hoc est satis
- Quid Lynceus Bacchi variis, et genus acre hiporum, Atque canum? quid, quae imbelles dant praelia corvi? Scilicet ante omnes furor est insignis equarum: Et mentem Venus ipsa dedit, quo tempore Glauci Potniades malis membra absumpsere quadrifige. Illes ducit amor trans Gargara, transque socentem Ascanium: superant montes, et flumina tranant: Continudque avidis ubi subfita flamma medullis, Vere magis (quia vere calor redit ossibus) illos Ore omnes versas in Zephyrum, stant rupibus altis, Exceptantque leves auras: et saepe sine ulla Conjugiis, vento gravidas; mirabile dictu! Saxa per et scopulos et depressas convalles Diffugiunt: non, Eure, tuos, neque Sofia, ad ortus, In Boream, Caurumque, aut inde nigerrimus Auster Nascitur, et pluvio contristat frigore cotum. Hinc demum, Hippomanes, vero quod nomine dicunt Pastores, lentum distillat ab inguine virus: Hippomanes, quod saepe mala legere novercas, Miscueruntque herbas, et non innocua verba. Sed fugit interea, fugit irreparabile tempus, Singula dum capti circumvectamur amore. Hoc satis armentis: superat pars altera curas, Lanigeros agitare greges, hirtaque capellas. Hic labor: hinc laudem fortes sperate coloni. Nec sum animi dubius, verbis ea vincere magnum

NOTES.

264. *Lynceus*. The Lynx is an animal, some say, of the species of the wolf and deer; others say, only spotted like a deer, or panther, very quick sighted, and swift of foot. The Lynceus, as well as tigers, were bound to the car of Bacchus. Hence *Lynceus Bacchi*. *Dant*: in the sense of *gerunt*.

267. *Mentem*: disposition—passion. *Indolem*, says Heyne.

268. *Potniades*: an adj. from *Potnia*, a town in Beotia, the native place of Glaucus: who, it is said, withheld the horse from his mares; which so enraged them, that, by way of revenge, at the instigation of Venus, they tore him in pieces.

Potniades quadrifige. The Potnian mares. See Geor. i. 437.

269. *Gargara*: neu. plu. a part of mount Ida, in Troas: here put for any mountain. *Ascanium*. Ascanius, a river in Bithynia, in Asia: here put for any river.

275. *Gravida vento*. This account of the mares becoming pregnant by the wind, is wholly fabulous; although mentioned by *Salmus*, *Columella*, and *Varro*, as *Ramus* observes.

277. *Non Eure, &c.* Some understand the passage thus: not to thy rising, O east, nor the rising of the sun; but to the north, &c. *Ramus*, thus: they fled not to the east,

nor to the north, nor to the part whence the black south wind arises. And he gives, for his reason: *Quid maxima pars scriptorum videtur tribuere hanc vim (impregnandi equis) venti Zephyro*. Heyne understands it in the first sense: *sed in Boream, &c.*

278. *Caurum*: the north-west wind.

279. *Contristat*: blackens. *Ramus* takes *pluvio frigore* in the sense of *pluvia temporate*. So does Heyne. *Frigus*, it is plain, not here to be taken in its usual sense. In the south wind is not cold; on the contrary it is hot, and generally brings with it heavy rains. It seems here to be used in the sense of *nimbus*; a cloud impregnated with vapor and rain.

280. *Hippomanes*. The Hippomanes of two kinds. The one a tough clam substance, *lentum virus*, which fell from mare, when she wanted the horse. This the kind here meant. The other was a bunch, said to be on the forehead of newly foaled colts. See *Æn.* iv. 516.

Hinc demum: from hence at last. After the conception, above mentioned length, *lentum virus distillat*. Heyne resists *Hic demum*.

283. *Non innocuis*: in the sense of *non sine*, says *Ramus*.

287. *Agitare*: to treat of *fleshy food*

t, et angustis hunc addere rebus honorem.

Parnassi deserta per ardua dulcis
amor : juvat ire jugis, quâ nulla priorum
in molli divertitur orbita clivo.
meranda Pales, magno nunc ore sonandum.
ens, stabulis edico in mollibus herbam
oveas, dum mox frondosa reducitur æstas :
duram stipulâ filicumque manipulis
subter humum, glacies ne frigida lædat
scabiemque ferat, turpesque podagras.
digressus, jubeo frondentia capris
officere, et fluvios præbere recentes ;
la à ventis hyberno opponere Soli
um conversa diem : cum frigidus olim
it, extremoque irrorat Aquarius anno.
que non curâ nobis levioe tuendæ,
or usus erit : quamvis Milesia magno
mutentur, Tyrios incocta rubores.
hinc soboles, hinc largi copia lactis.
agis exhausto spumaverit ubere mulctra ;
gis pressis manabunt flumina mammis.
us intereâ barbas incanaque menta
tendent hirci, setasque comantes,

291

292. Quâ nulla orbita
priorum poetarum

294. Nunc sonandum
295 est nobis

298. Subter ipsâ ovi-
bus

300 300. Jubeo agricolam
sufficere

305. Hæ capræ tuendæ
sunt nobis non levioe
curâ quàm oves

306. Milesia vellera
incocta quoad Tyrios ru-
bores mutentur magno
prelio.

310. Tantâ magis læta
flumina lactis

312. Intereâ pastores
tendent barbas, incana-
que

NOTES.

nam magnum : how great, or diffi-
cult to reach. *vincere ea verbis*, may
reduce, or bring those things into
subjection : *Exprimere hæc commodè
dictione*, says he. *Rucus* says, *su-
perbia argumenta sermonis dignitate*.
is : in the sense of *parvis vel hu-*

arnassi. Parnassus was a moun-
tain, at the foot of which was the
Castalia, sacred to the muses. See
note 1, supra.

quâ nulla orbita priorum. This is
an apposite circumlocution, to denote a
style new, and which had never
been used by any one before him.

magno ore : in a high and lofty
order to add dignity to the sub-
ject, in importance, was inferior to
what had just before been treating of.
See note 1, supra.

manipulis filicum : with bundles of

ferat scabiem : should bring on the
foul gout.

lagra was a disease of the feet, as
the word implies.

The poet mentions two diseases, that
of the feet of sheep. One, when there is
filth and dirt in the parting of the
hoof, when there is a tubercle,
the scab, in the same place, with a hair
under it, and a worm under it.

300. *Frondentia arbusta* : in the sense of
frondes arbuti.

301. *Fluvios* : in the sense of *aquam*.
Sufficere : in the sense of *dare*.

304. *Cum frigidus Aquarius* : when cold
Aquarius at length sets, and sheds his dew
in the end of the year.

Aquarius is a sign of the Ecliptic, into
which the sun enters about the 22d of Ja-
nuary. Also the same as *Ganymedes*, the
son of Tros, king of Troy, whom Jupiter,
in the form of an eagle, carried up to hea-
ven, and made his cup-bearer. Hence he is
usually represented with a pitcher pouring
out water. The poet here seems to consider
the year as beginning with the month of
March, or *Aries*.

306. *Milesia* : Milesian wool. *Milesia* .
an adj. from *Milessus*, a city in the confines
of Ionia and Caria, famous for its wool.

308. *Hinc densior* : from hence (from the
goats) is a more numerous breed than from
the sheep—from them too a greater quan-
tity of milk.

Copia largi lactis : for *largæ copiam lactis*.
This is not, properly speaking, by any figure
of speech, but by what is commonly called
poetica licentia.

309. *Ubere exhausto* : their udders being
drained.

Quàm magis : in the sense of *quantum
magis*.

312. *Cinyphii* : an adj. from *Cinyphus*, a
river of Africa, near the Garamantes, where
the goat was the most shaggy.

314. Verò capræ pas-
cantur Usum in castrorum et miseris velamina nautis.
Pascuntur verò sylvas, et summa Lycaei,
Horrentesque rubos, et amantes ardua dumos. 31
Atque ipsæ memores redeunt in tecta, suosque
317. Ducuntque suos Ducunt, et gravido superant vix ubere limen.
fastus secum Ergò omni studio glaciem ventosque nivales,
Quò minùs est illis curæ mortalis egestas,
Avertes : victumque feres et virgea lætus 31
Pabula : nec totâ claudes fœnilia brumâ.
322. Cùm læta æstas At verò, Zephyris cùm læta vocantibus æstas,
instat, Zephyris vocan- In saltus utrumque gregem atque in pascua mittes.
tibus, mittes utrumque Luciferi primo cum sidere, frigida rura
gregem ovium et capra- Carpanus : dum manè novum, dum gramina canent,
rum Et ros in tenerâ pecori gratissimus herbâ est. 31
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusta cicadæ ;
Ad puteos, aut alta greges ad stagna jubeto 31
Currentem ilignis potare canalibus undam :
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos ; aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ.
333. Sicubi nemus ni- Tum tenues dare rursus aquas, et pascere rursus 31
gram crebris ilicibus ac- Solis ad occasum : cùm frigidus aëra Vesper
cubet Temperat, et saltus reficit jam rosida Luna,
335. Tum jube pasto- Litora que halcyonen resonant et acanthida dumi.res dare illis tenues

NOTES.

314. *Sylvas*: in the sense of *arbores*, vel per *sylvas*, &c.

Summa: in the sense of *cacumina*.

Lycaei: Lycæus was a mountain in Arcadia, sacred to Pan.

315. *Ardua*: high grounds. *Loca* is understood.

316. *Suos*: their young—the kids.

320. *Virgea pabula*: osier food—tender twigs, or browse.

324. *Cum primo*, &c. The meaning is, when the planet Venus first rises, going before the sun, for then it is called *Lucifer*, the farmer should drive his flocks to pasture; and early in the morning, when the grass is moist and tender, let them feed. *Sidere*: in the sense of *ortu*.

Carpanus frigida rura. Sorvius interprets these words thus: *Cogamus capras carpere frigida rura*: hoc est, educamus greges ad carpenda, &c.

327. *Cæli*. Davidson connects *cæli* with *sitim*. Ruæus and some others take it in the sense of *dies*, and connect it with *quarta hora*. Either preserves the sense and spirit of the poet.

He begins the day at the rising of the sun, otherwise by the fourth hour, the sun could not have caused thirst to man or beast. This would correspond with our ten o'clock, on those days when the sun is upon the

equator, but on every other day in the year it would vary from it.

The Jews, and some other nations, began their day at the rising of the sun. They divided the time of his being above the horizon into 12 equal parts, and the time his being below it into 12 other equal parts making 24 portions of each diurnal revolution. But this would make the hours very different lengths in the different parts of the year. Some nations, on the old hand, began the day at the setting of the sun, and divided it in the same manner. Modern nations generally begin the day midnight. The nautical day begins at noon or when the sun is upon the meridian.

328. *Rumpent*: weary, or rend the grove *Cantu*: in the sense of *stridore*.

330. *Ilignis canalibus*: in oaken trough *Ilignis*: an adj. from *Ilex*: the holm-oak

331. *Æstibus*: in the sense of *die*.

334. *Accubet sacrâ umbrâ*: hangs down or bends, with its sacred boughs. *Umbrâ* in the sense of *ramis*, by meton. Ruæus says: *Explicit sacram umbram*.

338. *Litora resonant*: the shores resound the king-fisher, and the bushes, the goldfinch—with the music of the king-finch and that of the goldfinch.

Acanthida: a Greek acc. of *Acanthida* Sea Geor. i. 309.

Quid tibi pastores Libyæ, quid pascua versu

Prosequar, et raris habitata mapalia tectis?

Sæpe diem noctemque, et totum ex ordine mensem

Pascitur, itque pecus longa in deserta sinè ullis

Hospitiis: tantum campi jacet. Omnia secum

Armentarius Afer agit, tectumque, laremque,

Armaque, Amyclæumque canem, Cressamque pharetram.

Non secus ac patriis acer Romanus in armis

Injusto sub fasce viam cùm carpit, et hostem

Ante expectatum positus stat in agmine castris.

At non, quæ Scythiæ gentes, Mæoticaque unda,

Turbidus et torquens flaventes Ister arenas:

Quàque redit medium Rhodope porrecta sub axem.

340 340. Quid prosequar tibi versu pastores Libyæ, quid

342. Sæpe pecus pascitur

349. At non est sic, 350 quæ sunt Scythiæ gentes

NOTES.

340. *Prosequar*: in the sense of *dicam*. Salust describes these *Mapalia*, (or *Magalia*.) thus: *Edificia Mæmidarum, quæ mapalia illi vocant, oblonga incurvis lateribus tecta sunt; quasi navium carinæ.* Heyne says of them: *Sparæ passim per agros, non in vicis collecta. Rursus takes habitata in the sense of constantes. Paucis casis constantes,* says he.

341. *Ex ordine*: in succession—one after another without intermission.

343. *Hospitiis*: retreat—shelter.

344. *Larem*. The *Lares* were domestic gods like the *Penates*. There is some uncertainty with regard to their origin. At the first, their office was confined to houses and domestic affairs. Afterward, however, their power and influence were very much extended. We find the *Lares Urbani*, that presided over cities; *Lares Rustici*, that presided over the country; *Lares Compitales*, that presided over cross-ways; *Lares Marini*, that presided over the sea; *Lares Vitales*, that presided over roads, &c. Some say there were only two that were properly called *Lares*, and these the sons of Mercury and the nymph Lara, or Larunda. It is more probable, however, that they were the *Names* of parents, who being buried within the walls, or at the entrance of the house they inhabited, were thought to have a care of the things pertaining to it, and through the superstition of the age, received divine honors. They were worshipped under the form of a dog: or, as some say, only covered with the skin of that animal, because he is a trusty guard to the house.

Lares, by meton. is often put for one's house, habitation, or family. *Agit*: in the sense of *fert*.

345. *Amyclæum*: an adj. from *Amyclæ*, a city of Laconia, famous for its dogs and hunting, and for its being the reputed place of the nativity of Castor and Pollux.

Cressam: an adj. from *Creta*, a well known island in the Mediterranean, whose inhabitants were famous in the art of shooting. *Arma*: utensils.

346. *Non secus*: no otherwise than the brave Roman in the arms of his country, when he marches out under his unequal load, and stands in battle array against the expected enemy.

This passage hath somewhat divided commentators. Vegetius, quoting it in his art of war, hath *hostem* instead of *hosti*: *ante hostem expectatum*. This certainly is the best and easiest reading. But *hosti* is the usual reading. *Ante expectatum* is usually taken in the sense of *antequam expectetur*, on the authority of verse 206, where *ante demandum* is plainly for *ante dometur*. But the two cases are not exactly similar; the latter being a gerund, and the former a participle adjective. On the whole, I prefer *hostem*, as being the easiest.

But there is another reason, which hath some weight. Let it be asked, why the Roman should march forth, pitch his camp, and stand in battle array, while an enemy is not looked for, or expected? But taking *expectatum*, with Vegetius, to agree with *hostem*, the difficulty will be removed.

Ante expectatum hostem: before, or against the expected foe—in the way to meet him. *Ante* signifies before, with respect to place, to time, and to dignity.

Heyne informs us that the Medicean, and some other copies have *hostem*, but he retains the usual reading.

347. *Sub injusto fasce*. The Roman soldier carried his shield, sword, helmet, &c. and also provisions sufficient for half a month: in weight about 60 pounds. *Fasce*: in the sense of *onere*.

349. *Mæotica unda*. This is the *Paius Mæotis*, or the sea of Azof, lying to the north of the Euxine, but connected with it by the straits of Caffa. The ancients called all those nations lying toward the north of Europe and Asia, *Scythians*.

350. *Ister*: the Danube.

351. *Rhodope*. A range of mountains rising in Thrace, and extending to the east

	Illic clausa tenent stabulis armenta : neque ullas Aut herbae campo apparent, aut arbore frondes :	
354. Terra jacet in- formis niveis aggoribus, et alto gelu latè	Sed jacet aggeribus niveis informis, et alto Terra gelu latè, septemque assurgit in ulnas.	355
356. Illic semper est hyems	Semper hyems, semper spirantes frigora Cauri. Tum Sol pallentes haud unquam discutit umbras . Nec cùm invectus equis altum petit aëthera ; nec cùm Præcipitem Oceani rubro lavit aëquore currum. Concrescunt subitæ currenti in flumine crustæ :	300
364. Cædunt vina priùs humida	Undaque jam tergo ferratos sustinet orbés, Puppibus illa priùs patulis, nunc hospita plaustris : Æraque dissiliunt vulgò, vestesque rigescunt Indutæ, cæduntque securibus humida vina, Et totæ solidam in glaciem vertère lacunæ, Stiriaque impexis induruit horrida barbis. Intereà toto non seciùs aëre ningit :	365
371. Incolæ non agi- tant hos pavidos	Intereunt pecudes : stant circumfusa pruinis Corpora magna boum : confertoque agmine cervi Torpent mole novâ, et summis vix cornibus extant.	370
373. Sed cominùs ob- truncant eos ferro frus- trà trudentes pectore op- positum montem nivis	Hos non immissis canibus, non cassibus ullis, Punicææo agitant pavidos formidine pennæ : Sed frustrà oppositum trudentes pectore montem Cominùs obruncant ferro, graviterque rudentes Cædunt, et magno læti clamore reportant.	375
376. Incolæ ipsi agunt secura otia	Ipsi in defossis specubus secura sub altâ Otia agunt terrâ : congestaque robera, totasque Advolvere focios ulmos, ignique dedère. Hic noctem ludo ducunt, et pocula læti Fermento atque acidis imitantur vitea sorbis.	380
	Talis Hyperboreo septem subjecta trioni	

NOTES.

and south till it meets mount Hemus; after which it turns, and stretches toward the north.

354. *Informis*: deformed—disfigured by the mounds of snow.

355. *Septem ulnas*: this is about ten and a half feet of our measure.

357. *Discutit*: in the sense of *dissipat*.

359. *Lavit*: washes his descending car in the red surface of the ocean.

The ocean is here called red, on account of the reflection of the sun's rays from its surface, when near the horizon.

361. *Ferratos orbés*: wheels bound with iron.

362. *Ille priùs hospita*: that (the water in the rivers) before friendly to the broad ships—now to wagons.

Hospita: hospitable—kind; receiving them as a guest, and treating them with kindness.

364. *Humida*: in the sense of *liquida*. *Priùs liquida*, says RUMUS.

So intense is the cold in high northern attitudes, that the spirit of wine has been frozen in the therm. meter.

371. *Non agitant hos*: they do not pursue them, &c.

The *formido* was a line or cord, to which plumes of various colors were fastened, for the purpose of terrifying wild beasts. I was so extended or stretched in their usual haunts, or paths, as to lead or direct them insensibly into the net. *Punicææ*: red-crimson.

379. *Læti imitantur*: joyous, they imitate the draughts of wine with their beer as acid cider.

Fermento: any fermented liquor.

Acidis sorbis: the acid sorb-apples, service-berries; by meton. for the liquor made of them, usually rendered cider.

380. *Vitea pocula*: wine. This is high poetical.

381. *Septem—trioni*. The parts of the word are separated by Tmesis.

The *Septentrio* is a constellation near the north pole, called the greater bear; which are seven stars, sometimes called the plough, because they are supposed to lie that shape; also the parts of the wo

Gens effræna virùm Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora setis.

Si tibi lanicium curæ: primùm aspera sylvæ,
Lappæque tribulique absint: fuge pabula læta: 385

Continuòque greges villis lege mollibus albos.

Illum autem, quamvis aries sit candidus ipse,

Nigra subest udo tantùm cui lingua palato,

Rejice, ne maculis infuscet vellera pullis

Nascentùm; plenoque alium circumspice campo. 390

Munere sic niveo læsæ, si credere dignum est,

Pan Deus Arcadiæ captam te, Luna, fefellit,

In nemora alta vocans: nec tu aspernata vocantem.

At cui lactis amor, cytisum, lotosque frequentes

Ipsæ manu, salsasque ferat præsepibus herbas. 395

Hinc et amant fluvios magis, et magis ubera tendunt,

Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent à matribus hædos,

Primaque ferratis præfigunt ora capistris.

Quod surgente die mulsère, horisque diurnis, 400

Nocte premunt: quod jam tenebris, et sole cadente,

Sub lucem exportans calathis adit oppida pastor,

Aut parco sale contingunt, hyemique reponunt.

Nec tibi cura canum fuerit postrema: sed unà

Veloces Spartæ catulos, acremque Molossum 405

Pasce sero pingui: nunquam, custodibus illis,

Nocturnum stabulis furem, incursusque luporum,

Aut impacatos à tergo horrebis Iberos.

Sæpe etiã cursu timidus agitabis onagros:

Et canibus leporem, canibus venabere damas. 410

Sæpe volutabris pulsos sylvestribus apros

Latratu turbabis agens: montesque per altos

Ingentem clamore premes ad retia cervum.

387. Autem, quamvis aries ipse sit candidus, rejice illum, cui tantùm nigra

393. Noc tu aspernata es eum

400. Quod lactis mulsere die

401. Quod lactis mulsere tenebris

NOTES.

lying under that constellation; also simply, the north. *Subjects*: lying—placed.

384. *Lanicium*: the woollen trade, or manufacture.

Lappæque, tribulique: both burrs, and thistles.

386. *Greges*: in the sense of *oves*.

390. *Nascentùm*: a part of *nascor*, used as a sub.: of the lambs.

391. *Niveo munere*. The poet hath reference here to the fable of Pan's being in love with Luna. By changing himself into a snow-white ram, he deceived her; and decoying her into the woods, deflowered her. Propertius, however, relates the story differently. He says, Pan being in love with Luna, offered her the choice of any of his flock; and choosing the whitest, she was deceived, because they were the worst.

396. *Tendunt*: in the sense of *distendunt*.

396. *Excretos*: grown large—or sufficiently grown to take care of themselves; of *ex* and *crecco*.

399. *Prima ora præfigunt ferratis capistris*: by Hypallage for, *præfigunt ferrata capistra primis oribus*: they prefix to the end of their mouths iron muzzles. These were in such a form as to prick the dam, if she offered to let them suck; but not to prevent them from eating grass.

402. *Exportans calathis*: carrying it in baskets, he goes, &c.—carrying it made into butter, curds, and cheese.

405. *Spartæ*: the most famous city of the Peloponnesus, and celebrated for its excellent dogs.

Molossum: a dog, so called from *Molossia*, a country of Epirus, so called from *Molossus*, the son of Pyrrhus, king of Epirus, and Andromache, the widow of Hector. See *Æn.* ii. 292.

406. *Iberos*: the Spaniards, so called, from the *Iberus*, (*Hodie, Ebro*), a river of Spain. They were so notorious for their robberies, that they became a proverb. The poet here uses their name for robbers in general.

- Disce et odoratam stabulis accendere cedrum,
 Galbanoque agitare graves nidore chelydros. 416
 Sæpe sub immotis præsepibus, aut mala tactu
 Vipera delituit, cœlumque exterrita fugit ;
 Aut tecto assuetus coluber succedere et umbræ,
 Pestis acerba boum, pecorique aspergere virus,
 Fovit humum. Cape saxa manu, cape robora, pastor,
 Tollentemque minas, et sibila colla tumentem, 421
 Dejice : jamque fugâ timidum caput abdidit altè,
 Cùm medii nexus, extremasque agmina caudæ,
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis, 425
 Squamea convolvens sublato pectore terga,
 Atque notis longam maculosus grandibus alvum :
 Qui, dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ, ac pluvialibus Austris,
 Stagna colit ; ripisque habitans, hic piscibus atram 430
 Improbis ingluviem, ranisque loquacibus explet.
 Postquam exhausta palus, terræque ardore dehiscunt ;
 Exilit in siccum ; et flammantia lumina torquens,
 Sævité agris, asperque siti, atque exterritus æstu.
 Ne mihi tum molles sub dio carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas,
 Cùm positis novus exuviis, nitidusque juventâ,
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad Solem, et linguis micat ore trisulcis.
 Morborum quoque te causas et signa docebo. 440
427. *Maculosus quoad* longam
 428. *Qui serpens colit* stagna
 433. *In siccum cam-* vum

NOTES.

415. *Galbano* : an adj. from *galbanum*, a gum, or liquor, at the smell of which serpents flee.

Chelydros : *Chelydrus* is properly a water tortoise—a land or water snake : *qui modò in paludibus, modò in arboribus latet*.

417. *Vipera* : a species of serpent, very poisonous ; so called from the circumstance of its bringing forth its young alive.

Cœlum : for *luem*. *Mala* : noxious—poisonous.

418. *Coluber* : a species of snake, which Mr. Martyn takes for the same that Pliny calls *boas*, from the circumstance of its feeding on cow's milk, which it draws from the teat. If this be the case, we see the propriety of the poet's calling the serpent, *acerba pestis boum* : the direful pest of cattle.

420. *Fovit terram* : hugs the ground.

423. *Medii nexus* : the middle joints.

Agminaque extrema caudæ : the movements, or windings of the end of his tail.

Agmen is properly an army of men on the march ; it is also said of a serpent : *Quia corporis pars pòst partem succedit, atque agitatur instar exercitûs agminatim procedentis*, says Rûsius.

424. *Ultimus sinus* : the extreme joints or folds of his tail draw the slow wreaths or spires along. Rûsius says, *extrema curvatura*.

425. *Calabris* : an adj. from *Calabria*, the south-eastern part of Italy.

It is agreed that the snake here spoken of is the *cherydrus*. These serpents abound in that part of Italy. They were amphibious. Their name is of Greek origin.

The poet here gives a very lively description of that destructive reptile.

428. *Rumpuntur* : in the sense of *erumpunt*, vel *rumpunt se*.

430. *Improbis implet* : greedy, he fills his filthy maw with fish, &c.

432. *Exhausta* : exhausted—dried a Valpy reads *exusta*, but mentions no authority. *Exhausta* is the common reading.

435. *Tum ne libeat mihi* : then may it please me to take, &c.

436. *Dorso*. Some render *dorso*, on the back, referring it to the posture of lynx. But there is no necessity of this, if we suppose the grove to be on an eminence, or on the side or edge of a grove.

437. *Positis exuviis* : his skin being off. The snake, it is well known, changes his skin every year. *Exiit à capite primus* says Pliny.

438. *Tectis* : his habitation—den.

439. *Micat ore* : he vibrates with his forked tongue in his mouth ; that is, three forked tongue vibrates in his mouth

tentat scabies, ubi frigidus imber
 vum persedit, et horrida cano
 : vel cùm tonsis illotus adhæsit
 irsuti secuerunt corpora vepres.
 circo fluviis pecus omne magistri 445
 , udisque aries in gurgite villis
 nissusque secundo defluit amni :
 : tristi contingunt corpus amurcá,
 miscent argenti, vivaque sulphura,
 ices, et pingues unguine ceras, 450
 belleborosque graves, nigrumque bitumen.
 ulla magis præsens fortuna laborum est,
 s ferro potuit rescindere summum
 alitur vitium, vivitque tegendo :
 is adhibere manus ad vulnera pastor 455
 meliora Deos sedet omina poscena.
 ima dolor balantùm lapsus ad ossa
 itque artus depascitur arida febris ;
 mos æstus avertere, et inter
 edis salientem sanguine venam, 460
 more solent, acerque Gelonus,
 Rhodopen, atque in deserta Getarum,
 retum cum sanguine potat equino.
 xcul, aut molli succedere sæpiùs umbræ
 summas carpentem ignaviùs herbas, 465
 æ sequi, aut medio procumbere campo
 et seræ solam decedere nocti ;
 lpam ferro compesce, priusquàm

443. Bruma horrida cano gelu

461. Eodem more, quo Bisaltæ solent ferire venam

464. Quam ovem videris procul, aut succedere sæpiùs molli umbræ

466. Extremamque se qui ceteras

NOTES.

- : to the shorn sheep. *Ovibus*
tri : in the sense of *pastores*.
te : in the sense of *fluvio*.
 : bitter.
 : in the sense of *ungunt*.
as argenti : litharge. Some
 icksilver; but it is not certain
 ncients called that, *spuma ar-*
pieces : the pitch is here called
 mount Ida, in Troas, whose
 best.
 : the squill, or sea onion; it is a
 like an onion, but much larger.
 There are two kinds of hel-
 site and the black. The for-
 Martyn, is serviceable in dis-
 in, if it be externally applied;
 do to be taken internally, as
 I will. Hence he thinks, *Vir-*
 is the white, by his using the
 strong-scented.
as laborum : remedy of their
 sferings. *Præsens* : speedy—
um os ulceris : the highest part,
 sore. *Vitium* : the malady,
tegendo : by being concealed.
456. *Meliora omina* : better success—or
 luck.
 Verbs of asking, teaching, &c. govern
 two accusatives, one of the person, the other
 of the thing.
 457. *Laprus* : penetrating.
 460. *Inter ima pedis* : in the sense of *in-*
ter imas ungulas pedis : between the divi-
 sions or parts of the hoof. *Ferire* : to open
 a vein.
 461. *Bisaltæ* : a people of Macedonia.
Geloni : a people of Scythia, who paint-
 ed their bodies, to be more terrible to their
 enemies.
 462. *Getarum* : the Getæ were a people
 of Thrace, inhabiting *Mæsia interior*, not
 far from the mouth of the *Ister*.
 463. *Concretum* : thickened.
 467. *Decedere seræ nocti* : to yield or give
 place to the late night. She was the last
 to leave the pasture grounds, and then com-
 pelled only by the darkness of the night.
 She yielded to the darkness, and went
 home.
 468. *Culpam*. By this we are to understand
 the diseased sheep, and not simply the af-
 fected part, as *Rumus* and some others un-
 derstand it. The poet advises, as soon as
 you discover, by the signs above mentioned

- Dira per incautum serpent contagia vulgus.
Non tam creber, agens hyemem, ruit æquore turbo; 4*
Quàm multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repente,
Spemque, gregemque simul, cunctamque ab origine g
471. Quàm pestes pe- Tum sciat, aërias Alpes et Norica si quis (u
cudum sunt multæ am nunc quoque tantò Castella in tumulis, et lapidis arva Timavi, 4
474. Tum ille sciat post vident aërias Alpes, Nunc quoque post tantò vident, desertaque regna
hoc esse rerum, siquis eti- et Norica castella in tum- Pastorum, et longè saltus latèque vacantes.
am nunc quoque tantò Hic quondam morbo cæli miseranda coorta est
post vident aërias Alpes, Tempestas, totoque autumnus incanduit æstu,
et Norica castella in tum- Et genus omne neci pecudum dedit, omne ferarum, 4
ulis, et arva lapidis Corruptique lacus, infecit pabula tabo.
Timavi, desertaque reg- Nec via mortis erat simplex: sed ubi ignea venis
na pastorum, et saltus Omnibus acta sitis miseris adduxerat artus;
489. Aut si sacerdos Rursus abundabat fluidus liquor; omniaque in se
mactaverat quam hæ- Inde neque impositis ardent altaria fibris, 4
stiam ferro, antè-quàm Nec responsa potest consultus reddere vates:
ceciderat, inde Ac vix suppositi tinguntur sanguine cultri,
492. Suppositi ricri- Summaque jejunâ sanie infuscatur arena.
bus vix tinguntur Hinc lætis vituli vulgò moriuntur in herbis,
498. Victor equus, in- Et dulces animas plena ad præsepia reddunt. 4
felix, et immemor studi- Hinc canibus blandis rabies venit; et quatit ægros
orum, atque herbæ, labitur Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix studiorum, atque immemor herbæ

NOTES.

that any one of your sheep is diseased, to take away the faulty animal: kill it forthwith, that the contagion may not spread among the unwary flock. This is the sense of Davidson and Valpy.

474. *Norica*: an adj. from *Noricum*, a country of Germany, in the neighborhood of the Alps, but beyond them with regard to Italy.

Timavi: Timavus, a small river in the Venetian territory, called *Lapidis* (*Lapidian*) from *Lapides*, an ancient people, who inhabited that part of it, through which the *Timavus* flowed.

476. *Regna*: possessions.

479. *Miseranda tempestas*: a direful pestilence arose.

Æstu: heat. *Incanduit*: raged during the whole heat of autumn.

481. *Tabo*: with a poisonous quality.

Lacus: in the sense of *aquam*.

482. *Nec via mortis*: nor was the manner of their death simple and common. It was complicated, and attended with affecting circumstances.

483. *Sitis*: properly thirst. By meton. the fever causing it. *Igneas sitis*: the raging fever.

485. *Trahebat omnia*: and drew all bones, wasted, or consumed, little by little by the disease, into itself. *Convertit se*, says Rumpus.

487. *Infula*. This was a broad wreath or band, made of wool, and bound about temples of the victim; but not cover the whole head: from it hung the *vittæ* fillet.

490. *Fibris*: the flesh.

492. *Suppositi*: applied to the car or flesh.

493. *Jejuna sanie*: with the meagre: In these diseases, the blood was waste converted into a thin meagre fluid, & the poet calls *fluidus liquor*. This vaded the body so thoroughly, that it converted the marrow, and life of the bone into itself.

496. *Rabies*: madness.

497. *Anhela tussis*: a wheezing & shakes the diseased swine.

Obesis: a disease something like quinsy.

498. *Studiorum*: of his exercises—races in which he bore off the palm & tory.

iuns, fontesque avertitur, et pede terram
 erit: demissa aures: incertus ibidem
 et ille quidem moriturus frigidus: aret
 ad tactum tractanti dura resistit.
 e exitium primis dant signa diebus:
 cessu cepit crudescere morbus,
 ardentes oculi, atque attractus ab alto
 interdum gemitu gravis: imaque longo
 altu tendunt: it naribus ater
 et obsensas fauces premit aspera lingua.
 aserto latices infundere cornu
 ea visa salus morientibus una.
 hoc ipsum exitio: furisque relecti
 t: ipsique suos, jam morte sub ægra,
 ora piis, erroremque hostibus illum)
 nudis laniabant dentibus artus.
 autem duro fumans sub vomere taurus
 , et mixtum spumis vomit ore cruorem,
 eque ciet gemitus: it tristis arator,
 m abjungens fraternâ morte juvenum,
 vere in medio defixa relinquit aratra.
 ræ altorum nemorum, non mollia possunt
 vere animum, non, qui per saxa volutus
 ectro campum petit, amnis: at ima
 r latera, atque oculos stupor urget inertes,
 mque fuit de vexo pondere cervix.
 or, aut benefacta juvant? quid vomere terras
 e graves? atqui non Massica Bacchi
 non illis epulæ nocuere repôtæ:
 is et victu pascuntur simplicis herbæ:
 unt fontes liquidi, atque exercita cursu
 : nec somnos abrupit cura salubres.
 ore non alio, dicunt, regionibus illis,
 ad sacra boves Junonis, et uris

500

501. Et ille *sudor* quidem erat frigidus *is* moriturus

504. In processu *tem-*
505 *poris*

509. *Primò* profuit.

510

511. *Illi* relecti *illo* *vino*

512. Ipsique jam sub ægra morte, laniabant suos artus *discissos*

515

520

525. *Quid eorum* labor, aut benefacta *homini* juvant *eos*? *Quid juvat eos* invertisse graves terras vomere?

526

530

NOTES.

: Unhappy—miserable, after all
 leeds. This is the sense of *Rumus*.
certus: uncertain—the cause of
 s unknown: or, various—fluctua-
 ting on, and going off, by turns.
 here used adverbially; a *Greciam*.
spiritus attractus: their breath,
 m the bottom of the breast, is
 heavy (interrupted) with a groan.
 s: a sob, or sobbing.
massas: swollen—obstructed.
nasos latices: simply, wine.
aserto: a horn put down their
 ough which the wine was poured.
is meliora, &c. May the gods
 r things to the pious, and that
 r destruction to our enemies.
rb reddant, or another of the like
 understood.
r latera: their flanks are lank, or
laccescunt, says Heyne.

Stupor: a stupor, or death-like appear-
 ance, rests upon their heavy eyes.

525. *Juvant*: *Rumus* says, *prosumt*.

526. *Massica*: the Massic gifts of *Bac-*
chus—wine.

Massica: an adj. from *Massicus*, a moun-
 tain in Campania, famous for its rich wines.

530. *Nec cura*, &c. Nor does care inter-
 rupt their healthful slumbers.

The whole account of this fatal murrain
 is one of Virgil's finest pieces. But from the
 515th line, *Eccc autem*, &c. it is extremely
 tender, and inimitable in beauty; and par-
 ticularly the last six lines. They were so
 much admired by Scaliger, that he declares,
 he had rather have been the author of
 them, than to have had the favor of *Cæsar*,
 or *Cyrus*.

532. *Queritas*: sought after—wanted.

533. *Carrus ejus ductos fuisse ad* Imparibus ductos alta ad donaria currus.
Ergò ægrè rastris terram rimantur, et ipais
534. *Ergò agricola* Unguibus infodiunt fruges, montesque per altos
ægre rimantur Contentà cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circùm,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces
Nunc interque canes, et circùm tecta vagantur.
Jam maris immensi prolem, et genus omne natantè
Litore in extremo, ceu naufraga corpora, fluctus
Proluit insolitæ fugiunt in flumina phocæ.
Interit et curvis frustrà defensa latebris
Vipera, et attoniti, squamis astantibus, hydri.
Ipsis est aër avibus non æquus, et illæ
Præcipientes altà vitam sub nube relinquunt.
Prætereà, nec jam mutari pabula refert,
Quæsitæque nocent artes: cessère magistri,
549. *Magistri medicina* Philyrides Chiron, Amythaoniusque Melampus.
cessere mederi. Sævit et in lucem Stygius emissa tenebris
552. *Antè se* Pallida Tisiphone: morbos agit antè metumque,
Inque dies avidum surgens caput altiùs effert.
Balatu pecorum, et crebris mugitibus, amnes,
Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsi
In stabulis turpi dilapsa cadavera tabo:
558. *Donec Agricola* Donec humo tegere, ac foveis abscondere discant.
discant tegere illa humo Nam neque erat coriis usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ.
561. *Nec possunt qui-* Nec tondere quidem morbo illuvieque peresa
dem tondere vellera, pe- Vellera, nec telas possunt attingere putres.
ressa

NOTES.

533. *Uris imparibus*: by buffaloes, unequally matched. *Ductos*: drawn. *Rimantur*: break up, or till.

536. *Contenta cervicè*: with their strained neck, they draw, &c.

537. *Explorat*: meditates, or designs. *Meditatur*, says Rømus.

541. *Jam fluctus*: now the waves wash up the race of the boundless, &c.

Such was the extent, and degree of the infection of the air, that it reached even to the scaly tribes. But Aristotle observes, that infectious diseases never reach to, or invade, fishes.

Natantùm: a pres. part. of the verb *nato*, taken as a sub. of fishes.

543. *Insolitæ*; unusual—contrary to their custom.

550. *Chiron*. He was the son of Saturn and Philyra. It is said he taught Æsculapius in physic, Hercules in astronomy, and Achilles in music.

Melampus: the son of Amythaon and Doripo. They were both famous physicians: here used for the masters of medicine in general.

551. *Stygiis*: an adj. from *Styx*, a river in Arcadia, whose water was so cold and sonous, that it proved fatal to all who drank it. This, together with the circumstance of its disappearing under the earth, led the poets to feign it to be a river of hell, around which they say, it flowed nine times. It was in such veneration by the gods, that the usually swore by it; and if they violated their oath at any time, they were to provide of their divinity for 100 years.

553. *In dies*: daily—every day.

555. *Supini colles*: sloping hills.

556. *Jamque dat*: and now she deals destruction by herds, &c.

557. *Dilapsa*: wasted, or consumed.

559. *Nec quisquam*: nor could any cleanse it with water, or purify it by conquering, or overcome the infection by *Viscera*: the flesh in general; all under the skin.

560. *Undis*: in the sense of *agna*.

562. *Putres telas*: the putrid, or in cloth—the cloth made of the filthy & ruptured wool.

Telas: the web, put by synec. for the cloth.

am invisos si quis tentârat amictus ;
papule, atque immundus olentia sudor
equebatur ; nec longo deinde moranti
contactos artus sacer ignis edebat

565. Deinde sacer ig-
nis edebat contactos ar-
tus illi moranti *dimittere*
565 *esse amictus à se, nec*
longo tempore.

NOTES.

lentes papule : red, fiery pimples,
seebatur : spread over the noi-
r ignis : the erysipelas, or St.
ira. It consumed those parts of
th which the garments (*amictus*)
fast.

The meaning of these last six lines ap-
pears to be this: That the people were
forced at length to abstain from shearing
the infected fleeces; or touching the wool;
or ever wearing any garments, when made
of it: because those, who had done so, had
been great sufferers thereby.

QUESTIONS.

the subject of this book ?
the poet commence ?
he first invoke Pales ?
she worshipped ?
her festivals called ?
thing the main subject, does he
ng by way of episode ?
mber of episodes has he added ?
the subjects of these episodes ?
he general character of them ?
he reckoned among the finest
Georgics ?
the book conclude ?
Hippodame ?
aid of CEnemaus ?
his daughter ?
Pelops ?
t is said of his father ?
ear of the world were the Olym-
stituted ?
a were they celebrated ?
form an important era in the
tory ?
er games were there in Greece ?
of whom were the Nemean games
commemorate what event ?
of whom were the Pythian
tuted ?
commemorate what event ?
stituted the Isthmean games ?

Where were they celebrated ?
And in honor of whom ?
Who was Tithonus ?
How long did he live before Augustus ?
In what sense do Servius and Eustathius
consider the word *Tithonus*, as used by the
poet in reference to Augustus ?
Who were the Lapithæ ?
What are they said to have done ?
What was the name of their principal city ?
Can you mention any nation that began
the day at the rising of the sun ?
How did they divide the day ?
How did they divide the night ?
What effect would this have upon the
length of their hours ?
When do modern nations begin the day ?
When does the nautical day commence ?
Who, probably, were the *Lares* ?
Over what did they preside ?
For what is the word *Lares* taken by
meton. ?
What was the usual weight which the
Roman soldier carried on his march ?
Of what did it consist ?
What were all those nations called by the
Romans that inhabited the northern part of
Europe and Asia ?
Was there any particular part of this
book much admired by Scaliger ?
What part was that ?

LIBER QUARTUS.

THIS Book treats of the culture of bees. After proposing the subject, the poet shows the proper stations for placing their hives; and having noticed some particulars respecting the management of the swarms, &c. he digresses into a noble description of a battle between two discordant kings. He then proceeds to consider their different kinds and qualities, the nature and form of their government, and the diseases, which often rage among them—together with the proper remedies for each; and concludes with the story of Aristæus' recovery of his bees, after his swarms were lost, and of Orpheus' descent into hell after his wife Eurydice. This episode runs through 277 lines, and is one of the finest pieces of heathen poetry.

PROTINUS aërii mellis cœlestia dona

- | | |
|---|---|
| <p>2. Hanc partem <i>Geogicorum</i>. Dicam spectacula levium rerum admiranda tibi</p> <p>6. <i>Nle est labor in tenui re</i></p> <p>7. Si læva Numina sinunt quem <i>scriptorem exequi id</i></p> <p>10. Prohibent <i>apes ferre domum</i></p> <p>13. Picti <i>quoad squalentia</i></p> | <p>Exequar: hanc etiam, Mæcenas, aspice partem Admiranda tibi levium spectacula rerum, Magnanimosque duces, totiusque ordine gentis Mores, et studia, et populos, et prælia dicam.</p> <p>In tenui labor; at tenuis non gloria: si quem Numina læva sinunt, auditque vocatus Apollo.</p> <p>Principio, sedes apibus statioque petenda, Quò neque sit ventis aditus (nam pabula venti Ferre domum prohibent) neque oves hædique petuli Floribus insultent; aut errans bucula campo Decutiat rorem, et surgentes atterat herbas.</p> <p>Absint et picti squalentia terga lacerti Pinguibus à stabulis; meropesque, aliseque volucres,</p> |
|---|---|

NOTES.

1. *Aërii*: an adj. from *aër*. Honey is here called *aërial*, because it was thought to come from the dew, which fell from the air upon the flowers, whence the bees collected it. For the same reason the poet uses the epithet *cœlestia*.

2. *Exequar*: in the sense of *describam*.
 6. *Tenui*: on a low subject. *Re* is understood. The consideration of bees may be considered low, or inferior to the subjects treated of in the preceding books. If, however, the farmer attend properly to them, he will find them very profitable; and their government and polity will afford to the philosopher and politician much useful instruction. This is what we are to understand by the words, *at gloria non tenuis*.

7. *Læva numina*. *Lævus* is used both in a good and a bad sense. *Ramus* interprets it by *adversa*. By the deities, here called *adverse*, or inauspicious, we are probably to understand the infernal deities, Pluto, the Furies, &c. who were thought to be opposed to the welfare of men. *Valpy* under-

stands by *læva*, propitious, or favorable. Heyne seems to be of the same opinion. Gellius and Wakefield take it with *Re* to mean *adverse*. When words are indeterminate, or are used in opposite senses, we hardly expect unanimity among commentators. If the *adverse* deities should not interfere to prevent him, and Apollo should come to his aid, the poet promises to execute a work, worthy of his friend and patron, even upon the humble subject of a bee.

8. *Principio*: in the sense of *primæ des*. The poet proceeds to mention the proper places for the hives, and the form and fashion of constructing them.

11. *Insultent*: bruise—frisk about the flowers.

13. *Picti*: in the sense of *maculosi*

14. *Meropes*. These were a species of bird that fed upon bees; hence called bee-eater. They were about the size of a blackbird, but of various colors.

ibus Procne pectus signata cruentis.
 nam latè vastant, ipsasque volantes
 unt, dulcem nidis immitibus escam.
 di fontes, et stagna virentia musco
 et tenuis, fugiens per gramina, rivus :
 ue vestibulum, aut ingens oleaster inumbret.
 n prima novi ducent examina reges
 ro, ludetque favis emissa juventus ;
 invitet decedere ripa calori,
 ue hospitius teneat frondentibus arbor.
 edium, seu stabit iners, seu profluet humor,
 rras salices et grandia conjice saxa :
 s ut crebris possint consistere, et alas
 s ad æstivum Solem ; si fortè morantes
 rit, aut præceps Neptuno immerserit Eurus.
 rcùm casie virides et olentia latè
 a, et graviter spirantis copia thymbræ
 t : irriguumque bibant violaria fontem.
 autem, seu corticibus tibi suta cavatis,
 to fuerit alvearia vimine texta,
 os habeant aditus ; nam frigore mella
 yefens, eademque calor liquefacta remittit :
 e vis apibus pariter metuenda : neque illæ
 quam in tectis certatim tenuia cerâ
 enta linunt, fuocoque et floribus oras

15 15. Procne signata
 quoad pectus cruentis
 manibus, abrint ab eis.
 16. Ipsasque apes
 20
 25 25. Conjice salices
 transversas et grandia
 saxa in medium humo-
 rem, seu
 27. Consistere in eis
 tanquam pontibus
 30 30. Circùm hæc locæ
 virides
 33. Autem alvearia
 ipsa, seu suta sint tibi et
 35 cavatis corticibus, seu
 37. Neque illæ neque
 quam linunt tenuia spi-
 ramenta in tectis cerâ

NOTES.

rocne. By *Procne*, or *Progne*, is
 ant the swallow which has some
 bers on its breast. For the story of
 see Eel. vi. 78.
hukem escam : as a sweet morsel for
 careless young. *Nidis* : the nests ;
 n. for the young ones in them.
ignadi : in the sense of *puri*. *Virens* :
 either the banks of these ponds,
 skirted with green moss, or the sur-
 face covered with it.
igicus : in the sense of *fluens*.
es examina : the new swarms.
miss : in the sense of *egressa*. The
 bounds in flowers more than any
 of the year ; honey is collected in
 abundance, and the bees are then
 igent. In this sense, the spring may
 ally be called theirs : *suo vere*, their
 ing.
ewis : in the sense of *adversa* : op-
 e in front of them. *Teneat* : in the
accipiat.
umor : in the sense of *aqua*.
ujice, &c. These willows and rocks
 be cast into the water, whether
 or stagnant, that the bees might
 n them : if, by any means, they fell
 hat they might creep upon them,
 their wings to the warm sun, and
 selves.
iptuno : in the sense of *aquæ*. See
 14

30. *Casia*. Some take the *casia* to be the
 same with the rosemary ; but Columella,
 speaking of the plants that should grow
 about an apiary, mentions *casia* and rose-
 mary as two different plants.
 31. *Serpylla*. There were two kinds of
 this plant ; one of the gardens, and the other
 wild. It is a strong-scented herb, and re-
 sembles thyme. It is proper to be planted
 near bees, and is usually called wild-thyme.
Thymbræ : the herb savory. *Spirantis* : in
 the sense of *olentis*. It was a strong-scented
 herb.
 32. *Violaria* : beds of violets—places
 sown or planted with the violet.
 33. *Suta* : in the sense of *compacta*. *Corticibus*.
 The bark of the cork-tree is called
cortex, by way of eminence.
 34. *Lento vimine* : of limber osier, or
 wicker.
 36. *Coqit* : thickens. *Remittit* : in the
 sense of *reddit*.
 37. *Vis* : force—violence ; the excess of
 heat or cold.
 38. *Tectis* : in their hives. *Certatim* : in
 the sense of *diligenter*.
 39. *Fucus*. *Fucus* was properly a kind of
 marine weed, resembling lettuce. It was
 anciently used in dyeing ; used also by wo-
 men as a kind of paint for the face. Hence
 all kinds of daubing obtained the name of
fucus : not with the flowers (*floribus*) them-
 selves, but rather with the substance ex-

- Explent : collectumque hæc ipsa ad munera glutæ
 Et visco et Phrygiæ servant pice lentius Idæ.
 Sæpe etiam effossis (si vera est fama) latebris
 Sub terrâ fovère larem ; penitusque repertæ
 Pumicibusque cavis, exesæque arboris antro.
45. Tamen tu et cir- Tu tamen et levi rimosa cubilia limo 48
 eum unge rimosa cubi-
 lia levi limo. Unge fovens circum, et raras superinjice frondes
 Neu propius tectis taxum sine, neve rubentes
 48. Neu crede alvearia Ure foco caneros : altæ neu crede paludi :
49. Gravis odor cœni Aut ubi odor cœni gravis, aut ubi concava pulsi
 est, aut Saxa sonant, vocisque offensa resultat imago. 50
 Quod superest, ubi pulsam hyemem Sol aureus egit
 Sub terras, cœlumque æstivâ luce reclusit ;
 Illæ continuò saltus sylvasque peragant,
 Purpureosque metunt flores, et flumina libant
55. Hinc illæ lætæ, Summa leves. Hinc nescio quâ dulcedine lætæ, 55
 nescio qua dulcedine Progeniem nidosque fovent : hinc arte recentes
 Excudunt ceras, et mella tenacia fingunt.
 Hinc ubi jam emissum caveis ad sidera cœli
 Nare per æstatem liquidam suspexeris agmen,

NOTES.

ed from them, by meton. *Oras*: the
 rgin, or edge, of their hives. Valpy takes
fucos et floribus, by Hendiadys, for *fucos flores*.

40. *Ad hæc ipsa munera*: in the sense of
ad hos ipsos usus.

41. *Lentius*: an adj. of the com. deg. (of
lentus) agreeing with *gluten*: tougher than,
 &c.

43. *Sæpe etiam fovère*: they have even
 cherished their families in caverns dug un-
 der the earth. Several manuscripts have
fodère, but *fovère* is the best. Ruemus has
fodère. He interprets the passage thus:
aperuerunt sibi domum sub terra. But it is
 not necessary to suppose that the bees dug
 these caves or cells for themselves, any more
 than that they prepared their cells in the
 pumice stone, or cavities in the trees, for
 their reception. Davidson, Heyne, and
 Heinsius, read *fovère*. *Larem*. See Geor.
 iii. 344. *Penitus*: in the sense of *profundè*.

45. *Cubilia*: in the sense of *alvearia*.
Unge: smear, or plaster all around. *Fo-
 vens*: cherishing—keeping them warm.

48. *Caneros*. Crabs and lobsters, it is
 well known, in boiling, pass from a dark or
 brown, to a red color. Hence the epithet
rubentes. *Alta paludi*. The poet advises
 not to place the hives near marshy or fenny
 places, which afford no stones or bridges, on
 which the bees may rest, if occasion should
 require.

49. *Gravis*: stinking. *Pulsi*: by the
 stroke of the voice.

50. *Imago vocis*: the image of the voice
 being struck, rebounds; i. e. where an echo
 is heard. This is always the case when the
 pulses or waves of air, put in motion by some

stroke or concussion, meet with an obstacle
 and are reflected, or turned back, so as to
 make an impression on the ear. This the
 poet calls the image of the voice.

51. *Quod superest*. The poet now pre-
 ceeds to speak of the food, the swarming,
 and the battles of the bees; and to give di-
 rections how to appease the fury of their
 contests, and bring them back to the hive.

52. *Sub terras*: under the earth—to the
 southern pole. This is a beautiful circum-
 locution to express the return of summer.
 The seasons are opposite, on the opposite
 sides of the equator, beyond the tropics.
 When it is summer on the north, it is winter
 on the south, and *vice versâ*. This is oc-
 casioned by the motion of the earth in its
 orbit, making an angle with the equator =
 23° 28'.

54. *Purpureos*. The poet frequently uses
 purple for any gay color. *Metunt*: in the
 sense of *carpunt*.

55. *Leves libant*: and lightly taste or sip
Dulcedine: in the sense of *delectatione*.

56. *Fovent*: choriak—grow fond of. *Ni-
 dos*: either the apartments formed in the
 hive for the purpose of depositing the
 young, or simply, the hives themselves.

57. *Excudunt*: they form the fresh or ne
 made wax. This is a metaphor taken from
 the smith, who is said (*excudere*) to strike
 or hammer out the instrument of iron when
 he forms. The bees are here compared
 their labors to the Cyclops, laboring at the
 anvil.

59. *Suspexeris agmen emissum*: when you
 shall see the swarm issuing from the
 hives, &c. *Nare*: in the sense of *volare*.

nique trahi vento mirabere nubem ,
 stator : aquas dulces et frondea semper
 stunt : huc tu jussos asperge saporés,
 lispbylla, et cœrinthæ ignobile gramen
 que cie, et Matris quate cymbala circûm.
 isident medicatis sedibus : ipsæ
 ore suo sese in cunabula condent.
 item ad pugnam exierint (nam sæpe duobus
 incessit magno discordia motu)
 lque animos vulgi, et trepidantia bello
 et longè præsciscere : namque morantes
 ille æris rauci canor increpat, et vox
 fractos sonitus imitata tubarum.
 pidæ inter se coeunt, pennisque coruscant,
 ue exaucunt rostris, aptantque lacertos,
 regem atque ipsa ad prætoria densæ
 ar, magnisque vocant, clamoribus hostem.
 bi ver noctæ sudum, camposque patentes,
 nt portis : concurritur : æthere in alto
 us : magnum mixtæ glomerantur in orbem,
 esque cadunt : non densior aère grando,
 concussâ tantum pluit ilice glandis.
 medias acies, insignibus alis,
 animos angusto in pectore versant :
 led obnixi non cedere, dum gravis, aut hos,

60

61. Frondea testa, ubi
 considunt :

64. Matris Cybeles

65

69. Continud licet tibi
 70 longè prius præsciscere

74. Lacertos ad pug-
 75 nam

77. Noctæ sudum ver
 sudum, aërisque cam-
 pos patentes

80

82. Reges ipsi venantes
 per medias

NOTES.

hi : in the sense of *ferris*. *Obscu-
 rk* cloud of bees.
lispbylla : balm-gentle. It is an
 which bees are very fond. It is
 be the same that was sometimes
strum by the Romans. *Cœrinthæ* :
 -suckle. The poet calls it *ignobile*
 cause it was common. It abounds
 : juice, like honey.
stans : make, or excite a ring-
 effect of the sound of brass upon
 n is very great. It is the most
 means to stop them in their flight,
 t them into the hive. Some have
 this to fear, others to pleasure.
 probably it confounds the sound
 seen, or leader; and being with-
 and or direction, they fall or set-
 the first place they meet. *Matris* :
 as the mother of the gods—the
 thea, or Ops. At her sacrifices,
 vere always used.
ficatis sedibus : prepared seats, or
 them to light upon.
nubula : in the sense of *recessus*,
ia.
ussit : hath seized—invaded. No-
 be more lively or animated than
 rription of a battle of bees. We
 the ardor of the warrior, the
 the trumpet, the glittering of ar-
 shouts of the soldiers, the bravery
 ders, and all the rage and madness

69. *Trepidantia* : eager—*anxious*.
 70. *Præsciscere* : in the sense of *præsentire*.
 71. *Canor* : in the sense of *strepitus*, vel
sonitus. *Morantes* : those that are behind.
Increpat : rouses—urges on.
 73. *Trepida* : eager—hurrying. *Pennis* :
 in the sense of *alis*.
 75. *Ipsa prætoria*. In the Roman camp,
 the tent of the commanding officer was called
Prætorium; hence, by meton. put for the
 cells of the royal bees. *Densæ miscentur* :
 they are crowded thick.
 77. *Sudum ver* : a clear spring day. Ru-
 sus says, *serenum tempus*. *Campos patentes* :
 the fields of air open—unobstructed by
 wind or clouds.
 78. *Concurritur* : in the sense of *concur-
 runt*.
 79. *Glomerantur*. This verb hath a re-
 flex signification here, like the middle voice
 of the Greeks : they form themselves into
 a great circle. *Mixtæ* : in the sense of
commixtæ.
 81. *Pluit* : in the sense of *cadit*. It is to
 be joined with *grando*, in the preceding
 line.
 82. *Insignibus alis* : with distinguished
 wings—distinguished from the rest by their
 wings.
 83. *Versant* : in the sense of *exercant*, vel
manifestant.
 84. *Obnixi usque aded* : determined all
 the time not to yield, until the mighty con-
 queror hath forced one side or the other, &c.

- Aut hos, versa fugâ victor dare terga subegit. 85
 Illi motus animorum, atque hæc certamina tanta
 Pulveris exigui jactu compressa quiescent.
 Verùm ubi ductores acie revocaveris ambos :
89. Dede eum neci, Deterior qui visus, eum, ne prodigus obsit, 90
 qui visus fuerit deterior Dede neci : melior vacuâ sine regnet in aulâ. 90
 90. Sine ut melior reg- Alter erit maculis auro squalentibus ardens :
 net in aulâ vacua ab (Nam duo sunt genera) hic melior, insignis et ore,
 hæc. Et rutilis clarus squamis : ille horridus alter
 92. Genera apum : hic Desidiâ, latamque trahens inglorius alvum.
 est Ut binæ regum facies, ita corpora plebis. 95
 Namque aliæ turpes horrent, ceu pulvere ab alto
 Cùm venit, et terram sicco spuit ore, viator
 Aridus : elucent aliæ, et fulgore coruscant,
 99. Corpora lita sunt Ardentes auro, et paribus lita corpora guttis. 100
 Hæc potior soboles : hinc cœli tempore certo 100
 Dulcia mella premes ; nec, tantùm dulcia, quantum
 Et liquida, et durum Bacchi domitura saporem.
 At cùm incerta volant cœloque examina ludunt,
 Contemnantque favos, et frigida tecta relinquunt,
 Instabiles animos ludo prohibebis inani. 105
 106. Nec est magnus Nec magnus prohibere labor : tu regibus alas
 labor prohibere esse Eripe : non illis quisquam cunctantibus altum
 Ire iter, aut castris audebit vellere signa.

NOTES.

85. *Aut hos*. The meaning is: till one side or the other of the combatants should yield. The repetition of the *aut hos*, from the end of the preceding line, gives additional energy. The figure is called *Anadiplosis*.

87. *Compressa* : in the sense of *repressa*. It agrees with *certamina*.

89. *Ne prodigus obsit* : lest the prodigal should be an injury to the rest, either by consuming their food himself, or by setting an example of sloth and gluttony.

90. *Aulâ* : in the sense of *alveari*.

91. *Alter erit ardens, &c.* The poet here mentions the different kinds of bees. There are more particularly two : the red, which are the smaller ones, and the dark, or various, which are the larger. The red ones are the best. *Squalentibus* : a part of the verb *squaleo*, (from *squama*;) it signifies any thing resembling the scales of fish, or serpents, in roughness or shape. It also signifies any thing filthy or unseemly, in any respect whatever. *Ardens* : shining with spots rough with gold—resembling the form of scales, and glittering like gold. Ruæus interprets it by *asperis*.

92. *Ore* : in the sense of *forma*.

95. *Facies* : in the sense of *formæ*. The verb *sunt* is to be supplied. *Plebis*. This is the reading of Heyne, and of Valpy after him. The common reading is *gentis*.

96. *Namque aliæ* : for the one look foul,

or dirty, as when, &c. *Terram* : in the sense of *pulverem*.

97. *Coruscant* : sparkle with brightness—gleaming with gold ; and their bodies are covered over with equal spots—spots, equal in size and proportion.

100. *Soboles* : in the sense of *genus*. *Alm cœli* : in the sense of *anni*. *Hinc* : from these bees.

102. *Liquida* : in the sense of *pura*.

103. *At cùm volant*. Here the poet prescribes the means of preventing the bees from deserting their hives.

104. *Favos*. Virgil uses no less the eleven different words to express the hive *cunabula, cubilia, stabula, præsepia, case lecta, alveare, favos, domus, sedes, and ædæ*. For this diversity of style, he is remarkable. By this means he avoided a disagreeable repetition. *Frigida*. This Servius explains by empty, or inactive, in opposition to what is afterward said of their activity : *et fervet*.

105. *Prohibebis* : in the sense of *revocat*

107. *Altum iter* : an aerial journey.

108. *Aut vellere signa* : or to move the standards—to decamp. It was a phrase among the Romans. When they pitched their camp, they stuck their ensigns, standards, into the ground before the *protorium*, or general's tent ; and pulled them up again when they decamped : so the beauty of the metaphor is beautiful.

Invitent croceis halantes floribus horti :	
Et custos furum atque avium, cum falce saligna,	110
Hellespontiaci servet tutela Priapi.	
Ipse thymum pinosque ferens de montibus altis,	112. Ipse, cui talia
Tecta serat latè circum, cui talia curæ :	sunt curæ, ferens
Ipse labore manum duro terat ; ipse feraces	
Figat humo plantas, et amicos irriget imbres.	115
Atque equidem, extremo ni jam sub fine laborum	
Vela traham, et terris festinem advertere proram,	
Forsitan et pingues hortos quæ cura colendi	
Ornaret, canerem, biférique rosaria Pæsti :	
Quoque modo potis gauderent intyba rivis,	120
Et virides apio ripæ ; tortusque per herbam	121. Quomodoque cu-
Crederet in ventrem cucumis : nec sera comantem	cumis tortus per herbam
Narcissum, aut flexi tacuisssem vimen acanthi,	croscerot
Pallentesque hederas, et amantes litora myrtos.	
Namque sub Œbalis memini me turribus altis,	125 125. Namque memini
Quà niger humectat flaventia culta Galesus,	me vidisse
Corycium vidisse senem : cui pauca relict	

NOTES.

109. *Croceis floribus*. Saffron flowers appear to be put here for odorous flowers in general. *Halantes*: in the sense of *spirantes*.

111. *Priapi*. Priapus was fabled to have been the son of Bacchus and Venus. He was worshipped principally at Lampsacus, a city of Mysia Minor, near the Hellespont. Hence the epithet *Hellespontiacus*.

The statue of Priapus was usually placed in gardens to protect them from thieves, and to fray away birds. Hence he is called, *custos furum atque avium*. The meaning appears to be: that the bees should be invited by such gardens as deserve to be under the protection of Priapus. *Custos*: in the sense of *abactrix*. See Ecl. vii. 33.

112. *Thymum*. This is not our common thyme, but the *thymus capitatus*, which grows in great plenty on the mountains in Greece. The Attic honey was considered the best, on account of the excellence of this thyme, which is found in abundance near Athens.

114. *Duro labore*: with the hard labor of transferring them from the mountains, and planting them around the hives.

115. *Irriget*: he should sprinkle, or pour the friendly water upon them—he should be careful to water these plants when thus transplanted, that they might flourish the more, and afford more abundant food for the bees.

116. *Atque equidem*: and indeed, unless I were furling my sails, now in the conclusion of my labors, &c. These are fine times, and lead us to wish that the poet had enlarged upon the subject of gardening. *Traham vela*. This is a metaphor taken

from sailing. On the approach to land, they take in, or furl their sails.

118. *Pingues hortos*. Some gardens among the ancients were much celebrated, especially those of the Hesperides, of Adonis, of Alcinoüs, &c.

119. *Pæsti*. Pæstum was a town of Lucania, where the rose bloomed twice in a year; in September and May. Hence the epithet *bifer*.

120. *Intyba*: plu. endive, or succory. *Potis rivis*: in refreshing streams.

121. *Apio*: with parsley. This herb was called *apium*, from *apes*, because the bees were fond of it. Some take it for smallage or celery.

122. *Cucumis tortus*: the cucumber, creeping along the grass, swells. This is a concise, but beautiful description. *Sera*: an adj. neu. plu. used as an adv. in imitation of the Greeks: in the sense of *serò*.

123. *Narcissum*: the narcissus of the ancients is the herb we now call daffodil. *Comantem*: in the sense of *florentem*. *Acanthi*: Acanthus, the herb bears-foot.

125. *Œbalis*. This was the city of Tarentum in the eastern part of Italy, so called from *Phalantus*, a native of *Œbalia*, or *Laconia*, who rebuilt it. It was once inhabited by the Lacedæmonians.

126. *Galesus*: a river in Calabria, falling into the gulf of Tarentum. It is called *niger*, either, on account of the depth of its waters, or of its banks being shaded by trees. *Flaventia*: yellow with ripening grain. *Aræa* is understood.

127. *Corycium*. Either the name of the old man, or an adj. taken from the place of his nativity. *Corycus* was the name of a

	Jugera ruris erant; nec fertilis illa juvenca, Nec pecori opportuna seges, nec commoda Baccho	
130. Tamen his pro- mens rarum	Hic rarum tamen in dumis olus, albaque circum Lilia, verbenasque premens, vescumque papaver, Regum æquabat opes animis: serâque revertens Nocte domum, dapibus mensas onerabat inemptis.	130
134. Ille erat primus carpere	Primus vere rosam, atque autumnò carpere poma Et cùm tristis hyems etiam nunc frigore saxa Rumperet, et glacie cursus frænaret aquarum; Ille conam mollis jam tondebat hyacinthi Æstatem increpitans seram, Zephyrosque morantes	135
139. Ergò idem senex erat primus abundare	Ergò apibus fœtis idem atque examine multo Primus abundare, et spumantia cogere pressis	140
141. Erant illi tilia. atque	Mella favis: illi tilia, atque uberrima pinus: Quotque in flore novo pomis se fertilis arbos Induerat, totidem autumnò matura tenebat. Ille etiam seras in versum distulit ulmos, Eduramque pyrum, et spinos jam pruna ferentes, Jamque ministrantem platanum potantibus umbras.	145
148. Atque relinquo lalia commemoranda aliis scriptoribus post me	Verùm hæc ipse equidem, spatii exclusus iniquis, Prætereo, atque aliis post commemoranda relinquo Nunc age, naturas, apibus quas Jupiter ipse	

NOTES.

mountain, and city of Cilicia in Asia Minor. Pompey made war upon the Cilicians; some of whom he brought and planted in Calabria near Tarentum. The old man here mentioned, might have been one of them. *Relicti*: barren—neglected, not worth tilling. Dr. Trapp renders it hereditary; left him by his ancestors.

128. *Nec illa seges fertilis*: nor was that land fit for ploughing, nor suitable for pasture, nor proper for the vine. *Fertilis*: in the sense of *apta*, or *commoda*.

129. *Seges*. This word most commonly signifies the crop after it is sown and coming forward to maturity. Here it means the soil or land itself.

130. *Albaque tilia circum*: the white lilies were most celebrated, and the best known among the ancients.

131. *Verbenas*: the herb *vervain*. It was highly esteemed by the Romans. *Premens*: in the sense of *plantans*. *Vescum papaver*: the white poppy, called *vescum*, esculent, or eatable; because its seeds were roasted by the ancients, and eaten with honey.

137. *Conam*: in the sense of *frondes*.—*Hyacinthi*. This is the reading of Heyne and Vossius, and of several ancient manuscripts. It appears to be approved of by Valpy, although he adopts the common reading, *acanthi*. Heyne leaves out *tum*, which is also retained by some editors.

139. *Ergò idem primus*. Having mentioned the advantage, which a diligent cultivation of his fields brought to the old Co-

rycia, particularly in the culture of bees, he returned to his main subject. He was the first to abound, &c. *Fœtis*: in the sense of *fecundis*.

141. *Favis*: the comb—those cells which contain the honey. *Tilia*: the linden, or lime-tree.

142. *Quotque pomis, &c.* The meaning is, that as many blossoms as his fertile trees put forth in the spring, so much fruit they had in autumn. There were no false blossoms, neither did they fail to bring all to maturity. *Poma* is to be supplied with *matura*. The word properly means apples, but it is used for all kind of fruit: as in the present case.

144. *Distulit ulmos*: he planted (transplanted) his elms in rows. *Seras*. Rûmus says, *lardè crescentes*, slow growing. But the poet may mean, far grown, or sufficiently grown to be fit for transplanting; as he observes with respect to the other trees here mentioned. This is the opinion of Davidson and Valpy.

145. *Spinus*. Spinus, is the alce tree These were sufficiently grown to produce fruit; and the plane tree, to afford a considerable shade, before he transplanted them.

147. *Iniquis spatii*: narrow bounds—in sufficient room.

149. *Nunc age*. The poet now proceeds to treat of the polity of the bees—the method of depositing their honey—the regular management of their affairs—their obedience to their sovereign, &c.

expediam : pro quâ mercede, canoros sonitus crepitanâque æra secutâ, cœli regem pavere sub aniro. munnes natos, consortia tecta bent, magnisque agitant sub legibus ævum ; am solæ, et certos novère penates.	150	150. Pro qua <i>tanquam</i> mercede, <i>ille</i> secutâ cano- ros sonitus
que hyemis memores, æstate laborem ntur, et in medium quæsita reponunt. alix victu invigilant, et fœdere pacto tur agris : pars intra septa domorum lachrymam, et lentum de cortice gluten, vis ponunt fundamina : deinde tenaces nt ceras : aliæ, spem gentis, adultos fetus : aliæ purissima mella et liquido distendunt nectare cellas. ibus ad portas cecidit custodia sorti ; cem specularunt aquas et nubila cœli, ra accipiunt venientûm, aut, agmine facto, fucos pecus à præsepibus arcent. pus, redolentque thyino fragrantia mella. luti lentis Cyclopes fulmina massis perant : alii taurinis follibus auras	155 160 165 170	153. <i>Ha</i> solæ omnium <i>animantium</i> habent 161. <i>Tanquam</i> prima fundamina favis 165. Sunt <i>aliæ</i> , qui- bus custodia 166. Quæque invicem

NOTES.

expediam: in the sense of *describo quâ mercede*. According to fable, attending to devour his infant son he was concealed by his mother *Curetes*, or *Corybantes*, her priests, of whose brazen armour and cymbal they revelled, prevented his cries crying him to his father. It is said *Ægeus* was then king of Crete, whose *Melissa* nourished Jupiter with a goat and honey. Hence arose of his being nourished by a goat *malthea* and bees, *Melissa* being the name for bees. For which reason, was translated to the heavens, and given to the nymphs, with this led to them, that whatever they ask for, should flow from them plentiful and for the service, which the bees in this occasion, they were endow-iter with an extraordinary degree of wisdom, as a reward.
ictus: an adj. from *Dicte*, a city in Crete. On this mountain, Jupiter was brought up.
insertia: in the sense of *communia*.
invigilant: in the sense of *ducunt*. here speaks of the bees as living in an organized society.
cris *penates*: in the sense of *fixas*

experientur: they practise or use.
ictus: for *victus*. See Ecl. 5, 29.
Pacto fœdæ: in the sense of

159. *Exercetur*: in the sense of *laborant*.
Septa: the enclosures of their hives.
160. *Narcissi*. The flower of *Narcissus* or daffodil, forms a kind of cup in the middle, which is supposed to contain the tear of the youth *Narcissus*, who pined away with the love of himself. See Ecl. ii. 48.
163. *Educunt adultos fetus*: they nourish or tend upon their young, till they are full grown: or, they lead forth their full grown young. Servius prefers the former sense: as also *Ramus*.
164. *Liquido*: in the sense of *puro*. *Nectare*: nectar here, evidently, is to be taken for honey—the purest, and most refined part of it.
166. *Aquas*: in the sense of *pluviam*.
168. *Fucos*: the drones, a lazy herd. These are bees that make no honey. They have no stings, and they do not assist the others in their labors. *Præsepibus*. See note, verse 104. supra.
169. *Opus fervet*: the work glows—it goes on briskly.
170. *Cum properant Cyclopes*. The Cyclops are said to have forged the thunderbolts of Jove. To this the poet alludes. This comparison of the bees in their labors, with those workmen of Jupiter in their shops, has been censured by some. *Properant*: in the sense of *fabricantur*.
172. *Alii accipiunt*: simply: some blow the bull-hide bellows. *Lacu*: in the trough of water.

- Accipiunt, redduntque : alii stridentia tingunt
 Æra lacu : gemit impositis incudibus Ætna :
 Illi inter sese magnâ vi brachia tollunt
 In numerum, versantque tenaci forcipe ferrum. 175
 Non aliter, si parva licet componere magnis,
 Cecropias innatus apes amor urget habendi,
 Munere quamque suo. Grandævis oppida curæ,
 Et munire favos, et Dædala fingere tecta.
 At fessæ multâ referunt se nocte minores, 80
 177 Habendi mella
 178. Oppida sunt curæ
 grandævis
 181. Plenæ quoad cru-
 ra thymo
 Crura thymo plenæ : pascuntur et arbuta passim,
 Et glaucas salices, casiamque, crocumque rubentem,
 Et pinguem tiliam, et ferrugineos hyacinthos.
 184. Est omnibus una
 quies
 Omnibus una quies operum, labor omnibus unus.
 185. Rursus, ubi ves-
 per admonuit easdem
 apes esse tempus tandem
 decedere
 Manè ruunt portis, nusquam mora : rursus easdem 185
 Vesper ubi è pastu tandem decedere campis
 Admonuit, tum tecta petunt, tum corpora curant.
 Fit sonitus, mussantque oras et limina circùm.
 Pòst, ubi jam thalamis se composuere, siletur
 In noctem, fessosque sopor suus occupat artus. 190
 Nec verò à stabulis, pluvîâ impendente, recedunt
 Longiùs, aut credunt cælo, adventantibus Euris :
 Sed circùm tutæ sub mœnibus urbis aquantur,
 Excursusque breves tentant : et sæpe lapillos,
 195
 Ut cymbæ instabiles, fluctu jactante, saburram,
 Tollunt : his sese per inania nubila librant.
 Illum adèò placuisse apibus mirabere morem,
 Quòd nec concubitu indulgent, nec corpora segnes

NOTES.

175. *In numerum* : they raise their arms in regular order, making a sort of harmony with the strokes of their hammers.

Jamblicus informs us that the sound of the smith's hammer led Pythagoras to invent the monochord, an instrument for measuring the quantities, and proportions of sounds geometrically.

177. *Cecropias* : Attic, or Athenian bees, so called from Cecrops, the first king of Athens. The Attic honey was much celebrated.

178. *Quamque suo munere* : each one in his own office—department.

179. *Dædala* : an adj. from Dædalus, a very ingenious artificer of Athens. The word, as here used, signifies any thing artificial, or curiously and ingeniously wrought.

180. *Minores* : in the sense of *juniores*.

181. *Plenæ crura*. The hairiness of the legs of the bee is favorable to the retention of the juices, which they collect from the flowers.

182. *Rubentem* : yellow, or of a golden hue. Ruæus says, *rufum*.

183. *Ferrugineos* : purple—dark red.

184. *Operum* : in the sense of *ab opere*. *Una* : one and the same rest.

188. *Oras* : this Ruæus interprets by *vestibulum*. *Mussant* : they buzz—they make a buzzing noise.

189. *Thalamis* : in the sense of *cellis*

190. *Suus* : in the sense of *proprius*. Ruæus says, *conveniens*.

191. *Stabulis*. See note, verse 104. supra.

192. *Euris*. Eurus, the east wind, here put for wind in general : the *species* for the *genus*.

193. *Aquantur*. This verb appears to be used in the sense of the middle voice of the Greeks : they water themselves. This manner of expression is common with the poet. Ruæus says, *hauriunt aquas*.

195. *Saburram* : ballast. This is some ponderous substance, as sand, gravel, iron &c. that light vessels usually take on board to render them steady.

198. *Nec indulgent, &c.* This account of the production of bees here given by the poet, is justly exploded. It is found that the animal is produced without the concurrence of the sexes. However as this method was the general received one among the ancients the poet might very well adopt it, whatever his own opinion might have been upon the subject. Pliny says of the bees : *Fœch quonam modo progenerarent, magna inter eruditos, et subtilis questio fuit : Apum ent coitus virus est nusquam*. This, however modern philosophers have solved in a satisfactory manner. They have found that the laboring bees are of neither sex ; that the

In Venerem solvunt, aut fetus nixibus edunt. Verùm ipsæ è foliis natos et suavis herbis Ore legunt : ipsæ regem, parvosque Quirites Sufficiunt : aulasque et cerea regna refigunt. Sæpe etiam duris errando in cotibus alas Attrivère, ultròque animam sub fasce dedère :	200	
Tantus amor florum, et generandi gloria mellis. Ergò ipsas quamvis angusti terminus ævi Excipiat (neque enim plùs septima ducitur æstas) At genus immortale manet, multosque per annos Stat fortuna domûs, et avi numerantur avorum.	205	205. Est illis tantus amor florum, et tanta 207. Enim neque plus quàm septima æstas du- citur ab illis
Præterea regem non sic Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes, Observant. Rege incolumi, mens omnibus una est ; Amissa, rupere fidem : constructaque mella Diripuerunt ipsæ, et crates solvère favorum. Ille operum custos ; illum admirantur ; et omnes Circumstant fremitu denso, stipantque frequentes ; Et sæpe attollunt humeris, et corpora bello Objectant. pulchramque petunt per vulnera mortem. His quidam signis, atque hæc exempla secuti, Esse apibus partem divinæ mentis, et haustus Æthereos dixere : Deum namque ire per omnes Terrasque, tractusque maris, cælumque profundum. Hinc pecudes, armenta, viros, genus omne ferarum,	210	213. Rege amisso 215 215. Ille est custos 217. Sus corpora bello pro illo 219. Quidam homines inducti his signis, atque secuti hæc exempla pru- dentia apum dixere 220 221. Namque dixere Deum 223. Hinc dixere pe- cudes

NOTES.

drones alone have the male organ of generation, and that the monarch is of the female sex. She is wholly employed in the increase of her family, laying several thousand eggs every summer, in each of which is hatched a small white worm, which in due time, changes itself into a drone or bee.—*Concubitus*: for *Concubitus*. See Ecl. v. 29.

199. *Nec solvant*: nor do they debilitate their bodies in lust. *Segnes*: in the sense of *inertes vel inutilis*. *Edunt*: in the sense of *parturiunt*. *Nixibus*: by labor, or travail.

200. *Feltis*: from the leaves of flowers.

201. *Parvos Quirites*: they raise up a king, and little subjects. The bees are here called *Quirites*, by meton. taken from the Romans, who were sometimes called *Quirites* from Romulus, who was also called *Quirinus*.—See Æn. l. 274.

204. *Dedère*: in the sense of *amiserunt*.

207. *Septima Æstas*. Aristotle informs us that bees live six, and sometimes seven years; but if the swarm subsists nine or ten years, it is considered fortunate.

208. *At*, in the sense of *amen*.

210. *Ægyptus*. The name of the country put, by meton. for the inhabitants. The Egyptians were very great admirers of their monarchs, many of whom they deified.

211. *Lydia*: a country of Asia Minor, proverbial for its wealth, and the grandeur

of its kings. *Populi Parthorum*: simply, the Parthians. They are said to have been so submissive to their king, as to kiss his feet, and to touch the ground with their lips, when they approached him. *Hydaspes*: the name of a river put, by meton. for the inhabitants of the country, through which it flowed.

There have been various opinions and conjectures with a view to reconcile the poet with matters of fact. Hydaspes is a river of India, and falling into the Indus, forms one of its branches. How it could be called Median, with any propriety, does not appear. There might have been a small river by that name, rising in Media, to which the poet alludes. Mr. Davison thinks the river Choaspes, which rises in Media, and passes through the province of Susiana, near Susa, one of the capitals of the Persian empire, is intended. However this be, poets do not always confine themselves to historical or geographical precision.

212. *Observant*: in the sense of *venerantur*.

213. *Fidem*: in the sense of *societatem*.

214. *Crates*: the structure or fabric.

215. *Custos*: in the sense of *præses*.

216. *Denso fremitu*: with loud buzzing or humming.

220. *Haustus*: in the sense of *spiritus*.

225. Deinde *dixere* Scilicet huc reddi deinde, ac resoluta referri 235
 omnia resoluta scilicet Omnia : nec morti esse locum ; sed viva volare
 reddi, ac referri huc Sideris in numerum, atque alto succedere cœlo
 226. Sed omnia viva Si quando sedem augustam, servataque mella
 volare, quaque in num- Theauris relines, prius haustu sparsus aquarum,
 merum Ora fove, fumosque manu prætende sequaces. 230
 231. Sunt duo tempo- Bis gravidos cogunt fœtus, duo tempora messis.
 ra messis : unum simul Taygete simul os terris ostendit honestum
 Pleias Taygete Pleias, et Oceani spretos pede reppulit amnes :
 234. Aut ubi eadem Aut eadem sidus fugiens ubi piscis aquosi,

NOTES.

224. *Quemque nascentem*: that every one, at his birth, derives tender life to himself, from him. *Hinc*: from hence—from God.

225. *Scilicet*: in the sense of *certè*. *Huc*: hither—to God. *Resoluta*: in the sense of *dissoluta*.

226. *Nec locum, &c.* Virgil here gives the opinions of those philosophers, who rejected the doctrine of a vacuum, and atoms. They maintained that the universe was animated: that God was omnipresent: that all animals received existence from him: that after death they are all returned, and carried back to him: that there is no room for extinction (*mortis*) or loss of existence: that all, *volare viva*, fly alive into the order of his star, and take their station in high heaven. In other words, all transmigrate into other beings in a perpetual round. This notion was held by many distinguished philosophers of the heathen world. But it was far from the truth. All irrational animals perish at their death. Man alone is immortal. When unassisted reason is employed upon the subject of a future state of existence, it discovers its own weakness. The researches of philosophy serve only to bewilder the mind. All correct information upon that subject must come through the medium of divine revelation. Pythagoras and his followers strenuously maintained this doctrine. The Epicurians maintained the doctrine of a vacuum, and the atomic theory.

228. *Si quando, &c.* The poet now proceeds to mention the proper seasons for opening the hives. He gives directions how to proceed in the business, and notices the passionate temper of the bees upon such occasions.

Augustam. This is the reading of the best editions, and is supported by ancient manuscripts. Ruens, Davidson, Valpy, and some others, have *angustam*. But if the poet intended to inform us that the hive was small, he might have saved himself the pains. Besides, *angustam* is, by no means, an improper epithet. It is exactly in the spirit of poetry. It is well known that the bee-hive is a most exquisite piece of architecture, whether we regard the form of the comb,

the materials of which it is composed, or the manner of the workmanship. Virgil emphatically calls their hives, *Danda tacta*. Verse 179. supra. Heyne reads *augustam*.

229. *Theauris*: in the sense of *faræ*.—*Prius haustu, &c.* Commentators do not agree upon this passage; and it must be confessed a difficult one. Davidson follows Sorvius, who takes *sparsus* for *spargens*: making the meaning to be: First hold in your mouth draughts of water, spouting it upon them. Dr. Trapp rejects *sparsus* for *spargens*, and thinks *sparsus* should be retained; thus: *Fove ore haustus aquarum*, take water in your mouth; then by an ellipsis of the words; *projice in modum pluvie*, spout it upon them in the manner of rain, which you cannot do without being wet yourself, *sparsus*. Heinsius, Ruens, Heyne, and some others read: *Prius haustu aquarum ore fove*. This, however, is not without objections. If we could read *haustum* or *haustus* for *haustu*, the passage would be easier; then *ore* would be preferable to *ora*. But whatever difficulties may attend the construction, the meaning is obvious. Heyne takes *Fove ore haustu aquarum*, in the sense of, *tene vel contine aquam haustam ore*.

Davidson reads *haustus*, and *ore*.

230. *Fumos*: it is customary, at the present day, to drive or force the bees from the hive with smoke.

231. *Gravidos fœtus*: in the sense of *plenos favos*. The comb is properly the *fœtus* or production of the bees. *Messis*: gathering or taking the honey: here called the harvest.

232. *Taygete*: one of the Pleiades, her put for the whole, by synec. This, and the three following lines, is a beautiful circumlocution to express the rising and setting of these stars; the former is in the latter part of April, the latter about the end of October or the beginning of November. See Geo 1. 138.

233. *Amnes*: in the sense of *aquas*.

234. *Sidus aquosi piscis*: the constellation of the rainy fish. The *Pisces* here cannot be meant: for the sun does not enter that sign till some time in February. Probably it

Tristior hybernas cælo descendit in undas. 235
 Illis ira modum supra est, læsæque venenum
 Morsibus inspirant, et spicula cæca relinquunt
 Affixæ venis, animasque in vulnere ponunt.
 Sin duram metues hyemem, parcesque futuro,
 Contusosque animos et res miserabere fractas;
 At suffire thymo, cerasque recidere inanes
 Quis dubitet? nam sæpe favos ignotus adedit
 Stello, lucifugis congesta cubilia blattis:
 Immunisque sedens aliena ad pabula fucus,
 Aut asper crabro imparibus se immiscuit armis
 Aut dirum tineæ genus, aut invisa Minervæ
 In foribus laxos suspendit aranea cases.
 Quò magis exhaustæ fuerint; hóc acrius omnes
 Incumbent generis lapsi sarcire ruinas,
 Complebuntque foros, et floribus horrea textent. 250
 Si verò (quoniam casus apibus quoque nostros
 Vita tulit) tristi languebunt corpora morbo;
 Quod jam non dubiis poteris cognoscere signis:
 Continù est agris alius color: horrida vultum

239. Futuro pabulo,
 240 nempe, melli
 243. Cubilia sunt congesta
 245. Se cum apibus

NOTES.

Dolphin may be intended, as that constellation rises soon after the setting of the *Pleiades*.

236. *Læsæ*: in the sense of *offensæ*.

237. *Cæca*: in the sense of *occulta*: *morsibus*: stings. *Inspirant*: they infuse.

238. *Affixæ*: having affixed themselves.

240. *Parces futuro*: you should spare their future nourishment, and pity their drooping spirits, and afflicted state.

Commentators have embarrassed the sense of this passage. The meaning is plain this: If you are afraid of a hard winter, and that the bees will not be able to sustain the cold, unless they be well fed, you should spare their honey, their future nourishment, and take none of it from them.

241. *At quis dubitet, &c.* However you may be disposed to follow my direction in leaving the honey untouched, there is one thing that should not be neglected in any case; and that is, to fumigate the hives, and to cut away the superfluous wax.

243. *Stello*. This is a small spotted lizard, called also an eft or swift. It creeps into holes and corners; hence the poet calls it *ignotus*. *Congesta*: in the sense of *plena*. *Blattis*. The *blattæ* is an insect something like a beetle. Some take it to be the cockroach. They are called *lucifugis*, because they do not appear in the day time.

244. *Fucus immunis*. The Drones are the male bees. They have neither stings, nor those elastic teeth which the laboring bees have for the purpose of collecting honey. Their only business seems to be, to have intercourse with the queen: they may be said to be her husbands: they are several hundred in number in each hive. After

they have performed their office, they soon die. Their way of living is very different from the rest: they are exempt from labor, and enjoy a most luxurious fare, being fed with the best of the honey: *Immunis sedens ad aliena pabula*, may very properly be said of them.

245. *Crabro*: the hornet, a well known insect. It is larger and stronger than the bee. Hence it is said to engage them with *imparibus armis*.

246. *Tineæ*: the moth; an insect very injurious to clothes. The common reading is *durum*: Heyne, Valpy, and some others, read *dirum*.

247. *Aranea invisa*. Arachne, daughter of Idmon, a Lydian, is said to have vied with Minerva in the arts of spinning and weaving. She performed her work to admiration; but being outdone, she hung herself through grief; whereupon the goddess, out of pity, changed her into the spider. Some say she represented on her work several of the crimes of the gods, which so displeased the goddess, that she, in a rage, destroyed it. Hence *invisæ Minervæ*. See Ovid Met. Lib. 5.

248. *Quò magis*. The poet here observes, the more you drain the honey from the bees, the more industrious they will be to repair the loss. By being too full fed, they become idle, and consequently less profitable. He then proceeds to consider the diseases incident to them, and the remedies proper for each.

250. *Horrea*: in the sense of *favos*. *Textent*: they will form, or make.

252. *Vita*: the state, or condition of life.

- 255: Corpora *earum* Deformat macies; tum corpora luce carentum 255
 carentum luce Exportant tectis, et tristia funera ducunt:
 Aut illæ pedibus connexæ ad limina pendent,
 Aut intus clausis cunctantur in ædibus omnes:
 Ignavæque fame, et contracto frigore pigræ.
 Tum sonus auditur gravior, tractumque susurrant: 260
 Frigidus ut quondam sylvis immurmurat Auster,
 Ut mare sollicitum stridet refluentibus undis,
 Æstuat ut clausis rapidus fornacibus ignis.
 264. Suadobo *te* incen-
 dere Hic jam galbaneos suadobo incendere odores, 265
 Mellaque arundineis inferre canalibus, ultrò
 Hortantem, et fessas ad pabula nota vocantem.
 Proderit et tunsum gallæ admiscere saporem,
 Arentesque rosas, aut igni pinguia multo
 Defruta, vel psythiâ passos de vite racemos,
 Cecropiumque thymum, et graveolentia centaurea. 270
 Est etiam flos in pratis, cui nomen amello
 Fecere agricolæ, facilis quærentibus herba.
 Namque uno ingentem tollit de cespite sylvam,

NOTES.

255. *Luce*: in the sense of *vita*.
 256. *Ducunt*. Pliny observes, that the bees accompany the bodies of their dead after the manner of a funeral procession.
 257. *Illæ connexæ*: clung together by their feet, they hang, &c.
 259. *Contracto*. Rûsus takes this in the sense of *contrahente*. He says: *Frigore contrahente membra*. But it may be taken in its usual acceptation, without any impropriety: for the bees may be said to contract, or take cold; and this the poet mentions as one of their diseases.
 260. *Tractim*: in a drawling manner—one after another.
 262. *Sollicitum*: in the sense of *turbatum*.
 263. *Rapidus*: intense—excessive. *Æstuat*: roars.
 264. *Galbaneos*: an adj. from *galbanum*, a strong-scented gum, the smell of which is said to drive away serpents. It is made of the juice of the plant called *ferula*.
 The poet here directs the bee-master, when his bees show these symptoms, to burn galbanum around the hives, which will expel the vermin, if any there are; to introduce honey into the hives through reeds, to make up the deficiency of their food, and to use every means to allure them to partake of it. But in many cases, this would be insufficient. He must add to this honey certain medicinal substances, as remedies of their diseases.
 266. *Fessas*: in the sense of *languidas*, and agreeing with *apes*, understood. *Saporem*: juice.
 267. *Gallæ*: the nut-gall. This possesses very powerful astringent qualities. It was very proper, therefore, to recommend the use of it, to check the looseness to which

the bees are subject in the spring, occasioned, says Columella, by their feeding greedily upon spurge after their winter penury.

269. *Defruta*. *Defrutum* was a mixture made of new wine, boiled away one half, or one third, into which several sorts of sweet herbs or spices were put. *Pinguis*: rich; implying that it should be boiled away, and made thick, and enriched by spices. *Passos racemos*: properly, bunches of grapes hung up to dry in the sun—raisins. Hence by meton. put for the wine made of such grapes—raisin wine. See Geor. ii. 93.

270. *Cecropium*: Attic, or Athenian from *Cecrops*, one of the first kings of Athens. *Centaurea*: plu. the herb centaury. There are two kinds of centaury, the greater as the less. They have no other similarity than the bitterness of their taste. It is said to have derived its name from Chiron, one of the Centaurs, whom it cured of a wound received by an arrow from Hercules.

271. *Amello*. *Mella*, or *Mela*, a river Cis-alpine Gaul, on the banks of which the flower here spoken of abounded. Hence according to Servius, it was called *Amel*. Mr. Martyn thinks it the same with purple Indian star-wort, or *Aster Alti* *Cui nomen amello*. This construction frequently occurs in Virgil, and is taken from the Greeks. It is to be taken in the sense of *cui amellus nomini*: so, *cui nomen* in the sense of *cui fulus nomini*: also *nomen asilo*. See Geor. iii. 147.

272. *Facilis*: easy to be found by who seek for it.

273. *Cespite*. *Cespes*, here must be the root of the plant. *Sylvam*: in the

æ . sed in foliis, quæ plurima circum
 violæ suhluet purpura nigre
 in nexis ornatæ torquibus aræ.
 ore sapor : tonsis in vallibus illum
 et curva legunt prope flumina Mellæ.
 rato radices incoque Baccho,
 in foribus plenis appone canistris.
 quem proles subito defecerit omnis,
 s unde novæ stirpis revocetur, habebit :
 t Arcadii memoranda inventa magistri
 juove modo cæsis jam sæpe juvenecis
 apes tulerit cruor. Altiùs omnem
 primâ repetens ab origine, famam
 Pellæi gens fortunata Canopi
 uso stagnantem flumine Nilum,
 pictis vehitur sua rura phaselis ;
 pharetræ vicinia Persidæ urget
 . Ægyptum nigrâ fœcundat arenâ ;
 ruens septem discurret in ora,
 ratis annis devexus ab Indis ;
 hæc certam regio jacet arte salutem.

275

277. Sapor ejus est
 asper in ore

280 280. Apponeque pa-
 bula apibus plenis canis-
 tris in foribus alvearis.

283. Tempus est pan-
 dere

285

290 290. Quæque annus
 devexus usque ab colo-
 ratis Indis urget

NOTES.

ulium. Fecere : in the sense of
æ : deep colored. *Funduntur* :
 root up.
is : made, or formed of this
que : boil, or simmer.
quem, &c. The poet now pro-
 ceeds to an account of the method
 of Aristæus for the recovery of
 the bees, after all his swarms were lost.
is : the whole stock, or race.
acerus : in the sense of *putridus*.
is : in the sense of *longè*. It is to be
 understood *repetens*.
Canopi : in the sense of *narrabo*.
is fortunata : the Egyptians.
is : the fertility of their country,
 occasioned by the annual inunda-
 tion of the Nile. *Canopi*. Canopus
 of Egypt, near Alexandria,
 Alexander the Great, who was
 killed in Macedonia. Hence the city
 called *Pellæus*. The city, by
 the inhabitants ; who may be
 called *Canopi* for all the Egyptians.
is : in the sense of *inun-*
der is understood.
is circum. During the con-
 tinuation of the inundation, the inhabitants
 use no part of the country to an-
 chorage, or small barges ; here called
is agrees with *gens*.
is vicinia. The Nile did not
 extend upon the neighborhood of
 the city so called. But we are in-

formed by Xenophon, that the Persian em-
 pire under Cyrus extended as far west as
 Egypt. The Nile may therefore be said to
 press upon the borders of Persia, since the
 Persians extended their dominions as far as
 Egypt ; which justifies the expression of the
 poet. *Vicinia* : plu. of *vicinium*. The Per-
 sians were famous for their skill in archery ;
 hence *pharetrata Persidæ*.

293. *Annis* : the river Nile. It rises in
 Abyssinia, in the mountains of the Moon,
 in about the lat. 11° N. and runs in a north-
 easterly direction ; and, after receiving a num-
 ber of tributary streams, it falls into the
 Mediterranean sea in seven different chan-
 nels, or mouths, in lat. 32 N. forming the
 Delta of Lower Egypt. The inundation of
 the Nile occasions the fertility of Egypt.
 Its waters bring with them the richness, or
 wash of the upper country, and here deposit
 it. This the poet calls, *nigra arena*. The
 rise of the Nile is occasioned by the rain
 that falls at a certain season of the year in
 the mountains of Abyssinia. The proper
 height to which the water should rise in
 Egypt is 16 cubits, or 24 feet. If it fall
 short of that, a famine is expected ; if it
 exceed it, an injury is sustained. By means
 of canals, the water is carried to every part
 of the country. For an excellent descrip-
 tion of the Nile, see Rollin's An. His. Vol. 1.
Indis. Any country that lay in a hot cli-
 mate, the ancients denominated *Indiæ*, and
 its inhabitants *Indi*. *Coloratis* : tawny—
 sun-burnt. *Devexus* : flowing down from

294. *Arte* : in the sense of *invento*

Exiguus primùm, atque ipsos contractus ad usus
Eligitur locus : hunc angustique imbrice tecti
Parietibusque premunt arcus ; et quatuor addunt
Quatuor à ventis obliquâ luce fenestras.

Tum vitulus, bimâ curvans jam cornua fronte,

Quæritur : huc geminæ nares, et spiritus oris
Multa reluctanti obstruitur ; plagisque perempto

Tunsa per integram solvuntur viscera pellem
Sic positum in clauso linquunt : et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.

Hoc geritur, Zephyris primùm impellentibus undas,

Antè novis rubeant quàm prata coloribus, antè
Garrula quàm tignis nidum suspendat hirundo.

Intereà teneris tepefactus in ossibus humor
Æstuat : et visenda modis animalia miris,
Trunca pedum primò, mox et stridentia pennis
Miscentur, tenuemque magis, magis aëra carpunt.

Donec, ut æstivis effusus nubibus imber,

Erupère : aut, ut nervo pulsante sagittæ,
Prima leves ineunt si quando prælia Parthi.

Quis Deus hanc, Musæ, quis nobis extudit artem ?
Unde nova ingressus hominum experientia cepit ?

Pastor Aristæus, fugiens Peneia Tempe,
Amisissis, ut fama, apibus morboque fameque,

300. Geminæ nares
elstruuntur

301. Visceraque tunsa
plagis per integram pellem
solvuntur huic perempto.

303. Sic linquunt ritulum
positum in clauso loco

306. Coloribus *florum*

312. Donec erupère
tam densè, ut

313. Aut *tam densè,*
ut sagittæ

NOTES.

296. *Hunc premunt* : they contract this (still more) by a narrow roof and confined walls — walls close together. *Imbrice* is properly the gutter-tile of the roof, to carry off the water. Hence it may be taken for the roof itself. *Imbrice angustæ tecti* : with the covering of a narrow roof.

297. *Parietibus : parietes*, properly the walls of a house : *muri*, the walls of a city. *Premunt* : in the sense of *contrahunt*.

299. *Bima* : in the sense of *bienni*.

301. *Multa* : in the sense of *multum*, in imitation of the Greeks.

302. *Viscera tunsa, &c.* The meaning is : that the entrails of the animal, as he lay dead, being beaten with blows, are broken in pieces, the hide remaining entire. *Viscera*, is properly the whole animal within the hide, as well the flesh as the entrails. *Perempto* : in the sense of *interfecto*.

305. *Geritur* : in the sense of *agitur*. *Zephyris*. The zephyrs begin to blow, in that climate, early in the month of February, according to Pliny. *Impellentibus* : in the sense of *agitantibus*.

307. *Antequàm hirundo*. The time of the swallow's coming is said by Columella, to be in the latter part of February, in that climate ; with us it is much later.

309. *Æstuat* : ferments. *Trunca* : destitute of—wanting. *Miscentur* : mingle—swarm. *Carpunt* : in the sense of *tentant*.

312. *Erupère* : in the sense of *evolaverunt*. *Nervo pulsante* : (flow) from the whizzing

string. *Nervo* : the string or cord of a bow. The Parthians were expert and usually commenced the fight by a shower of arrows.

314. *Si quando* : in the sense of *quæ*

315. *Extudit* : in the sense of *invenit*

316. *Ingressus* : acc. plu. in the sense of *originem*.

317. *Aristæus*. He is said to have been the son of Apollo and the nymph Calliope, the daughter of the river god Peneus, born in the deserts of Lybia. He was the daughter of Cadmus, by the name of Antiope, by whom he had Semele. Enamoured with Eurydice, the wife of Prometheus, he pursued her into the fields, and a snake, laying in the grass unnoticed by her, of which wound she died. Upon the gods were angry, and, by way of punishment, destroyed his bees. In a calamity, he applied to his mother, who directed him to apply to the river god Peneus. He directed him to appease the mother of Eurydice by the sacrifice of four bull and four heifers. It is said that he travelled over various countries, teaching the people the cultivation of the olive, and the use of the bow. He visited Arcadia ; hence he is called *cadivus magister apum*. He received honors, and was worshipped as a deity in the pleasant valley of Tempe : neu. plu. a pleasant valley of Thessaly, through which the river Peneus flows. Hence the epithet *Peneus*.

ad extremi sacrum caput astitit amnis,
 querens : atque hæc affatus voce parentem : 320
 Cyrene, mater, quæ gurgitis hujus
 nes : quid me præclarâ stirpe Deorum
 dô, quem perhibes, pater est Thymbræus Apollo) 322. Tenes ima loca
 n fatis genuisti ? aut quò tibi nostri
 amor ? quid me cælum sperare jubebas ? 325 hujus gurgitis : quid genuisti me inuisum fatis
 un hunc ipsum vitæ mortalis honorem, 326. En, te matre, etiam relinquo hunc ipsum honorem
 mihi vix frugum et pecudum custodia solers
 tentanti extuderat, te matre, relinquo ! 329. Tu ipsa erus mea felices
 ge, et ipsa manu felices erue sylvas, 329 tibi
 bulis inimicum ignem, atque interfice messes : 326. En, te matre, etiam relinquo hunc ipsum honorem
 ta, et validam in vites molire bipennem : 329. Tu ipsa erus mea felices
 mess si te ceperunt tædia laudis.
 mater sonitum thalamo sub fluminis alti
 : eam circùm Milesia vellera Nymphæ
 bant, hyali saturo fucata colore : 335
 que, Xanthoque, Ligeaque, Phyllodoceque,
 iem effusæ nitidam per candida colla ;
 , Spioque, Thaliaque, Cymodoceque,
 que, et flava Lycorias ; altera virgo,
 tum primos Lucinæ experta labores ; 340
 a, et Beroë soror, Oceanitides ambæ,
 auro, pictis incinctæ pellibus ambæ ;
 Ephyre, atque Opis, et Asia Deiopeia ;
 lem positus velox Arethusa sagittis.
 uas curam Clymene narrabat inanem 345

NOTES.

Ad sacrum caput : at the sacred of the remote river. Aristæus re- the vale of Tempe. After the loss sea, he retired to the source of the meus, in mount Pindus, where his had her residence. After her amour sollo, it is said that god conveyed Africa, where she resided during the of her gestation and delivery. Her brought up by the Seasons, and fed abroas.
Gurgitis : in the sense of *fontis*.
Modò : in the sense of *certè*. *Thym-* a name of Apollo, from *Thymbra*, a Troas, where he had a magnificent
Perhibes : in the sense of *dicis*, s.
Custodia : in the sense of *cura*.
Relinquo : in the sense of *amitto*.
ut : had provided, or procured.
Felices : in the sense of *facundas*.
Molire : in the sense of *immitte*.
Tædia : in the sense of *negligentia*.
Milesia : an adj. from *Miletus*, a city confines of Ionia and Caria. Its us held in great estimation among sans.
Carpebant : in the sense of *nehant*.
dyed with a rich sea-green color.
gen. of hyalus : glass; also a glassy,

or sea-green color; from a Greek word signifying glass.
 336. *Drymo*. The names of the nymphs here mentioned are taken from Homer and Hesiod, and are all of Greek derivation.
 337. *Effusæ* : in the sense of *diffusæ* : their hair hung loose, and flowing over their snow-white necks.
 340. *Experta* : in the sense of *passa*. *Lucinæ* : child-bearing. The name of the goddess of child-bearing; by meton. taken for child-bearing itself. It is an epithet both of Juno and Diana.
 341. *Oceanitides* : daughters of the ocean. See Ecl. ii. 46.
 343. *Deiopeia*. This nymph is called *Asian*, because she was of the Asian fen : *Asia appellatur quia ex Asia patude*.
 344. *Arethusa*. She had been at first a huntress, and one of Diana's train; but afterward changed by her into a fountain nymph. Hence the propriety of *sagittis positis*.
 345. *Inter quas* : among whom Clymene was relating, &c. Venus, the wife of Vulcan, was taken in adultery with Mars. Her husband cast a net over them, as they were in each other's embrace, and in this situation they were exposed to the laughter of all the gods. The poet calls Vulcan's care

347. *Vulcani de custodia Venere* Vulcani, Martisque dolos, et dulcia furta,
Aque Chao densos Divûm numerabat amores.
348. *Nympha captæ sunt* Carmine quo captæ, dum fuis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes
Obstupère: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ.
353. *Et procul dixit: O soror Cyrene* Et procul: O, gemitu non frustrâ exterrita tante,
Cyrene soror; ipse tibi, tua maxima cura,
Tristis, Aristæus, Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit
Huic perculsa novâ mentem formidine mater,
Duc, age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Accipitque sinu vasto, misitque sub amnem.
Jamque domum mirans genitricis et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat: et, ingenti motu stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primùm se erumpit Enipeus,
Unde pater Tyberinus, et unde Aniena fluens,
Saxosùmque sonans Hypanis, Mysusque Caicus,
Et gemina auratus taurino cornua, vultu
371. *Et unde Eridanus auratus quoad gemina cornua* Eridanus auratus quoad gemina cornua

NOTES.

inanem, vain, because it had no effect to reclaim his wife, or because it served only to propagate his own disgrace: or rather, because he was unable, with all his care and watchfulness, to prevent her from defiling his bed. Venus was a wanton dame.

346. *Dulcia furta*. This alludes to the amour of Mars with Venus: stolen embraces—sweet thefts.

347. *Chao*: from the origin of the world; or from Chaos, who, according to fable, was the first of the gods. *Densos*: in the sense of *frequentis*, vel *multos*.

348. *Mollia pensa*: the soft yarn. *Carmine*: song, story, or subject.

351. *Antè*: before her other sisters.

353. *Non frustrâ*: not in vain alarmed: you are alarmed, and not without reason.

355. *Undam*: in the sense of *fontem*.—*Peneus*, the river god, was the father of Cyrene.

360. *Inferret gressus*: might introduce his foot-steps—might march along: a phrase. *Flumina*: in the sense of *aquas*.

361. *Curvata*: rolled or heaped up in the form of a mountain.

362. *Misit*: in the sense of *admisit*. *Eum* is understood.

364. *Speluncis*. There were two opinions among the ancients respecting the origin of rivers. Aristotle considered the sea to be the source: but Plato, whom Virgil here fol-

lows, was of the opinion, that there was a general receptacle or reservoir of water, from which the rivers all fed. This they called *barathrum* or *lacus clausos*, &c. the poet means this general reservoir of water.

367. *Diversa*: remote—widely separated. *Phasim*: Phasia, a noble river of Cilicia rising in the mountains of Armenia into the Euxine sea. It is famous for the expedition of the Argonauts, who sailed up it after a long and perilous voyage. *Lycus*, the name of several rivers. I am certain, which one the poet here intends.

368. *Caput*: the source, whence Enipeus is a river of Thessaly, watered the plains of Pharsalia, and falling into the river Peneus.

369. *Tyberinus*: the river Tyber in Italy. It is called by way of eminence *pater* because it falls into the Tuscan sea. *Aniena*: from *Anio*, the name of a small Italian river.

370. *Hypanis*: a river of the ancient Borysthenes, uniting with the Borysthenes, and with it, flows into the Euxine. *Hodir*, *Bog*. *Saxosum*: an adj. of genus, used adverbially—among the rocks. *Caicus*: a river of Mysia major in the Asia. It falls into the Ægean sea opposite to Mitylene on the island of Lesbos. Hence the epithet *Mysus*.

non alius per pingua culta
 pureum violentior influit amnis.
 est in thalami pendentia pumice tecta
 et nati fletus cognovit inanes
 inibus liquidos dant ordine fontes
 onsisque ferunt mantilia villis
 onerant mensas, et plena reponunt
 nchæis adolescunt ignibus aræ.
 Jape Mæonii carchesia Bacchi:
 nus, ait. Simul ipsa precatur
 patrem rerum, Nymphasque sorores,
 sylvas, centum quæ flumina servant.
 ardentem perfudit nectare Vestam:
 ad summum tecti subjecta reluxit.
 firmans animum, sic incipit ipsa:
 athio Neptuni gurgite vates,

372. Quo amne non
 alius amnis influit vio-
 lentior per
 374. Postquam per-
 375 ventum est in tecta tha-
 lami

380 380. Et mater ait;
 Cape

385

NOTES.

nas: the river Po. This is the
 of Italy.
 seeming difficulty in reconciling
 aid of this river with matter
 are told the Po is not a rapid
 the greater part of its course
 and highly cultivated coun-
 try into consideration, no other
 under the same circumstan-
 ces greater rapidity. We are
 and the poet as speaking ab-
 comparatively. It falls into
 the sea, or gulf of Venice.
tu. The form of a bull is of-
 ten given to rivers, from their
 rapid course; the noise which
 bearing some resemblance to
 that of an animal. They are also
 called, or horned, from the double
 horns, into which they divide
 or perhaps from the circum-
 stance being sometimes formed by
 two streams or smaller rivers.
de, the river Ohio is formed
 by the rivers Alleghany and

said to have broken off one
 of *Achelous*. It is thus ex-
 cept hero reduced the river to one
 stream. The dried part or bro-
 ken river was converted into
 meadows and gardens. This gave rise
 to the cornucopia, or horn of
 plenty, which was given to the nymphs, and
 dedicated to the Goddess of Plenty.
mpit is to be supplied with
 preceding nominatives.

via: vaulted, or arched with
 Rumus says; *structa impen-*
Perwentum est: imp. verb.
 use of *pervenit*.

rain, says Servius, because
 it is attended by a calamity easy to be

376. *Dant*: in the sense of *ferunt*. *Li-*
quidos fontes: in the sense of *puras aquas*.
 This water was brought for the use of Aris-
 tæus; *manibus* may therefore refer to his
 hands—for washing his hands: or it may
 refer to the hands of the nymphs who
 brought it—in their hands.

377. *Mantilia*: towels. It would seem
 they were made of some shaggy or nappy
 cloth, which was sometimes shorn for the
 greater smoothness and delicacy. Our nap-
 kins were probably of the same sort for-
 merly, the word seeming to be derived from
nap. *Tonsis villis*: the shag or nap being
 cut off.

379. *Panchæis*: an adj. from *Panchæa*, a
 region of Arabia, abounding in frankin-
 cense. *Aræ*: the altars burn with Arabian
 frankincense.

380. *Carchesia*. The *carchesium* was a
 large oblong bowl or goblet, flatted about
 the middle, having handles reaching quite
 to the bottom. *Mæonii*: an adj. from *Mæ-*
onia, the ancient name of Lydia in Asia
 Minor. It abounded in vines. *Bacchi*: for
vini.

383. *Serrant*: in the sense of *prædent*.

384. *Perfundit*: she sprinkled—wet. *Ar-*
dentem Vestam: the flaming fire: See *Æn.* 1.
 292. *Nectare*: for *vino*. Nectar was pro-
 perly the best and purest wine, such as they
 assigned to the use of the gods.

385. *Subjecta*. This *Rumus* takes in the
 sense of *supposita*; with what propriety,
 however, does not appear. The meaning
 plainly is: that when the wine was poured
 upon the fire, a flame arose, or blazed, and
 shone bright, as high as the roof of the
 house. *Subjicio*, from which *subjecta* is de-
 rived, signifies to rise, or mount up. See
Ecl. x. 74, and *Æn.* xii. 288. It is here used
 in the sense of *urgens*.

387. *Carpathio*: an adj. from *Carpathus*,
 an island in the Mediterranean sea, between

383. *Quæ sint præsentia, quæ fuerint præterita, et*

400. *Circùm hæc vincula*

401. *Ego ipsa ducam te in secreta senis, quod*

402. *Gratior pecori quàm herba*

405 *Illum correptum*

413. *Qualem videtis illum*

Cæruieus Proteus, magnum qui piscibus æquor,
 Et juncto bipedum curru metitur equorum.
 Hic nunc Emathiæ portus, patriamque revisit
 Pallenen; hunc et nymphæ veneramur, et ipse
 Grandævus Nereus: novit namque omnia vates,
 Quæ sint, quæ fuerint, quæ mox ventura trahantur.
 Quippe ita Neptuno visum est: immania cujus
 Armenta, et turpes pascit sub gurgite phocæ.
 Hic tibi, nate, prius vinclis capiendus, ut omnem
 Expediat morbi causam, eventusque secundet.
 Nam sinè vi non ulla dabit præcepta, neque illum
 Orando flectes: vim duram et vincula capto
 Tende: doli circùm hæc demum frangentur inanes.
 Ipsa ego te, medios cùm Sol accenderit æstus,
 Cùm sitiunt herbæ, et pecori jam gratior umbra est,
 In secreta senis ducam, quod fessus ab undis
 Se recipit; facilè ut somno aggrediare jacentem.
 Verùm tibi correptum manibus, vinclisque tenebis;
 Tum variæ eludent species, atque ora ferarum.
 Fiet enim subitò sus horridus, atraque tigris,
 Squamosusque draco, et fulvâ cervice lææna.
 Aut acrem flammæ sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit.
 Sed quantò ille magis formas se vertet in omnes;
 Tantò, nate, magis contende tenacia vincula.
 Donec talis erit, mutato corpore, qualem
 Videris, incepto tegeter cùm lumina somno.

NOTES.

Rhodes and Crete, whence the neighboring sea was called *Carpathian*. It is now called *Scarpanto*. *Neptuni*: Neptuneus, the god of the sea, by meton. put here for the sea itself, according to Ruseus. That commentator takes *gurgite* in the sense of *sinu*; but it is better to take it in the sense of *mari*, and *Neptuni* in its usual acceptation. *Vates Neptuni*: the prophet of Neptune. For Proteus, it is said, received from that god the gift of prophecy.

388. *Proteus*: a sea-god. According to fable, he was the son of Oceanus and Tethys, and received the gift of prophecy from Neptune. He was very difficult of access, and when consulted, he frequently eluded the answers by transforming himself into various shapes, and so making his escape. Homer makes him an Egyptian, and Herodotus, a king of Egypt. Sir Isaac Newton, finding him cotemporary with Amenophis, or Memnon, conjectures he was only a viceroy to that prince, and governed some part of Lower Egypt in his absence.

Proteus is represented as drawn in a car by marine horses; that is, their fore part resembling the horse, their hinder a fish. They would consequently have only two feet, and those before. Hence *bipedum equorum*.

389. *Metitur*: he measures, or rides over. *Juncto*: yoked, or harnessed; alluding to his marine horses, that were harnessed to his car.

391. *Pallenen*: Pallene, a peninsula of Macedonia, whose original name was *Pallithia*.

393. *Trahantur*. There is a great propriety in the use of this word, according to the heathen notion of fate. Future events are said to be drawn, (*trahi*), because they so follow that one may be said to draw the other.

395. *Turpes*: in the sense of *immanes*.

399. *Flectes*: in the sense of *vinces*.

400. *Tende*: apply rigid force and draw to him, when seized. *Doli*: tricks—*stus* gems.

406. *Ora*: in the sense of *formas*. *Eludent*. *Illudent* is the common reading. It is found in the Roman manuscript, and in the Lombard, Medicean, and most of the ancient manuscripts, *eludent* which is the reading of Heyne.

408. *Draco*: a serpent, or snake.

410. *Excidet*: will escape. *Dilapsus* dissolved into water, &c.

412. *Contende*: in the sense of *constitue*

414. *Tegetet*: in the sense of *lauderet*

et liquidum ambrosiæ diffudit odorem, 415
 ati corpus perduxit; at illi
 ætatis spiravit crinibus aura,
 membris venit vigor. Est specus ingens
 in montis; quò plurima vento
 re sinus scindit sese unda reductos; 420
 in statio tutissima nautis.
 Proteus tegit objice saxi.
 in latebris aversum à lumine Nympha
 a procul nebulis obscura resistit.
 torrens sitientes Sirius Indos 425
 , et medium Sol igneus orbem
 ebant herbæ, et cava flumina siccis
 limum radii tepesfacta coquebant:
 consueta petens è fluctibus antra
 anti circum gens humida ponti 430
 rem latè dispergit amarum.
 somno diversæ in litore phocæ.
 stabuli custos in montibus olim,
 pastu vitulos ad tecta reducit,
 pos acuunt balatibus agni) 435
 ulo medius, numerumque recenset.
 o quoniam est oblata facultas:
 nem passus componere membra,
 ruit magno, manicisque jacentem
 le suæ contra non immemor artis, 440
 ormat sese in miracula rerum,
 orribilemque feram, fluviumque liquentem.

419. Quò plurima unda cogitur.

423. Nympha Cyrena collocat juvenem Aristæum

427. Et radii Solis coquebant cava flumina tepesfacta faucibus siccis usque ad

437. Quoniam facultas capiendi cujus oblata est Aristæo; vix

439. Ruit in eum cum

NOTES.

: at the beginning of his
ia. Ambrosia was the food
 not *nectar* their drink. But
 is confounded, as here, *liqui-*
 of *ambrosia*. *Liquidum* odo-
 grancy, or perfume.
it: in the sense of *perunxit*.
exfudit in the Roman MS.
 in the sense of *odor*. *Illi*:
 sense of *illius*. This use of
 frequent with Virgil. *Com-*
 sense of *unctis*.
 in the sense of *excavati*.
 in the sense of *aliquando*.
 ight, or overtaken in a storm.
 s: in the sense of *remotum*.
 : in the sense of *remanet*.
 s sense of *occulta*.
 a star of the first magnitude
 the dog. It rises about the
 enters the sign *Leo*, which
 the latter part of July,
 we call the dog-days. *Tor-*
 t. in the sense of *comburens*.
 word is here used for the in-
 any warm climate. Such
 object to long and excessive

droughts: hence the propriety of the epi-
 thet *sitientes*.
 426. *Igneus Sol*: the fiery sun had com-
 pleted (drawn out) half his course. This
 is a circumlocution to denote the middle of
 the day. *Hauserat*: in the sense of *cu-*
currerat.
 428. *Coquebant*: in the sense of *siccabant*.
Faucibus: in the sense of *alveis*.
 431. *Amarum*: the bitter spray. The
 sea-water is bitter as well as salt.
 432. *Diversæ*: dispersed, or scattered
 along the shore.
 433. *Stabuli*: in the sense of *armenti*, by
 meton.
 435. *Auditis*. Some read *auditi*, to agree
 with *agni*: but the sense leads to *auditis*:
 the bleating of the lambs being heard. Mr.
 Davidson observes, that *auditis* is found in
 the Roman, Medicean, and Cambridge man-
 uscripts. Heyne reads *auditis*.
 437. *Facultas*: an opportunity was pre-
 sented.
 439. *Manicis*: in the sense of *vinculis*.
 Some manuscripts read *vinculis*.
 441. *Miracula*: in the sense of *prodigia*,
 wonderful shapes, says Valpy.
 442. *Liquentem*: in the sense of *fluentem*

- Verùm ubi nulla fugam reperit fallacia, victus
In scese redit, atque hominis tandem ore locutus :
Nam quis te, juvenum confidentissime, nostras 448
446. At ille *Aristæus* Jussit adire domos? quidve hinc petis? inquit. At illa
respondit: O Proteu, scis, Scis, Proteu, scis ipse: neque est te fallere cuiquam.
tu ipse
448 Velle fallere me Sed tu desine velle. Deùm præcepta secuti
Venimus huc, lapsis quæsitum oracula rebua.
450. Effatus est hoc Tantum effatus. Ad hæc vates vi denique multâ 450
antum
Ardentes oculos intorsit lumine glauco:
Et, graviter frendens, sic fati ora resolvit:
Non te nullius exercent numinis iræ;
Magna luis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum pœnas (ni fata resistant)
Suscitat, et raptâ graviter pro conjuge sævit. 456
457. Illa puella qui-
dem moritura, dum præ-
ceps per flumina fugeret
te, non vidit, ante pedes
in alta herba, immanem
At chorus æqualis Dryadum clamore supremos 460
Implêrunt montes: flêrunt Rhodopeiæ arces,
464. Ipse Orpheus so-
lans ægrum amorem ca-
va testudine, canebat te,
O dulcis conjux; canebat
Te secum in solo litore:
canebat te, die veniente;
canebat te, die decedente,
Atque Getæ, et Rhesi Mavortia tellus,
Ipse, cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum, 466
Te veniente dic, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,

NOTES.

443. *Fugam*: escape. *Fallacia*: wiles—tricks—stratagems.

447. *Neque est cuique*: nor is it in the power of any one to deceive you.

449. *Quæsitum*: to seek divine counsel in my ruined state—my adverse circumstances. A supine in *um*, put after *venimus*.

451. *Ardentes*: in the sense of *coruscantes*. It is to be connected with *lumine glauco*.

452. *Sic resolvit*. The poet now proceeds to the answer of Proteus, in which he tells Aristæus that the cause of his disaster was the injury offered to Eurydice, the wife of Orpheus. The whole story is told in so beautiful a manner, that it does not seem unworthy of the mouth of a god.

453. *Non nullius numinis*. Davidson renders this: of no mean deity. But the ordinary sense and meaning of the words are to be preferred: of some deity. The two negatives express affirmatively. Besides the punishment of Aristæus was procured by Orpheus and the nymphs, who were inferior deities Ræmus and Heyne say *alicujus Dei*. *Exercent*: in the sense of *persequuntur*.

454. *Commissa*: in the sense of *scelera*. *Miserabilis*, &c. Unhappy Orpheus procures this punishment for thee, by no means proportionate to thy deserts, (and would procure greater,) if the fates did not oppose. This appears to be the plain meaning of the

passage. It would be a useless labor to enumerate the various opinions of commentators upon it. Dr. Trapp observes, the parenthesis, *ni fata resistant*, is the most difficult passage in Virgil's works. To make any sense of it, we must supply the words: and would procure greater punishment. *Ob*: equal—proportionate to.

Orpheus was the son of Œgærus, king of Thrace, and Calliope, one of the Muses. He was distinguished for his skill in music and poetry. He was one of the Argonauts. It is said there are some hymns of his extant; but there is reason to believe they are spurious. See Ecl. iii. 46.

456. *Sæviti*: and grieves immoderately for.

461. *Arces*: the Rhodopean mountains. See Geor. iii. 351.

462. *Pangæa*: neu. plu. sing. *Pangæus*: a mountain in Thrace, in the confines of Macedonia. *Rhesi*. See Æn. I. 469.

463. *Getæ*. See Geor. iii. 462. *Oritthyæ*. See Ecl. vii. 51.

464. *Testudine*. The lyre was called *testudo*, because anciently it was made of tortoise shell. It is said that Mercury finding a dead tortoise on the banks of the river Nile, made a lyre of it; whence he is called, *parens curvæ lyræ*.

467. *Ingressus Tænarias*. *Tænarus*, a promontory of the Peloponnesus, separating the *Sinus Messenicus* from the *Sinus*

Et caligantem nigrâ formidine lucum
 Ingressus, Manesque adiit, regemque tremendum,
 Nesciaque humanis precibus mansuescere corda. 470
 At cantu commotâ Erebi de sedibus imis
 Umbrae ibant tenues, simulacraque luce carentum :
 Quam multa in sylvis avium se millia condunt,
 Vesper ubi, aut hybernus agit de montibus imber
 Matres, atque viri, defunctaque corpora vitâ 475
 Magnanimum heroum, pueri, innuptaeque puellae,
 Impositaque rogis juvenes ante ora parentum
 Quos circum linus niger, et deformis arundo
 Cocyti, tardaeque palus inamabilis undâ
 Alligat, et novies Styx interfusa coarctet. 480
 Quin ipsa: stupere domus, atque intima leti
 Tartara, caeruleosque implexae crinibus angues
 Eumenides; tenuitque inhians tria Cerberus ora ;
 Atque Ixionii cantu rota constitit orbis.
 Jamque pedem referens, casus evaserat omnes; 485
 Redditaque Eurydice superas veniebat ad auras,

471. Cantu Orpheus tenues

482. Eumenides implexae quoad caeruleos angues crinibus

NOTES.

Laconicus, fabled to be the entrance of the infernal regions. Hero Orpheus made his descent to hell after his Eurydice. *Ostia*: the doors, or gates of Pluto.

470. *Corda nescia*: and hearts knowing not (incapable of) to relent at human prayers.

472. *Simulacra*: the shades or forms of those wanting life. *Luce*: in the sense of *vita*.

475. *Corpora*: and bodies of gallant heroes deprived of life. *Corpora* is here used to denote the airy vehicle, or form, which the ancients assigned to departed spirits. This is the meaning here.

479. *Cocyti*. Cocytus, a river of Italy, of no great magnitude, feigned by the poets to be a river of hell. Its banks abounded in reeds. *Inamabilis*: in the sense of *odiosa*; and *undâ* for *aquâ*.

480. *Circum alligat*: surrounds—confines. The parts of the verb are frequently separated by *Tmesis*, for the sake of the verse. *Styx*. A fabulous river of hell, around which, the poets say, it flowed nine times. It may therefore be said to restrain the shades, and prevent them from returning to the upper regions. See Geor. iii. 551. *Interfusa*: flowing between them and the upper regions of light.

482. *Tartara*: properly the lowest part of hell—the place in which the impious are punished, according to the poets. *Intima*: in the sense of *profundissima*. *Lethum*, or *Lethum*, seems here to be used for the place, or regions of the dead in general.

483. *Eumenides*. The furies were three in number, and represented with their hair entwined with serpents, to render them

more dreadful. See Geor. i. 278. *Cerberus*: a huge dog with three heads, the door-keeper of Pluto.

484. *Cantu*. Most copies have *vento*. But it is extremely difficult to make any sense of that. Davidson reads *cantu*, and informs us that Pierius found *cantu* in several ancient MSS. This makes the sense easy, and the passage intelligible.

Commentators have shown a good deal of ingenuity in attempting to render this passage intelligible with *vento*. Rumus says: *Orbis rota Ixioniae quievit flante vento contrario*. Valpy: that the wind relaxed, by which the wheel was carried round: or it stood to the wind.

Heyno hath a long note upon it. He thinks *vento* should be taken in the abl. The wind, by which the wheel was carried round, subsiding, the wheel ceased to revolve: *Vento, quo aliàs circum agibatur rota, subsidente, subsideret motus rota*. Or, by *vento*, may be understood the air or wind, occasioned by the revolution of the wheel: or lastly, says he, *rota orbis* may be taken simply for the wheel: *rota substituit vento*: the impulse of the wind ceasing, *venti impulsu cessante*, the wheel stopped.

The fable represents all the infernal regions charmed with the music of Orpheus. The furies, the depths of Tartarus, Cerberus with his triple mouth, the wheel of Ixion, all stopped to listen to it. *Ixionii*: an adj. from *Ixion*, agreeing with *orbis*. Ixion was sentenced to be bound to a wheel, that kept perpetually in motion. *Rota orbis*: the rotation, or revolution of the wheel, or simply for *rota*. See Geor. iii. 38.

486. *Veniebat*: was just coming to the upper regions of light.

- Ponè sequens ; namque hanc dederat Proserpina legem
 Cùm subita incautum dementia cepit amantem,
 489. *Dementia* quidem Ignoscenda quidem, scirent si ignoscere Manes.
 Ignoscenda, si Manes Restitit, Eurydicenque suam jam luce sub ipsâ, 490
 Immemor, heu ! victusque animi, respexit : ibi omnis
 492. *Rupta rupe* Effusus labor ; atque immitis rupta tyranni
 Fœdera : terque fragor stagnis auditus Avernis.
 494. *Illa Eurydice* inquit : quis perdidit et me miseram, et te perdidit Orpheus !
 Quis tantus furor ? en iterum crudelia retrò 495
 Fata vocant, conditque natantia lumina somnus !
 Jamque vale : feror ingenti circumdata nocte,
 498. *Non amplius tua* Invalidasque tibi tendens, heu ! non tua, palmas.
 conjux. Dixit : et fugit Dixit : et ex oculis subitò, ceu fumus in auras
 diversa ex oculis Orpheti Commixtus tenues, fugit diversa : neque illum 500
 Prensantem nequicquam umbras, et multa volentem
 Dicere, præterea vidit : nec portitor Orci
 503. *Passus est Orpheum* Amplius objectam passus transire paludem.
 Quid faceret ? quò se, raptâ bis conjuge, ferret ?
 Quo fletu Manes, quâ numina voce moveret ? 506
 Illa quidem Stygiâ nabat jam frigida cymbâ.
 507. *Perhibent illum* Septem illum totos perhibent ex ordine menses
 per septem totos menses Rupe sub aëriâ, deserti ad Strymonis undam
 ex ordine flevisse sub Flevisse, et gelidis hæc evolvisse sub antris,
 aëria rupe, ad

NOTES.

487. *Legem* : condition.
 488. *Subitadementia* : a sudden frenzy, which put the lover off his guard ; or caused him to forget the condition upon which his Eurydice was suffered to return.
 489. *Ignoscenda quidem* : pardonable indeed, if, &c. Orpheus looked back to behold his loved Eurydice. This was the fatal error, and not to be blamed in a lover. Even Eurydice herself did not blame him, for it proceeded from love to her. Ovid says : *Jamque iterum moriens non est de conjugue quicquam quæsta suo : quid enim sese queretur amutam ? Manes*, here, is put for the infernal gods.
 490. *Sub ipsa luce* : in the very region of light.
 491. *Victus animi* : not master of his affections. *Effusus* : in the sense of *perditus est*.
 493. *Fœdera* : the terms, or conditions. *Avernis* : sing. *Avernus* ; plu. *Averna* : a lake of Campania, in Italy, by the poets placed in the infernal regions ; also, by meton. put for the regions themselves. *Fragor*. Servius takes *fragor* to mean the joy and exultation of the shades at the return of Eurydice among them : a shout—a certain dismal and hollow sound.
 495. *Furor* : force, or violence. It is plain that *furor* is not to be taken here in its usual sense. It is probable that it refers to the force or power which prevented her from following her husband, which she must have felt previous to her second death, or return to the shades. This is the opinion of Vossius
 496. *Condit* : in the sense of *clavatus*.
 497. *Feror circumdata* : I am carried away, encompassed by thick darkness, and stretching, &c.
 500. *Diversa* : in the sense of, *in diversam partem*. It agrees with *illa*.
 502. *Præterea* : in the sense of *postea*. *Portitor Orci*: Charon. He was fabled to be the son of Erebus and Nox. It was his business to ferry the souls of the deceased over the rivers Styx and Acheron, to the place of the dead. Hence he is called *portitor orci*. The fable of Charon and his boat seems to have originated from the Egyptians, who had a custom of carrying their dead across a lake to a place, where sentence was to be passed upon them ; and according to their good or bad actions in life, they were honored with a splendid burial, or left unnoticed in the open air. *Orci* : *Orcus* here signifies the regions of the dead in general—hell.
 503. *Objectam paludem* : the intervening river—Styx. Orpheus had already re-crossed the Styx, and was approaching the regions of light, when Eurydice was taken from him, and hurried back to the shades. The infernal river, therefore, lay between him and the regions of the dead, to which Eurydice was carried a second time in the Stygian boat.
 506. *Ille* : she—Eurydice, lifeless, was crossing, &c.
 508. *Strymonis* : gen. of *Strymon*, a river of Macedonia, on the borders of Thrace.
 509. *Hæc* : these misfortunes of his.

Mulcentem tigres, et agentem carmine quercus.	510	
Qualis populeâ mœrens Philomela sub unbrâ		
Amissos queritur fœtus, quos durus arator		
Observans nido implumes, detraxit: at illa		
Flet noctem, ramoque sedens miserabile carmen		514. Flet per noctem
Integrat, et mœstis latè loca questibus implet.	515	
Nulla Venus, nullique animum flexere hymenæi.		516. Animum Orphei
Solus Hyperboreas glacies, Tanaimque nivalem,		
Arvaque Riphæis nunquam viduata pruinis		
Lustrabat, raptam Eurydicen, atque irrita Ditis		519. Raptam à se
Dona querens: spreto Ciconum quo munere matres,		520. Quo nuptiali mu-
Inter sacra Deûm, nocturnique orgia Bacchi,	521	nere spreto, matres Ci-
Discerptum latos juvenem sparsere per agros.		conum
Tum quoque marmoreâ caput à cervice revulsum,		523. Tum quoque cùm
Gurgite cùm medio portans Cægrius Hebrus		Cægrius Hebrus volvo-
Volveret, Eurydicen, vox ipsa et frigida lingua,	525	ret ejus caput revulsum
Ah miseram Eurydicen! animâ fugiente, vocabat:		à marmoreâ cervice, por-
Eurydicen toto referebant flumine ripæ.		tans id medio gurgite,
Hæc Proteus: et se jactu dedit æquor in altum;		ejus vox ipsa, et frigida
Quàque dedit, spumantem undam sub vertice torsit.		lingua, vocabat

NOTES.

510. *Agentem*: in the sense of *ducentem*.

511. *Philomela*: the nightingale. See Ecl. vi. 78. This is a most exquisite simile, not more generally admired than beautifully conceived. To heighten the picture, the birds are not only *implumes*, without feathers, but they are taken from the nest; not only so, they are drawn from it by the hands of a cruel, hard-hearted ploughman. In reading it, an emphasis should be placed upon *durus* and *detraxit*. It may be observed that the poplar shade is very judiciously selected by the poet to heighten the image; because the leaves of the poplar tree, trembling with the least breath of air, make a kind of melancholy rustling. See Ecl. vi. 78.

512. *Queritur*: laments her lost young.

514. *Miserabile carmen*: mournful song. *Integrat*: in the sense of *renovat*.

516. *Venus*: love—person loved.

517. *Tanaim*: Tanais, a large river of Europe. It flows through the ancient Scythia, and falls into the *Palus Mæotis*, or sea of Azoff, forming a part of the boundary line between Europe and Asia. *Hodie, the Don*.

518. *Viduata*: free from—destitute of. *Riphæis*. See Geor. i. 240.

520. *Dona irrita*. This alludes to the condition, on which Pluto consented to the return of Eurydice to life. The event proved the favor to be a useless, and unavailing one to him. *Querens*: lamenting—bemoaning. *Ciconum*. The Cicones were a people of Thrace near mount Ismarus, where the feasts of Bacchus were celebrated. *Quo munere spreto*. The Thracian women, as the fable goes, were much in love with Orpheus. None, however, was able to

make any impression upon his mind except Eurydice. After her death, they renewed their suit, which was rejected. To this circumstance the words, *quo munere spreto*, may refer: which (whose) offer being despised. They may, however, refer to his total indifference to all female charms, and his disregard of marriage. In this sense, Mr. Davidson takes them. It is said, verse 516, supra.: *Nulla Venus, et nulli Hymenæi flexere animum*. See Ecl. iii. 46. Heyne reads *spreta*, but the sense determines in favor of *spreto*. This disregard and indifference of Orpheus to the charms of the Thracian women, so enraged them, that during their revellings at a feast of Bacchus, they set upon him, tore him in pieces, and strowed his limbs over the Thracian fields.

521. *Nocturni*. The orgies of Bacchus were usually celebrated in the night; hence the epithet *nocturnus*, applied to Bacchus.

523. *Marmorea*: in the sense of *candida*.

524. *Cægrius*: an adj. from *Cægrius*, a king of Thrace, and father of Orpheus. *Gurgite*: in the sense of *fluvio*, vel *alveo Hebrus*. It is the principal river of Thrace With its tributary streams, it waters a considerable extent of country. It falls into the head of the Archipelago. Into this river the furious Bacchanals cast the head of Orpheus, which, as it floated down the current, continued to repeat the name of Eurydice.

527. *Referabant*: repeated—echoed.

528. *Dedit*: in the sense of *immisit*.

529. *Torsit spumantem*: he threw the foaming water over his head. Dr. Trapp observes, that although this episode be admirable in itself, it is obvious to observe that

530. At Cyrene non <i>dedit se in altum mare.</i> namque affixa est timentem Natum ultro dicens :	At non Cyrene : namque ultro affixa timentem : Nate, licet tristes animo deponere curas. Hæc omnis morbi causa : hinc miserabile Nymphæ, Cum quibus illa choros lucis agitabat in altis, Exitium misere apibus. Tu munera supplex Tende. petens pacem, et faciles venerare Napæas.	530 535
532. Hæc est omnis causa morbi apibus suis	532. Hæc est omnis causa morbi apibus suis	
538. Primum delige quatuor	Quatuor eximios præstanti corpore tauros, Qui tibi nunc viridis depascunt summa Lycæi,	
540. Earum cervice intactâ jugo	Delige, et intactâ totidem cervice juvencas. Quatuor his aras alta ad delubra Dearum Constituæ, et sacrum jugulis demitte cruorem, Corporaque ipsa boum frondoso desere luco. Post, ubi nona suos auroraenderit ortus, Inferias Orphei, lethæa papavera mittes, Placatam Eurydicen vitulâ venerabere cæsâ, Et nigram mactabis ovem, lucumque revisca.	540
541. His victimis consti- tutæ	541. His victimis consti- tutæ	
545. Tanquam inferias Orphei	545. Tanquam inferias Orphei	545
548. Est haud mora illi	548. Est haud mora illi	
554. Hic verò aspi- ciunt monstrum subitum, ac mirabile dictu, nempe, apes stridere in toto utero	Haud mora : continuò matris præcepta facescit Ad delubra venit, monstratas excitat aras, Quatuor eximios præstanti corpore tauros Ducit, et intactâ totidem cervice juvencas. Post, ubi nona suos aurora induxerat ortus, Inferias Orphei mittit, lucumque revisit. Hic verò subitum, ac dictu mirabile monstrum Aspiciunt ; liquefacta boum per viscera toto Stridere apes utero, et ruptis effervere costis, Immensasque trahi nubes ; jamque arbore summâ	550 555
557. Immensasque nu- bes earum	557. Immensasque nu- bes earum	

NOTES.

it is introduced a little inartificially. For it is not to be supposed that Proteus, having been made a prisoner, and speaking by constraint, would tell this long story to entertain Aristæus, who had thus offered violence to him. It would have been enough for him, to inform Aristæus that his misfortunes were occasioned by the death of Eurydice, without relating all the circumstances consequent upon it. But it may be said, this relation is more to the point than is usually imagined. These circumstances greatly aggravate the guilt of Aristæus, and so it was proper enough, if not necessary, to relate them. However the case may be, I would not, says he, lose this episode to be the author of all the best criticisms that were ever written upon it. *Sub vertice*: in the sense of *super verticem*.

532. *Hinc*: hence, for the cause or reasons, which Proteus had just mentioned.

533. *Illa*: Eurydice. *Agitabat*: in the sense of *ducebat*.

535. *Tende*: in the sense of *offer*. *Napæas*: Nymphs of the groves, from a Greek word, signifying a grove. *Faciles*: easy to be appeased.

539. *Summa viridis*: the tops of verdant

Lycæus. This was a mountain in Arcadia, where it is said, Aristæus sometimes resided. *Eximios*: in the sense of *insignes*.

541. *Dearum*: the Nymphs. See Ecl. ii. 46.

542. *Demitte*: let out the sacred blood from their throats.

543. *Desere*: in the sense of *relinque*.

545. *Mittes*: you shall offer Lethæan poppies, as a sacrifice to Orpheus: i. e. to appease the Manes of Orpheus. *Inferias*. properly were offerings, or sacrifices to the gods below for the dead—to the Manes. The poppy was usually offered in sacrifice on such occasions, because its property is to cause sleep, or forgetfulness: sleep being a lively emblem of death. *Lethæa*: an adj. from *Lethum*: of Greek origin.

549. *Excitat*: in the sense of *erigit*.—*Monstratas*: in the sense of *præscriptas*.

550. *Præstanti*: in the sense of *pulchræ*. The prep. *in* is understood.

553. *Mittit*: in the sense of *offert*.

554. *Monstrum*: in the sense of *prodigium*.

555. *Liquefacta*: in the sense of *putrefacta*.

556. *Stridere*: to hum or buzz—*effervere* in the sense of *erumpere*.

557. *Trahi*: to be borne along.

Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu pecorumque canebam,
Et super arboribus : Cæsar dum magnus ad altum 560
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otii :
Carnina qui lusi pastorum : audaxque juventâ,
Tityre, te patulæ cecini sub tegmine fagi.

563. Illo tempore dulcis Parthenope alebata me

NOTES.

558. *Confluere*: to collect together—to swarm. *Demittere*: to hang from the flexible boughs, like a bunch of grapes. *Dependere in modum uvæ*, says Ruæus.

562. *Affectat viam*: he prepares his way to heaven. By the splendor of his actions, he lays the foundation for divine honors. Thence he afterward received by a decree of the Senate. From this passage, it is inferred, that Virgil continued the care of the Georgics as long as he lived; for the time here mentioned was only the year before his death. At that time, in the year of Rome 734, Augustus was at the head of the Roman army on the banks of the Euphrates, and forced *Phraates*, king of the Parthians, to restore the Eagles, which they had taken from Crassus, the Roman consul, in a former war. The neighboring nations, and even the Indians, awed by the splendor of his actions, made a voluntary submission to him.

564. *Parthenope*: the city Naples. It was founded by the *Chalchidenses*, and by them called *Parthenope*, from the circumstance of their finding the tomb of one of the *Sirenes*, of that name; who, because she was unable to allure Ulysses on shore with her music, killed herself. They how

ever demolished it afterward, because it proved an injury to *Cuma*, which they built in the neighborhood. They re-built it at the command of an oracle, and called it *Neapolis*, or the New City. *Studiis*: flourishing in the studies of inglorious ease. *Otium*, very properly denotes the peaceful, and retired life of a philosopher: which the poet modestly calls inglorious, (*ignobilis*) in comparison of a public life. Every other occupation besides war and public affairs, received from the Romans, the name of *Otium*. Or, *ignobilis* may here mean private, retired, without noise and show. This is the sense in which Dr. Trapp understands it. Ruæus says, *privati otii*. *Otium* is properly opposed to *labor*, in signification. *Oti*: by apocope for *otii*.

565. *Lusi*: in the sense of *cecini*. *Audax*: in the sense of *confidens*. Virgil was about twenty-nine years of age when he began his Eclogues, and finished them when he was about thirty-three. Mr. Wharton imagines these four last lines are spurious. He thinks the book naturally concludes with the words: *Viamque affectat Olympo*. For, says he, nothing can be a more complete and sublime conclusion, than this compliment to Augustus.

QUESTIONS.

What is the subject of this book?
Why does the poet call honey *aërial*?
What places are proper for placing the hives?
What direction is given for recalling the swarms, when flying away?
Is this practised by bee-masters at the present day?
What is the character of the poet's description of a battle between two discordant swarms?
The poet represents the leaders under the appellation of kings: Is that strictly correct?
To which of the sexes do they belong?
How many different words does the poet use for the hive?
What are they?
Was Virgil remarkable for this diversity of style?
Is the bee a very sagacious animal?

Whence did they receive, according to the poets, this extraordinary sagacity?
What was this in consideration of?
How is this fable interpreted?
Why was the goat transferred to heaven, and made a constellation?
To whom were his horns given?
What property was added to those?
Was the opinion of the ancients concerning the production of the bee, incorrect?
Is that opinion now exploded?
How many kinds of bees are there in the hive?
Of what sex are the *Drones*?
There is only one female bee in the hive, and what is she called?
What is her employment?
Of what sex are the laboring bees?
Is the bee-hive a piece of exquisite workmanship?

What does the poet emphatically call the
lives?

Where was the city Canopus situated?

By whom was it built?

Why is it called *Pellæan*?

Why does the poet call the Egyptians,
Gens fortunata?

Where does the Nile take its rise?

What is the cause of its overflowing?

What course does it run?

By how many mouths does it empty?

What does it form towards its mouth?

How is the water of the Nile conducted
to the different parts of Egypt?

How high must it rise for that purpose?

If it fall short of that, what is expected?

What did the Romans call any people
living in a hot climate?

In what sense may the Nile be said to
have pressed upon the borders of Persia?

Who was Aristæus?

What is the character of this episode re-
specting him?

Is the production of the bee, as here re-
lated, fabulous?

Who was Proteus?

What property did he possess in an emi-
nent degree?

Where is he said to have had his place of
residence?

Whom does Herodotus make him?

Whom does Sir Isaac Newton consider
him?

With whom was he contemporary?

How is Proteus represented as drawn?

How many opinions were there among
the ancients of the origin of rivers?

What were they?

By what distinguished philosophers were
these different opinions maintained?

Which opinion does Virgil follow?

What was this grand reservoir or recep-
tacle called?

Why were the epithets *Taurinus* and
Cornutus sometimes given to rivers?

What is said of the river Achelous?

Whence arose the fable of the *con-
trepia*?

Who was Orpheus?

What is said of the music of his lyre?

What effect had it upon the shades be-
low?

What effect had it upon Pluto himself?

Why did he descend to the realms of
Pluto?

What was the issue of it?

What was the probable origin of the fable
of Charon and his boat?

What does Dr. Trapp observe concerning
this episode of Aristæus?

Is there reason to believe that Virgil con-
tinued to revise his *Georgics* as long as he
lived?

What is that reason?

INTRODUCTION TO THE ÆNEID.

Æneid is a heroic, or epic poem. It takes its name from Æneas, the son of Anchises and Venus. By his father, he was allied to the royal family of Troy. He was also the son-in-law of Priam; whose daughter, Creüsa, he had married. Æneas is the hero of the poem. Its subject is his removal into Italy, and the settlement of a colony of Trojans, and their settlement in that country.

Æneas was forty years of age when he commenced the *Æneid*. He had just returned from the *Georgics*: and Augustus, now thirty-three years old, had undisputed possession of the Roman empire. And nothing appeared to interrupt the repose, so desirable after the long civil wars that had desolated portions of it. It was at this moment, when the minds of the Roman people were turned from the desolating scenes of war to the milder arts of peace, that the poet conceived the plan of writing the *Æneid*, a poem second only to the *Iliad*, for the entertainment and instruction of his countrymen. Some, who think the principal object of the poet was to flatter the pride and vanity of the Roman people, and especially Augustus, who was now at the height of the highest temporal power.

Æneas's part of his works is by far the noblest, though not the most perfect and complete. It was his intention to have revised it before he published it to the world, but he died leaving it incomplete, as appears by several imperfect lines in different parts of it. He bequeathed the whole to Augustus, who put the manuscript into the hands of Tucca and Varus for publication, with an injunction not to alter, in any way, the manuscript, nor to fill up the imperfect

parts of the first six books, Virgil imitates the *Odyssey* of Homer; in the last six, he follows the *Iliad*; and it is probable that we should not have had the *Æneid*, had not, at the same time, the *Odyssey* and the *Iliad* also. Homer may be considered the master, Virgil the pupil; but it must, at the same time, be acknowledged, that the Roman excelled the Grecian in many instances, particularly in propriety and judgment.

Æneas, the son of Priam, an accomplished prince, visited the court of Menelaus, to whom he was received with the greatest cordiality. Here he became acquainted with the beautiful Helen, the wife of his host, and conceived the idea of taking her with him to Troy. Taking advantage of the absence of her husband, he put his plan into execution. This atrocious deed excited universal indignation through the states of Greece; and, after sending an embassy to Troy upon the subject, to no purpose, it was determined, as the first object, to declare war against Priam, and with the united forces of the Grecian princes, to avenge the perfidious act.

After a siege of ten years, the city was taken by stratagem, and razed to the ground. Æneas, in the fatal night, after performing prodigies of valor, retired

some distance from the city, bearing his aged father upon his shoulders, and leading his little son by the hand. He was followed by great numbers of his countrymen, who had escaped the flames and the sword. At *Antandros*, a small town in the neighborhood of Troy, he built him a fleet of twenty ships, and having furnished himself with all things necessary for his enterprise, set sail in search of a new settlement. He visited Thrace. Here he founded a city which he called *Ænos*. He abandoned his undertaking at the direction of the ghost of his friend. Thence he sailed to Crete, the land of *Teucer*, one of the founders of the Trojan race. Here he attempted a settlement, but through the unhealthiness of the climate, was compelled to relinquish it, after losing a great number of his companions. In the midst of his distress, he is informed in a vision, that Italy, the birth place of Dardanus, was the land destined to him by the gods. Upon this information he left Crete; and, after various fortunes by sea and land, he arrived in Italy in about seven years after his departure from his native land. He was kindly received by *Latinus*, king of *Latium*, who proposed to bestow upon him his daughter *Lavinia*, the heiress of his kingdom. *Turnus*, king of the *Rutuli*, a brave and valiant prince, had long sought her in marriage. He opposed her connexion with *Æneas*. This occasioned a bloody war, in which most of the Italian princes were engaged, on one side or the other. It ended in the death of *Turnus*, which closes the *Æneid*.

Æneas afterwards married *Lavinia*, and succeeded *Latinus* in his kingdom. He built a city, which he called *Lavinium*, in honor of his wife. This he made the seat of his government. He was succeeded by *Ascanius*, or *Iulus*, who reigned thirty years, when he built *Alba longa*, to which he removed with his court. Here the government was administered by a line of Trojan princes for three hundred years, till *Romulus* arose, who founded the city of *Rome*. After *Romulus*, the royal line was broken, and the government transferred to *Numa Pompilius*, a Sabine.

The three first books are not arranged in the order of time. The second book, which relates the downfall of Troy, and is the basis of the poem, is the first in time. The third, which relates the voyage of *Æneas*, till after his departure from Sicily to Italy, follows. The first, which relates the dispersion of his fleet, and his arrival in Africa, with his kind reception by *Dido*, succeeds the third. The rest are all in the order of time. But this change, so far from being a defect in the poem, is an advantage, and shows the judgment of the poet. He was enabled thereby to make his hero relate the downfall of his country, and the various fortunes of his long and eventful voyage.

The poet hath contrived to introduce into his poem the outlines of the Roman history, and a number of interesting episodes, which add to the whole beauty and entertainment.

For further particulars, see the introduction to the several books.

QUESTIONS.

What kind of poem is the *Æneid*?
 Who is the hero of it?
 What is its subject?
 What was the age of *Virgil*, when he began the *Æneid*?
 How long was he engaged in it?
 Who was then at the head of the Roman empire?
 What was the state of that empire?
 What probably was the principal object of the poet in writing the *Æneid*?

Do some suppose a different object?
 In what light may the *Æneid* be considered, in regard to the *Iliad*?
 Did *Virgil* live to perfect the *Æneid*?
 To whom did he bequeath it?
 Under whose inspection was it published?
 What gave rise to the Trojan war?
 How long was the city besieged?
 What was the issue of the siege?
 What did *Æneas* do in the fatal night?
 From what place did he set sail?

How many ships had he?
 What place did he first visit?
 What city did he found there?
 To what place did he next sail?
 Why did he go to Crete?
 What befel him there?
 From Crete, to what place did he direct
 his course?
 How many years elapsed before he arrived
 in Italy?
 Why was he directed to go to Italy?
 How was he received by Latinus?
 What prince opposed his connexion with
 Lavinia, the daughter of Latinus?

What was the consequence?
 What was the issue of the war?
 What did he do afterwards?
 Did he build a city?
 What did he call it?
 Who succeeded him in the government?
 What city did Ascanius afterwards build?
 How long did it continue to be the seat
 of the government?
 Do the books of the Æneid follow each
 other in the order of time?
 What books are not placed in this order?
 Did this afford the poet any advantage?



P. VIRGILII MARONIS

ÆNEIS.

LIBER PRIMUS.

is considered one of the finest and the most perfect of the *Æneid*. Its subject, cause of Juno's resentment being premised, it opens seven years after the fall of Troy. He had now arrived in the Tuscan sea, and was in sight of the coast of Italy, to avenge herself upon the Trojans, repaired to Æolus, and by fair means prevailed upon him to let loose his winds. They rush forth in every direction, and raise a violent tempest; which dispersed the Trojan fleet. It sunk one ship, and several others on the shore. Neptune assuages the tumult of the waves, and restores a calm. Having severely rebuked the winds for invading his dominions without his permission, he assists in getting off the ships.

Æneas directs his course southward, and arrives on the coast of Africa. Venus appears to Jupiter of the hardship of her son, and prays that an end may be put to his wanderings. Whereupon, he sends Mercury to procure him a kind reception among the Carthaginians. In the mean time, Æneas walks abroad to make some discoveries in the country, accompanied by Achates. Venus, in the form and attire of a virgin, presents herself to him. Upon his inquiry, she informs him to what country he is arrived, what were the inhabitants, their manners, and customs. She also gives him a brief account of Dido, and of the settlement of the country; and, veiled in a mantle, she conducts him to the city. Passing through the crowd unseen, he goes to the palace.

Here he finds his companions, whom he expected to be lost. Here he sees Dido, who is struck with her majesty and grace. By a device of Venus, she conceives a passion for him; which, in the end, proves her ruin.

Virgil has introduced several interesting episodes; particularly the description of the fall of Troy, the representation of the Trojan battles, the song of Iopas, &c. The book concludes with Dido inquiring concerning Priam, and the Trojan heroes; concerning Æneas and Diomedes; concerning the Trojan disasters, the stratagems of the Greeks, and the voyage of Æneas. These form the subject of the two following

Virg. Æn. 1. 1.
Ite, virumque cano, Trojæ qui primus ab oris
Italiam profugus, Lavinæque venit
Littus, multum ille et terris jactatus et alto,

1. Qui profugus fato,
primus venit ab oris
Trojæ in Italiam

NOTES.

1. *Æneas*, the hero of the poem, is a man, as distinguished from a woman; also, the male of a kind, as distinguished from a female.

Trojæ: Troy, once a famous city in Asia Minor, in the Lesser Asia; the name of its kings. It was called *Ilium*, *Ilios*, or *Ilion*, from its founder, *Ilium*, the son of *Tros*; *Dardania*, from its founder, *Dardanus*, the grand-father of *Tros*. Having fled from Italy

to Phrygia, and founded this city in conjunction with *Teucer*, whose daughter he married. It was also called *Teucris*, from *Teucer*.

2. *Profugus fato*: driven—impelled by fate. *Æneas* left his country at the direction of the gods; and under their conduct, he came to Italy, and settled in Latium. This circumstance the poet turns to the honor of *Æneas* and the Romans, whom he makes to descend from him. *Lavinæ*: an

5. Et passus est multa quoque Vi Superùm, sævæ memorem Junonis ob iram.
 Multa quoque et bello passus, dum conderet urbem, Inferretque Deos Latio : genus unde Latinum,
 Albanique patres, atque altæ mœnia Romæ.
8. O Musa, memora Musa, mihi causas memora : quo numine læso,
 mihi causas carum rerum Quidve dolens regina Deùm tot volvere casus
 Insignem pietate virum, tot adire labores,
 12. Quam Tyrrii coloni Impulerit. Tantæne animis cœlestibus iræ ?
 tenuere, Carthago Urbs antiqua fuit, Tyrrii tenuere coloni,
 nomine, contra Italiam, Carthago, Italiam contra, Tiberinaque longè
 Tiberinaque ostia longè

NOTES.

adj. from *Lavinium*, a city built by Æneas; so called from *Lavinia*, the daughter of Latinus, whom he married. It was situated about eight miles from the shore, in lat. 41° 40' north, and long. 13° 10' east from London.

4. *Ob memorem iram* : on account of the lasting resentment of cruel Juno. Juno was the daughter of Saturn and Ops, and the sister and wife of Jupiter. She was born, some say at Argos, but others say at Samos. She was jealous of her husband, and implacable in all her resentments. She was enraged against Paris, the son of Priam, because he adjudged the prize of beauty, which was a golden apple, to Venus, rather than to herself. From that moment, she became a bitter enemy to the whole Trojan race, and even to Venus herself. Not content with the subversion of the kingdom of Priam, she used her endeavor to destroy the few, who escaped the sword and the flames.

Juno had sumptuous temples dedicated to her in various places. Among the chief may be reckoned her temples at Argos, Samos, and Carthage. The hawk, the goose, and the peacock were sacred to her. Various names were given her, chiefly on account of her offices, and the places where she was worshipped; some of which are the following: Saturnia, Olympia, Samia, Argiva, Lacedæmonia, Lucina, Pronuba, Sospita, and Ophægena.

6. *Unde Latinum genus* : hence (arose) the Latin race.

Here is some difficulty. The Latins could not spring from Æneas; for he found them in Italy on his arrival. Some refer the word *undè* to *Latium*, taking the meaning to be: from which country sprung the Latin race. Sorvius would explain it thus: Æneas, having overcome all opposition, and being seated on the throne of Latinus, instead of changing the Latin name, as he might have done, in right of his conquest, incorporated his Trojans along with his subjects under the general name of Latins, so that he might not improperly be called the founder of the Latin race.

7. *Albanique patres*. Ascanius, who suc-

ceeded his father, left Lavinium, and having built Alba Longa, made it the seat of his government. This city gave birth to Romulus, who founded the city Rome. The Albans may therefore be called the fathers of the Romans. *Albani* may be either an adj. or a sub.

8. *Quo numine læso* : what god being injured—what god had he injured. *Quis*: in the sense of *cur*. *Dolens* : in the sense of *offensa*. *Rusus* interprets *læso* by *violata*.

9. *Volvere casus* : to struggle with misfortunes as with a load. *Rusus* takes this in the sense of *volvi casibus*; but it is much more poetical to take the verb in the active voice. *Volvere* imports labor and difficulty, like a person rolling a great weight, or a river bearing down before it all opposition. *Volvere casus* then represents Æneas resolutely going forward, and rising superior to all difficulties and dangers; but *volvi casibus* would show him overcome and vanquished by misfortunes. But this is not the design of the poet.

10. *Adire*. This verb properly signifies, to brave dangers—to look an enemy in the face—to undertake any thing resolutely. *Labores*, probably refers to the wars and hardships which Æneas underwent after his arrival in Italy; while *casus* may refer to the toils, dangers, and misfortunes which he passed through on his way thither. *Impulerit*: forced, or doomed.

12. *Tyrrii* : an adj. from *Tyrus*, a city in Phœnicia, on the shore of the Mediterranean. *Hodie, Sur*.

From this city, a colony removed to Africa under Xorus and Carthædon, and settled at Utica: afterwards Dido followed with her wealth, and a great number of her countrymen, and founded, or, as some say, fortified Carthage. See *En. iv. 1*. *Tyrrii coloni* : a Tyrian colony. *Tenuere*: inhabited—held.

13. *Tiberina* : an adj. from *Tiber*, the name of a river of Italy. It rises in the Appenines, and running in a south-easterly direction, falls into the Mediterranean sea. A few miles above its mouth, Rome was afterwards built. It is the second river in size in Italy.

Dætia, dives opum, studiisque asperrima belli :
 Quam Juno fertur terris magis omnibus unam
 Posthabita coluisse Samo. Hic illius arma,
 Hic currus fuit : hoc regnum Dea gentibus esse,
 Si quæ fata sinant, jam tum tenditque fovetque.
 Progeniem sed enim Trojano à sanguine duci
 Audierat, Tyrias olim quæ verteret arces.
 Hinc populum latè regem, belloque superbum,
 Venturum excidio Libyæ : sic volvere Parcas.
 Id metuens, veterisque memor Saturnia belli,
 Prima quod ad Trojam pro charis gesserat Argis.
 Necdum etiam causæ irarum, sævique dolores
 Exciderant animo. Manet altâ mente repostum
 Iudicium Paridis, spretæque injuria formæ,
 Et genus invisum, et ratos Ganymedis honores.
 His accensa super, jactatos æquore toto

16

21. *Audierat populum*
 20 regem latè, et *superbum*
 bello, venturum *esse hinc*
 excidio Libyæ: *audierat*
 Parcas volvere sic. Sa-
 turnia metuens id, me-
 morque
 25 29. Arcebat longè à
 Iatio Troas, reliquias
 Danaùm, atque inimitis
 Achillei, jactatos toto
 æquore : actique fatis
 errabant

NOTES.

14. *Dives opum*: abounding in wealth. *Opes* properly signifies power acquired by wealth. *Asperima, &c.* *Dedita studiis belli*, says Heyne. Carthage was situated in Africa, near where Tunis now stands. The Carthaginians were a very commercial people. They planted colonies in various parts of Europe, and widely extended their conquests. For a long time, they disputed with the Romans the empire of the world. They were brave, and much devoted to the study of the arts of war. See Æn. iv. 1.

15. *Quam unam Juno*: which one city, Juno is reported to have loved more than all lands. *Samo posthabita*: Samos being less esteemed, or set by. Samos is an island in the Icarian sea, over against Ephesus. Here Juno was brought up and married to Jupiter. Here she had a most splendid temple.

17. *Dea jam tum regnum*: the goddess even then both intended and cherished (the hope that) it would become the ruler over the nations—would be the capital of the world. Ruæus interprets *Hoc regnum gentibus*, by *illa imperat populia*. Heyne takes the words in the sense of *caput imperii terrarum*.—*Currus*. Juno had two kinds of chariots, one in which she was wafted through the air by peacocks, the other for war, drawn by horses of celestial breed. These last are here meant.

20. *Olim*: hereafter.

21. *Populum, &c.* (She had heard) that a people of extensive sway, and renowned in war, should come hence to the destruction of Lybia. *Regem* is plainly in the sense of *regentem*, vel *dominantem*. Ruæus interprets *excidio Libyæ*, by, *per cladem Lybiæ*, implying by the destruction of Carthage, the chief city of Africa, Rome would become powerful and renowned in war. The sense I have given is evidently in the spirit of the poet, and the best. *Hinc*: hence—from Trojan blood.

22. *Parcas*: the fates. See Ecl. iv. 47.
 23. *Metuens id*. In the long and bloody war which the Greeks carried on against Troy, Juno took a very active part, and exerted all her power in favor of the Greeks, and she feared she should be again involved in a similar contest with the Trojan race, in favor of her beloved Carthage. The *id* refers to the whole preceding sentence. *Argis*. Argos was one of the chief cities of Greece. Here Juno had a particular residence: put, by synec. for Greece in general.

24. *Prima*: an adj. agreeing with *Saturnia*. It appears to be used here in the sense of *princeps*, the chief or principal in the business.

25. *Dolores*: grief—resentment. Ruæus says, *indignatio*. *Sævi*: cruel—unrelenting.

27. *Judicium Paridis*: the judgment, or decision of Paris. See verse 4, supra, and nom. prop. under Paris. *Repostum*: by syn. for *repositum*. *Formæ*: beauty. *Injuria*: affront.

28. *Genus invisum*. In addition to the decision of Paris, Juno hated the Trojans on account of Dardanus, one of the founders of their race. He was the son of Jupiter and Electra, the daughter of Atlas. All her husband's illegitimate children were the objects of her bitter resentment. *Honores rapti Ganymedis*: the honors of (conferred upon) stolen Ganymede. The office of cup-bearer to the gods was taken from Hebe, the daughter of Juno, and conferred upon Ganymede, a beautiful youth, the son of Tros, king of Troy. He was taken up to heaven by Jupiter in the form of an eagle, when he was upon mount Ida. This was another cause of her resentment.

29. *Accensa super his*: inflamed at these things; namely, the amour of her husband with Electra, the honors conferred upon Ganymede, and the decision of Paris in favor of Venus. The fear of the future

	Troas, reliquas Danaum atque immitis Achilæi, Arcebat longè Latio : multosque per annos Errabant, acti fati, maria omnia circum.	30
33. Condere Roma- nam gentem, erat opus tantæ molis	Tantæ molis erat Romanam condere gentem. Vix e conspectu Siculæ telluris in ætium Vela dabant læti, et spumas lævis ære roebant ;	35
35. Vix Trojani læti dabant vela	Cùm Juno, æternum servans sub pectore vulnus, Hæc secum : Mene incepto desistere victam, Nec posse Italia Teucrorum avertere regem ? Quippe vetor fati. Pallasne exurere classam Argivum, atque ipsos potuit submergere ponto,	40
37. Volcebat hæc se- cum : Me-ne victam	Unius ob noxam, et furias Ajacis Oilei ?	

NOTES.

destruction of her favorite Carthage, and the recollection of her past war, in which she had encountered so many difficulties, do not appear the only cause of her procedure. They contributed, no doubt, with the other particulars just mentioned, to increase the flame in her breast.

30. *Achilæi*: gen. of Achilles. He was the son of Peleus, king of Thessaly, and Thetis, a goddess of the sea. While he was an infant, his mother dipped him all over in the river Styx, to render him invulnerable, except the heel by which she held him. He was concealed among the daughters of Lycomedes, king of the island of *Seyros*, in female apparel, that he might not go to the siege of Troy. While there, he deflowered *Deidamia*, one of the princesses, who bore him *Pyrrhus*. He was, however, discovered by *Ulysses*, and afterward went to Troy. He slew Hector in single combat, and drew his dead body, behind his chariot, seven times around the walls of Troy, in revenge for his friend *Patroclus*, whom Hector had slain in battle. And he was himself slain by Paris, with an arrow, which pierced his heel, while he was in the temple of *Thymbrian Apollo*. He is sometimes called *Pelides*, from *Peleus* his father: also *Æacides*, from his grand-father *Æacus*. He is represented to have been of a cruel and vindictive temper, but at the same time, very brave.

33. *Molis*: magnitude—labor—difficulty.

34. *Siculæ*: an adj. from *Sicilia*. Sicily is the largest island in the Mediterranean, lying to the south of Italy, and separated from it by the straits of Messina.

35. *Ære*: with the brazen prow. The boaks of their ships were of brass, or overlaid with brass.—*Dabant*: spread.

36. *Vulnus ætatum*: a lasting resentment. The same as *memorem iram*, verse iv. *supra*. *Servans*: feeding, cherishing.

37. *Me-ne victam*: shall I overcome, desist from my purpose, nor be able, &c.—*Me victam*: the acc. after the verb *volcebat*, or some other of the like import, understood.

38. when joined to a verb, is generally inter-

does not ask a question, it either is a negative particle, or expresses some circumstance or condition of an action.

38. *Teucrorum*. The Trojans were sometimes called *Teucri*, from *Teucer*, one of their founders. See note 1. *supra*. By *Regem Teucrorum* we are to understand *Æneas*. It seems now to be the purpose of Juno to prevent the settlement of the Trojans in Italy; and by that means, counteract the purposes of the gods concerning their future grandeur and power; to destroy them utterly, if it be possible, and disperse them over the deep. To this end, she applies to *Æolus* to raise a tempest on the sea, as the most likely way to effect her object.

40. *Argivum*: for *Argivorum*, by synec. put for the Greeks in general, or any part of them. Here it means the *Locrians*, who, with *Ajax*, their king, returning home from Troy, were shipwrecked. *Ajax* was struck by *Pallas* with a thunderbolt for having ravished *Cassandra*, the daughter of *Priam*, in the temple of *Pallas*. But *Homer* gives us a different account. He says, that *Ajax* was drowned by *Neptune*, for having impiously boasted that he would escape the dangers of the sea, even against the will of the gods.

The Greeks are sometimes called *Danaï*, from *Danaus*, one of their kings. He led a colony from Egypt into Greece; and, for his services and talents, was held in high estimation through all the Grecian states.

41. *Ajacis Oilei*. There were two persons at the siege of Troy, by the name of *Ajax*. The one here meant was the son of *Oileus*, king of the *Locrians*. He went with forty ships against Troy. The other was the son of *Talemon* king of *Salamia*, an island in the *Sinus Saronicus*, between *Attica*, and the *Morea*, or *Peloponnesus*. It is said he fell upon his own sword, because the arrow of *Achilles* was adjudged to *Ulysses* rather than to himself. *Noxam et furias*. These both refer to the crime committed by him upon *Cassandra*. He offered violence to her during the sack of Troy.

apidum jaculata è nubibus ignem,
 ates, evertitque æquora ventis :
 ntem transfixo pectore flammam
 ipuit, scopuloque infixit acuto.
 e Divûm incedo regina, Jovisque
 onjux, unâ cum gente tot annos
 et quisquam numen Junonis adoret
 t supplex aris imponat honorem?
 mato secum Dea corde volutans,
 1 patriam, loca facta furentibus Austris,
 t. Hic vasto rex Æolus antro
 mtoe, tempestatesque sonoras
 nit, ac vinclis et carcere frænât.
 es magno cum murmure montis
 tra fremunt. Celsâ sedet Æolus arce,
 ns ; mollitque animos, et temperat iras.
 ria ac terras cœlumque profundum
 t rapidi secum, verrantque per auras.
 nipotens speluncis abdidit atris,
 : molemque et montes insuper altos
 gemque dedit, qui federe certo
 et laxas sciret dare jussus habenas.
 n Juno supplex his vocibus usa est :
 ue tibi Divûm pater atque hominum rex 65
 ledit fluctus, et tollere vento.)

45 45. Turbine corripuit
 illum expirantem flam-
 mas

50 52. Hic rex Æolus in
 vasto antro^o premit im-
 perio luctantes

58. Quippe, ni faciat
 id, illi rapidi ferant se-
 cum maria

62. Qui jussus sciret
 et premere eas certo fe-
 dere, et dare illis laxas
 habenas

NOTES.

data. Beside Jove, several of the Goddesses could hurl the lightning. Here Pallas is said to have attempted to pierce his breast with a spear.

cedo : I who walk the Queen and both the sister and wife of Juno on war, &c.

supplex : serves that the verb *incedo* signifies with dignity, and in state: *aliqua ambulare :* and is proper to persons of rank, and distinguished characters.

frænât : beside—in addition to the effect given. If I shall show myself to affect my purpose, and satiate myself if I shall let them alone: who is Juno.—*Honorem,* in the sense of honor.

antro : if this speech of Juno is anti-posed to her pride and haughtiness. If she were of inferior honor, dignity, she could destroy the fleet of Ajax, and slay their leader; Juno, as both the sister and wife of Juno, is able to destroy these few fugitives and their king.

furentibus : places pregnant mountains. *Auster* properly signifies a wind; but it frequently is put

for wind in general: the *species* for the *genus*.

52. *In Æoliâ venit :* she came into Æolia, the country of storms.

The Æolian islands are seven in number, situated between Italy and Sicily on the west. They were sometimes called *Vulcania,* and *Hephestiades.* The chief of which are *Lipara, Hiera,* and *Strongyle.* Here Æolus the son of Hippotas reigned. He is said to have invented sails, and to have been a great astronomer, and observer of the winds.—Hence the poets make him the god of the winds. Homer tells us that he gave to Ulysses all the winds, that could impede his course to Ithaca, confined in a bag; but that his companions, out of curiosity, untied it, and let out all the adverse winds.

54. *Frænât :* he curbs or governs. This is a metaphor taken from the rider, who manages his steed. *Imperio :* power, authority.

61. *Molem et altos montes :* for *molem altorum montium,* by hendiadys: the weight of lofty mountains. This mode of expression is frequent with Virgil.—*Insuper* in the sense of *præterea.*

63. *Premere :* in the sense of *cohibere.*—*Jussus :* commanded by Jove. Here again is a metaphor taken from the rider: *Dare laxas habenas :* to give loose reins—to let the horse go at full speed.—*Federe :* law—rule.

	Gens inimica mihi Tyrrhenum navigat æquor, Ilium in Italiam portans, victosque Penates. Incute vim ventis, submersasque obrue puppes.	
70. Aut ago eas in diversas partes, et *	Aut age diversas, et disjice corpora ponto.	70
72. Quarum jungam tibi stabili connubio Troiœpeiam, quæ est pul- cherrima earum omnium forma, dicaboque eam propriam; ut exigat om- nes annos	Sunt mihi bis septem præstanti corpore Nymphæ: Quarum, quæ formâ pulcherrima, Deiopeiam Connubio jungam stabili, propriamque dicabo: Omnes ut tecum meritis pro talibus annos Exigat, et pulchrâ faciat te prole parentem.	75
76. Contrâ Æolus res- pondit hæc: O regina, tuus labor est	Æolus hæc contrâ: Tuus, ô regina, quid optes, Explorare labor: mihi jussa capessere fas est. Tu mihi, quodcunque, hoc regni, tu scepra, Jovemque Concilias: tu das epulis accumbere Divûm, Nimborumque facis tempestatumque potentem.	80
78. Tu concilias mihi hoc regni, quodcunque est: tu concilias	Æolus ubi dicta, cavum conversâ cuspide montem Impulit in latus; ac venti, velut agmine facto, Quâ data porta, ruunt, et terras turbine perfiant. Incubuere mari, totumque à sedibus imis	85
81. Ubi hæc dicta sunt, impulit cavum montem in latus	Unâ Eurusque Notusque ruunt, creberque procellis Africus, et vastos volvunt ad litora fluctus. Insequitur clamorque virûm, stridorque rudentum. Eripiunt subito nubes cælumque, diemque, Teucrorum ex oculis: ponto nox incubat atra.	90
84. Incubuoero mari Eurusque notusque Af- ricusque creber procellis, unâque ruunt totum mare	Intonuerum poli, et crebris micat ignibus æther: Præsentemque viris intentant omnia mortem. Exemplò Æneæ solvuntur frigore membra. Ingemit, et duplices tendens ad sidera palmas, Talia voce refert: O terque quaterque beati,	95

NOTES.

67. *Tyrrhenum mare.* That part of the Mediterranean between the islands of Corsica, Sardinia, and Sicily, was called the Tuscan Sea.

68. *Ilium:* Troy; by meton. for the Trojans—those that survived the catastrophe of the city. See note 1. supra.—*Penates:* see Geor. 2. 505.

69. *Incute vim:* add force to your winds, and overwhelm their ships sunk in the sea.

71. *Præstanti:* in the sense of *pulchro*.

73. *Dicabo propriam:* I will consecrate her (to be) your own—your peculiar property. This passage is in imitation of Homer. Iliad 1.1. 301.

77. *Labor:* concern—business.—*Fas est,* in the sense of *æquum est*.

78. *Tu concilias,* &c. The meaning of the passage appears to be: I owe to thy favor and kind offices the empire of the winds, and the power and authority of a king, which thou didst obtain of Jove for me. Through thy favor also, I sit at the table of the gods. Both duty and gratitude, therefore, impel me to comply with your request, to do thy commands.—*Regni: gen. sing.* governed by *hoc.* It is best translated as if it were of the same case with *hoc.* *Concilias hoc regni,* &c. *You procure for me this power, whatever it*

be. Servius thinks no more is meant by *Æolus'* receiving his kingdom and sceptre from Juno, than that "the winds are, air put into motion; which is sometimes called Juno."

80. *Potentem:* the present part. used as a substantive: ruler of storms and tempests.

82. *Agmine facto:* in a formed battalion—or a battalion being formed.—*Impulit:* he struck.

84. *Incubuere:* the perf. in the sense of the pres. they rest upon.

87. *Rudentum:* in the sense of *fusium*.

90. *Poli.* Polus is properly that part of the heavens, called the pole. By *synec.* put for the whole heavens. *Poli:* the heavens thundered.—*Ignibus:* lightning.—*Æther:* in the sense of *ær.*

92. *Solvuntur:* shudder—are unnerved. *Duplices:* in the sense of *ambas.*

93. *Ingemuit:* he groaned. Not indeed at the fear of death absolutely considered, but at the prospect of dying an inglorious death among the waves.

94. *Refert:* he says, or pronounces such like words. *O terque, quaterque beati:* Simply: O thrice happy they, to whom it happened to die before the faces, &c. This mode of expression denotes the highest state of felicity. Or, if we suppose it an apo-

ante ora patrum, Trojæ sub mœnibus altis,
 it oppetere! ð Danaûm fortissimæ gentis
 , mœne Iliacis occumbere campis
 xuisse? tuaque animam hanc effundere dextrâ?
 ubi Æacidæ telo jacet Hector, ubi ingens
 on: ubi tot Simois correpta sub undis
 virûm, galeasque, et fortia corpora volvit.
 1 jactanti stridens Aquilone procella
 adversa ferit, fluctusque ad sidera tollit.
 untur remi: tum prora avertit, et undis
 us: insequitur cumulo præruptus aquæ mons.
 mo in fluctu pendent: his unda deliscens
 106 inter fluctus aperit: furit æstus arenis.
 otus abreptas in saxa latentia torquet;
 vocant Itali, mediis quæ in fluctibus Aras,
 n immane mari summo. Tres Eurus ab alto
 110 ia et syrtis urget, miserabile visu;

NOTES.

to those, who fall on the plains of
 ghting for their country, we may
 t: O thrice happy ye, to whom, &c.
 t is the more animated and poetical.
 ner is the sense of *Rumus*.

tyde. Diomedes, the son of Tydeus,
 Etolia. He was wounded by Æne-
 combat. *Me-ne potuisse*: the acc.
 s verb *refert*, or some other of the
 sport, understood: why could I not
 len on the Trojan plains? &c.
fundere: in the sense of *amittere*.—
 tes slain.

us Hector: valiant Hector. He
 son of Priam and Hecuba, and the
 of all the Trojans. He was at last
 Achilles, and his dead body drawn
 is chariot around the walls of Troy,
 tomb of *Patroclus*, whom Hector
 n some time before. It was after-
 unsombed by Priam at a great price,
 orably buried. *Æacidæ*: Achilles.
 30. supra.

ispedon. He was the king of Ly-
 came to the assistance of Priam.—
 slain by *Patroclus*. It is said that
 he son of Jupiter by *Laodamia*.

: a river in Troas, rising out of
 da, and flowing into the Scamman-
 with it into the Hellespont, near
 ontory of Sigeum. *Correpta*: car-
 ried down its current. *Virum*, by
virorum: of heroes. The poet here
 to the bloody battle fought on the
 of this river, between the Greeks and
 , related by Homer; in which the
 fered a signal defeat.

Procella: properly, a storm at sea.
 a cold storm in the winter. *Nim-*
 orm of rain with black angry clouds
 d; a squall. *Imber*, a gentle show-
 er. They are, however, not always

used with this discrimination. *Jactanti*:
 in the sense of *dicenti*.

103. *Adversa*: an adj. agreeing with *pro-*
cella. As *Æneas* was steering toward Italy,
 a north wind would be in his face, or against
 him.

105. *Insequitur*. Nothing can exceed this
 picture of a rolling billow. It follows (*se-*
quitur) rolling along, constantly on the in-
 crease, (*cumulo*) till it becomes a broken and
 rugged mountain of water: *præruptus mons*
aque.

107. *Aperit terram*. So high did the
 waves roll, that between them the sand or
 bottom of the sea appeared visible. This
 may not appear incredible, when it is con-
 sidered that they were near shore, and on
 shallows. *Deliscens*: opening. *Rumus* in-
 terprets *unda*, by *mare*. *Æstus*: the tide,
 or current.

108. *Saxa*. These rocks are generally
 supposed to be the *Ægates*, three Islands
 not far from the western promontory of Si-
 cily, where the Romans and Carthaginians
 made a treaty, which ended the first Punic
 war. They received the name of *allars*,
 from the oaths that were then made by the
 contracting parties. There is a difficulty in
 this interpretation. For it is said their huge
 back was in the surface of the water, and
 in the preceding line they are called *latentia*
saxa. *Abreptas*: driven—forced.

111. *Brevia et Syrtis*: shoals and quick-
 sands. *Syrtis* is properly a large bank of
 sand made by the action of the water.—
 There were two of these banks, or *Syrtis*
 on the coast of Africa, called the *Syrtis Major*.
 and the *Syrtis Minor*: the former lay to the
 east of Carthage, at a considerable distance;
 the latter nearly opposite. *Urget*: in the
 sense of *impellit*. *Miserabile*: shocking—
 distressing. *Visu*, is either the supine in u,

- Illiditque vadis, atque aggere cingit arenas.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit : excutitur pronusque magister 115
Volvitur in caput : ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore vortex
Apparent rari nantes in gurgite vasto :
Arma virum, tabulæque et Troia gaza per undas
118. *Homines appa-* Jam validam Ilionei navem, jam fortis Achatae ; 120
rent rari nantes in vasto
gurgite. Apparent quo- Et quæ vectus Abas, et quæ grandævus Alethes,
que arna Vicit hyems : laxis laterum compagibus omnes
120. Hyems vicit jam Accipiunt inimicum imbrem, rimisque fatiscunt.
validam navem Ilionei ; Interea magno misceri murmure pontum,
jam navem fortis Achatae ; et navem, in quâ Emissamque hyemem sensit Neptunus, et imis 125
Abas vectus est, et navem, in quâ Prospiciens, summâ placidum caput exultit undâ
125. Neptunus sensit Disjectam Æneæ toto videt æquore classem,
pontum Fluctibus oppressos Troas, cælique ruinâ.
126. Stagna refusa Nec latuere doli fratrem Junonis, et iræ. 130
esse, ex Eurum ad se Zephyrumque vocat : dehinc talia fatur
129. *Et Troas oppres-* Tantane vos generis tenuit fiducia vestri ?
sos esse fluctibus
133. Jam audetis, O Jam cælum terramque, meo sinè numine, venti,

NOTES.

to be seen; or, for *visui*, the dat. of *visus*, to the sight. See Ecl. 5. 29.

112. *Vadis* : against the bottom. *Vadum* is properly a shallow part of the sea; or a part of a river that may be forded. *Aggere* : a bank of sand.

113. *Lycios*. The Lycians were a people of Asia Minor, who came to assist Priam. After the death of Sarpedon their king, they chose to accompany Æneas. *Orontes* took the command of them.

114. *Pontus* : here put for a wave of the sea, by synec. It was so great that it seemed as if the whole ocean was breaking upon the ship. *A vertice*. Some understand by this, the head or prow of the ship. The common acceptance of the word is the best: *from above*. It was so high that it appeared to fall down upon the ship.

115. *Pronus*. I take this to denote the posture of the helmsman, *bending or stooping forward*, in order to stand more firmly. The helmsman (*magister*) is thrown from his feet, and tumbled headlong into the sea.

117. *Circumagens fluctus* : the whirling water.

118. *Rari* : scattered here and there.—*Gurgite* : in the sense of *mari*.

119. *Gaza* : this word, signifies all kinds of valuable furniture, as well as treasures of gold and silver.

122. *Compagibus* : the seams or streaks of the sides being loosened, they all let in the hostile water. *Imber*, though properly a shower of rain, is here used for *water* in general. *Hyems*, in the sense of *tempestas*.

Fatiscunt rimis : gape open in cracks, or leaks.

126. *Stagna* : plu. of *stagnum*, the bottom or deep part of the sea. *Alto* : *altum*, the deep, or open sea—out of sight of land—*Fretum*, a strait, or narrow sea. *Pelagus* the sea near the land. But they are not always used with this discrimination.

127. *Placidum*. This must refer either to Neptune's natural character—to his mildness in regard to the Trojans, or to the effect, which his countenance had upon the raging sea. For he was greatly moved, *graviter commotus*, at the winds, for invading his realms without his permission.

129. *Ruina cæli* : with the ruin of heaven. These words strongly denote the violence of the tempest—the floods of rain—the thunderings and lightnings: all which seemed to threaten the destruction of the world.

130. *Doli Junonis* : the wiles of Juno, and her anger, did not lie concealed from her brother—had not escaped the knowledge of her brother. Neptune and Juno were children of Saturn and Ops. See Geor. i. 14.

132. *Tanta-ne fiducia* : hath so great confidence of your race possessed you? The winds were the offspring of Aurora and Astræus, one of the Titans. Neptune here intimates, that if they imitated the rebellion of the Giants, their ancestors, they must expect to share in their punishment; or, at least, they could not expect to escape will impunity.

133. *Numine* : in the sense of *arctioribus vel voluntate*. *Moles* : in the sense of *factus*

, et tantas audetis tollere moles ?
 o—Sed motos præstat componere fluctus.
 ii non simili pœnâ commissa luetis.
 e fugam, regique hæc dicite vestro :
 imperium pelagi, sævumque tridentem,
 i sorte datum : tenet ille immania saxa,
 Eure, domos : illâ se jactet in aulâ
 et clauso ventorum carcere regnet.
 t : et dicto citiùs tumida æquora placat,
 sque fugat nubes, Solemque reducit.
 œ simul, et Triton adnixus, acuto
 nt naves scopulo : levat ipse tridenti,
 s aperit syrtes, et temperat æquor ;
 otis summas levibus perlabitur undas.
 ti magno in populo cùm sæpe coorta est
 sævitque animis ignobile vulgus ;
 faces et saxa volant ; furor arma ministrat :
 etate gravem ac meritis si fortè virum quem
 ere, silent, arrectisque auribus adstant.
 t dictis animos, et pectora mulcet.
 tus pelagi cecidit fragor ; æquora postquàm
 ens genitor, cœloque invectus aperto,
 quos, curruque volans dat lora secundo.
 ù Æneadæ, quæ proxima litora cursu
 unt petere, et Libyæ vertuntur ad oras.

Venti, miscere cœlum
 terramque

138. Imperium pelagi,
 sævumque tridentem
 140 non datum esse illi, sed
 mihi

145

151. Tum, si forte con-
 spexere quem virum gravem
 pietate et meritis,
 silent

153. Ille vir regit ani-
 mos

158. Contendunt pe-
 tere litora, quæ sunt
 proxima in cursu

NOTES.

me ego. Here *puniam*, or some
 the like import, is understood :
 will punish, or chastise. But it is
 still the raging waves, before I

Det non luetis mihi: hereafter ye
 atone to me for your offences
 te punishment. Neptune here in-
 to be a matter of clemency in him
 ling them to escape ; but they must
 the next time they thus presume,
 chastise them in an exemplary

Imperium pelagi. In the division of
 l between the sons of Saturn, the
 to Neptune, the heavens and the
 Jupiter, and the regions below to
 Neptune : in the sense of *potentem*.
Tenet immania : let him possess
 d and uncultivated rocks, thy ha-
 O east wind. *Immania saxa* are
 s of Æolus, mentioned verse 52,

actet se : boast, or glory. *Aula :*
 ise of regia.

Vitiis dicto : sooner than said. The
 tis governs *dicto*, in the abl. *Pla-*
 na.

ymothœ : a nymph of the sea, the
 of Nereus and Doris. *Triton :*
 f Amphitrite. His upper part was
 in, and his lower part like a fish.
 very powerful among the sea-gods,

and could calm and embroil the sea at his
 pleasure. Many of the marine gods were
 called Tritons, but the name is properly ap-
 plicable to those only that were half man
 and half fish. *Levat :* assists—lightens.

148. *Ac veluti cùm :* as when in a great
 crowd, a tumult often rises, and the ignoble
 throng rages in their minds, &c.

This comparison is extremely beautiful,
 as well as just. Nothing can be more pro-
 per to represent the disorder and havoc of
 a violent hurricane, than the rage and the
 desolation occasioned by an incensed mob.
 The suddenness, with which the noisy waves
 subside, and sink into a calm, as soon as
 Neptune surveys them, is finely marked by
 the awe and silence, with which the sedi-
 tious multitude is immediately struck, at
 the sight of a man of superior merit and
 authority.

150. *Arma :* in the sense of *tela*. *Gra-*
rem : in the sense of *insignem*. *Arrectis :*
 with listening, or attentive ears.

155. *Cælo.* Cœlum here means simply,
 the air. He was wafted in the open air,
 just above the surface of the ocean. *Fra-*
gor : the raging, or tumult.

156. *Curru :* the dat. for *currui*. See
 Ecl. v. 29. *Secundo :* light—easy-moving.

157. *Æneadæ :* the Trojans ; so called
 from Æneas, their leader. *Contendunt :*
 they strive to reach, or get to the nearest
 shore.

- Est in recessu longo locus : insula portum
 160. Quibus lateribus Efficit objectu laterum : quibus omnis ab alto 160
 omnis unda veniens ab Frangitur, inque sinus scindit sese unda reductos.
 alto frangitur, scindit Hinc atque hinc vastæ rupes, geminique minantur
 que sese In cælum scopuli : quorum sub vertice latè
 Equora tuta silent : tum sylvis scena coruscis
 Desuper, horrentique atrum nemus imminet umbrâ. 165
 166. Est antrum in Fronte sub adversâ scopulis pendentibus antrum :
 pendentibus scopulis Intus aquæ dulces, vivoque sedilia saxo ;
 167. Intus sunt dulces Nympharum domus : hic fessas non vincula naves
 aquæ, sediliaque è vivo Ulla tenent ; unco non alligat anchora morsu.
 saxo : videtur domus Huc septem Æneas collectis navibus omni 170
 Ex numero subit : ac magno telluris amore
 Egressi, optatâ potiuntur Troës arenâ,
 Et sale tabentes artus in litore ponunt.
 Ac primùm silici scintillam excudit Achates
 175. Circumdedit arida Suscepitque ignem foliis, atque arida circum 175
 da Nutrimenta dedit, rapuitque in fomite flammam.
 177. Tum fessi rerum Tum Cererem corruptam undis, Cerealiaque arma
 expediunt Cererem Expediunt fessi rerum : frugesque receptas
 Et torrere parant flammis, et frangere saxo.
 Æneas scopulum intereâ conscendit, et omnem 180
 Prospectum latè pelago petit, Anthea si quâ
 Jactatum vento videat, Phrygasque biremes,
 Aut Capyn, aut celsis in puppibus arma Caiçi.

NOTES.

159. *Longo recessu*: in a long or dark recess. This description of the port and harbor is beautiful in itself, and seasonably introduced to relieve the reader, and compose his mind, after having dwelt upon the former images of horror and distress.

160. *Objectu*: in the sense of *oppositu*.

162. *Rupes*: properly, a precipice, or broken rock. *Scopulus*, a high, sharp rock. *Saxum*, any rock, or stone. *Minantur*: reach, or extend to heaven.

164. *Scena sylvis*: an arbor formed of waving trees, and a grove dark with its awful shade, hangs over it from above. *Rûmus* interprets *scena* by *umbraculum*.

166. *Sub adversa fronte*. This cave was right in front, or opposite to them, as they entered the harbor, and approached the shore. *Pendentibus*: its roof was arched with rocks. *Rûmus* says *suspensis*, for *pendentibus*.

169. *Non ulla vincula tenent*. The meaning is: the harbor was so safe and secure, that ships needed neither cables nor anchors. *Morsu*: the fluke.

170. *Huc Æneas*: hero Æneas entered with seven ships, collected, &c. He left Troas with twenty ships. One he had just lost, and the rest were scattered in the storm, but were not lost.

173. *Artus tabentes sale*: their limbs

drenched with salt water—dripping with salt water.

176. *Arida nutrimenta*: dry fuel. *Ignes*: the spark struck from the flint. *Rapuit*: he quickly kindled a flame among the fuel.

177. *Cererem corruptam*: their grain damaged by the water—wet. For *Ceres*, see Ecl. v. 79. *Arma*: properly, the instruments or tools of any art or profession. *Cerealia arma*, therefore, will be the instruments or utensils used in breaking corn, and preparing it for eating.

178. *Fessi rerum*: weary of their misadventures—their toils—their dangers. *Fruges receptas*: the grain saved. The same with *Cererem*, just mentioned.

179. *Parant torrere*. *Rûmus* takes *torrens* in the sense of *coquere*; and in that case it follows *frangere*, which must be connected with *fruges receptas*: they prepare to break the corn, and to bake it into bread. *Et torrere* may be taken for the act of drying the corn that had been wet, and partially damaged by the water; which must precede its being broken, or prepared for making bread. *Expediunt*: they unlade, or fetch it out of their ships.

181. *Anthea*: a Greek acc. of *Anthos*

182. *Biremes*: biremis is properly a galley of two banks of oars. See *Æn.* v. 1

183. *Arma Caiçi*: the arms of Caiçus that is, Caiçus himself.

n conspectu nullam ; tres litore cervos t errantes : hos tota armenta sequuntur et longum per valles pascitur agmen. hic, arcumque manu celerisque sagittas t, fidus quæ tela gerebat Achates. sque ipsos primùm, capita alta ferentes s arboreis, sternit : tum vulgus, et omnem gens telis nemora inter frondea turbam. is absistit, quàm septem ingentia victor fundat humi, et numerum cum navibus æquet. rtum petit, et socios partitur in omnes. nus quæ deinde cadis onerârat Acestes 'rinacrio, dederatque abeuntibus heros, et dictis mærentia pectora mulcet : (neque enim ignari sumus antè malorum) graviora : dabit Deus his quoque finem. Cyllæam rabiem, penitusque sonantes scopulos ; vos et Cyclopea saxa revocate animos, mæstumque timorem forsan et hæc olim meminisse juvabit. s casus, per tot discrimina rerum, is in Latium ; sedes ubi fata quietas at : illic fas regna resurgere Trojæ. et vosmet rebus servate secundis. voce refert : curisque ingentibus æger, ltu simulat, premit altum corde dolorem. ædæ accingunt dapibusque futuris.	185	185. Hos tres duces à tergo
	190	
	195	195. Deinde dividit vina, quæ bonus Acestes onerârat in cadis Trina- crio litore, herosque de- derat illis abeuntibus
	200	199. O vos passi gra- viora
		202. Vos experti estis
	205	
	210	

NOTES.

tergo. This might seem mere, but it is consistent with the Latin. Cicero says: *Adolescens cursus æsequens.* *Longum agmen:* the extended herd.

ferentes alta: bearing their lofty branching horns. The poet figures the leaders. They move with a majesty, having their heads like their horns branching out like *erebat:* in the sense of *erebat.*

gens telis vulgus: pursuing with arms the herd and the rest of the long leafy groves, he disperses them into confusion by their ranks. The word *misceo*, as is beautiful and expressive. *Omnis:* in the sense of *reliquam mul-*

partitur: he divides them among his companions. He had killed seven, so that there was one for the ship.

estes. See Æn. v. 35. *Onerârat:* lashed, and given them.

rinacrio: an adj. from *Trinacria*, Sicily, derived from its triangular shape; three promontories are: *Pachynus* south; *Lilybæus*, on the west; *Mæna*, on the north.

198. *Antè malorum:* of past evils, or distresses. Ruseus takes *antè* here in the sense of *præteritorum.* Or perhaps, *malorum quæ fuerunt antè.*

200. *Vos accetis:* ye have approached both the rage of Scylla, and the rocks roaring within. See Ecl. vi. 74, and Æn. iii. 420.

202. Opposite the rock of Scylla is Charybdis, a dangerous whirlpool; which, taken together, render the passage of the straits between Sicily and Italy very hazardous. Hence arose the proverb: *Incidit in Scyllam, qui vult vitare Charybdem.* This Charybdis, as fable says, was a voracious old woman, who stole the oxen of Hercules. For which, being struck by the thunder of Jove, she was turned into this whirlpool. *Accetis:* by syn. for *accessistis.*

203. *Olim:* hereafter. *Discrimina:* in the sense of *pericula.*

207. *Secundis rebus:* preserve yourselves for prosperity. *Durate:* persevere.

208. *Æger ingentibus:* oppressed with heavy cares, (full of anxious solicitude for his friends,) he dissembles hope on his countenance, but represses, &c. *Refert:* in the sense of *dicat.*

210. *Accingunt se:* they prepare themselves for. *Tergora:* the skins or hides of the slain deer.

- Tergora diripiunt costis, et viscera nudant :
 Pars in frustra secant, verubusque trementia figunt
 Litore athena locant alii, flammisque ministrant.
 Tum victu revocant vires : fusisque per herbam,
 212. Figunt *frustra* Implentur veteris Bacchi, pinguisque ferinæ. 215
adhuc trementia verubus Postquàm exempta fames epulis, mensæque remcta,
 216. Exempta est Aminissos longo socios sermone requirunt,
 218. Seu credant eos Spemque metumque inter dubii : seu vivere credant,
 Sive extrema pati, nec jam exaudire vocatos
 220. Æneas gemit se- Præcipuè pius Æneas, nunc acris Orontei, 220
 eum nunc casum acris Nunc Amyci casum gemit, et crudelia secum
 Orontei ; nunc casum Fata Lyci, fortemque Gyan, fortemque Cloanthum.
 Amyci Et jam finis erat : cùm Jupiter æthere summo
 Despiciens mare velivolam, terrasque jacentes,
 227. Atque Venus Litoraue, et latos populos ; sic vertice cœli 225
 tristior, et suffusa quoad Constitit, et Libyæ defixit lumina regnis.
 nitentes oculos alloqui Atque illum tales jactantem pectore curas,
 tur illum jactantem Tristior, et lachrymis oculos suffusa nitentes,
 229. O tu, qui regis Alloquitur Venus : O, qui res hominumque Deduxit
 res hominumque

NOTES.

211. *Viscera* : neu. plu. of *viscus*, or *viscum*. It properly signifies all the parts of the animal within the skin. Here it means *the flesh*.

212. *Pars secant* : a part cut into pieces. Nouns of multitude may have verbs in the singular or plural.

213. *Athena* : neu. plu. brazen dishes or vessels. An adj. taken as a substantive.—*Ministrant flammis* : tend the fires.

215. *Implentur*. This is in imitation of the Greeks, with whom verbs of *filling* govern the genitive. *Bacchi* : in the sense of *vini*.

217. *Requirunt* : they inquire after their lost companions—converse about them.

219. *Pati extrema* : to suffer death—death being the last of all earthly things.—*Pati* : the present in the sense of the perf. *Vocatos nec jam* : being invoked, should not now hear. This alludes to a custom among the Romans, of calling the dead three times by name : which was the last ceremony in funeral obsequies. After which, the friends pronounced the word *Vale*, three times, as they departed from the tomb. The same was observed of those, who perished by shipwreck, or otherwise, when their bodies could not be found.

220. *Æneas gemit* : Æneas laments now the fate of brave Orontes, now, &c. The most exalted and heroic minds are the most susceptible of humanity and compassion.—*Virgil* therefore says : *Præcipuè pius Æneas gemit*. But at the same time, he conducts his grief with prudence, and carefully avoids whatever would tend to discourage the rest ; and therefore it is said, that he grieves *privately, secum*, keeping his sorrow and grief *in his own bosom* ; and showing to his com-

panions an example of magnanimous fortitude only, which rises superior to danger and misfortunes.

224. *Velivolam* : navigable. *Jacentes terras* : the earth may be said to be lying (*jacens*) still, dead and at rest, in opposition to the sea, which is always in motion. The poet considers here the sails of a ship under the notion of wings, by which it flies over the sea, as a bird moves through the air.—*Rucus takes jacentes* in the sense of *humiles* : low—lying low. *Populos* : in the sense of *gentes*.

225. *Vertice* : the pinnacle of heaven : the zenith, or point over our heads.

226. *Defixit oculos*. Dr. Trapp observes, that nothing to him breathes the soul of poetry, particularly Virgil's, more than this delightful passage, in which the majesty of Jupiter, and the beautiful grief of Venus are so finely contrasted. She still remembers, in all the abruptness of extreme sorrow, that she is addressing the almighty Thunderer, and yet maintains all the sweetness of female complaint, and tender expostulation. *Jactantem* : in the sense of *rebellem*.

228. *Suffusa oculos* : wet, as to her shining eyes, with tears. See Ecl. i. 55. Female beauty never appears so engaging, and makes so deep an impression upon the beholder, as when *suffused with tears*, and manifesting a degree of anxious solicitude. The poet therefore introduces Venus in the situation, making suit to her father. The speech is of the chastest kind, and cannot fail to charm the reader.

229. *Venus*. The goddess of beauty and love. She is said to have sprung from the foam of the sea, near the island of Cyprus

Æternis regis imperiis, et fulmine terras,
 Quid meus Æneas in te committere tantum,
 Quid Troës potuere? quibus tot funera passis,
 Cunctus ob Italian terrarum clauditur orbis?
 Certè hinc Romanos olim, volventibus annis,
 Hinc fore ductores, revocato à sanguine Teucrici,
 Qui mare, qui terras omni ditone tenerent,
 Pollicitus: quæ te, genitor, sententia vertit?
 Hoc equidem occasum Trojæ tristesque ruinas
 Solabar, fatis contraria fata rependens.

230. *Terres mundum fulmine: quid tantum scelus potuit meus Æneas committere in te!*
 234. *Certè pollicitus es Romanos orituros esse*
 235 *hinc olim, annis volventibus, fore ductores hinc à revocato sanguine Teucrici, qui tenerent*
 238. *Equidem hoc promisso solabar occa-*

NOTES.

or according to Hesiod, near the island of Cythera. She was taken up to Heaven, when all the Gods were struck with her beauty, and became jealous of her superior attractions. Jupiter attempted, in vain, to gain her affection; and as a punishment to her, for the refusal, bestowed her upon his deformed son Vulcan. She, however, had many intrigues with Mars, Mercury, and Bacchus. Her partiality for Adonis, induced her to leave Olympus. She also had an affection, it is said, for Anchises, and for his sake, often visited the Groves of Mount Ida. By him she had Æneas.

Venus possessed a mysterious girdle or ceesta, which gave to any, however ugly and deformed, beauty, elegance, and grace. Her worship was universally established. The rose, the myrtle, and the apple, were sacred to her. The dove, the swan, and the sparrow, were her favorite birds.

She had various names, derived chiefly from the places where she was worshipped; or from some property or quality she was thought to possess. Some of which, are the following: *Cypria*, from the island Cyprus: *Paphia*, from Paphos: *Cytherea*, from the island Cythera; in each of which places she had splendid temples. She was also called *Telephema*, because she presided over marriage: *Verticordia*, because she turned the hearts of women to chastity: *Elaira*, because she was the patroness of courtizans: *Acidalia*, from Acidalus, a fountain in Beotia: *Banica*, because she was the queen of love: *Myrtica*, because the myrtle was sacred to her: *Libertina*, on account of her inclinations to licentious amours: *Pontea*, *Marina*, *Lemnesia*, and *Pelagica*, because she sprung from the sea. The word *Venus* is often taken for beauty and love; also for the object of love—the person loved. It is used sometimes for any sensual passion, or lust—the intercourse of the sexes. *Imperiis*: in the sense of *potentia*.

233. *Quibus passis*: against whom, suffering so many deaths, the whole world, &c.

234. *Hinc*: hence—from the Trojans. *Ductores*: probably, as Heyne observes, we are to understand Julius Cæsar, and Octavius.

235. *Revocato, &c.* Commentators are divided in opinion, on these words. Corradus takes *sanguine Teucrici*, for the Trojans, the offspring of *Teucer*; and *revocato*, in the sense of *restituto*. Ruesus rejects this in part. By *sanguine Teucrici*, he understands the Trojans; and by *revocato*, their return into Italy, whence Dardanus, the founder of their race, originated. The blood of *Teucer*, and that of Dardanus, were united in the Trojans, their descendants. *Revocato*: recalled—called back to take possession of the land of their ancestor.

236. *Ditione*: sway—authority. *Tenerent*: in the sense of *regerent*. *Sententia*: in the sense of *consilium*.

238. *Hoc quidem*: with this promise, I was mitigating the fall, and sad catastrophe of Troy:—I was consoling myself, at, &c.

239. *Fatis rependens contraria*: to these fates balancing, (or placing) fates contrary, or of an opposite nature. *Fatum*, as here used, may mean, either the purposes of the gods concerning the Trojans, or simply, their fortune or destiny. Their city had been rased, and a numerous train of ills had befallen them. These, we are to understand by *fatis*. By *fata contraria*, it is plain, we are to understand prosperity, or a state of things different from their former one. Or, if *fata* be taken for the purposes of the gods toward them, the interpretation will be the same.

The downfall of Troy was a very afflicting circumstance to Venus. She strove hard to prevent it. And after the event, she consoled herself with the consideration, that Troy was destined to rise again—that their race was to be restored to the land of Dardanus, and there become the rulers of the world. This lightened her sorrow, and assuaged her grief. Here, perhaps, it may be asked, if she knew that the future glory of the Trojan race had been decreed and fixed by fate; why does she appear to express so much anxiety and solicitude upon that subject? It may be said, that the opposition which Juno made to it, might make her doubt, and her mind waver. For, Jupiter alone had a perfect insight into futurity, and

sum, tristesque ruinas Trojæ	Nunc eadem fortuna viros tot casibus actos Insequitur : quem das finem, rex magne, laborum !	240
242. Antenor elapsus mediis Achivis potuit tutus penetrare	Antenor potuit, mediis elapsus Achivis, Illyricos penetrare sinus, atque intima tutus Regna Liburnorum et fontem superare Timavi : Unde per ora novem vasto cum murmure montis It mare proruptum, et pelago premit arva sonanti. Hic tamen ille urbem Patavi sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit Troia : nunc placidâ compostus pace quiescit.	245
250. Nos, quibus tu annis arcem cœli, na- vibus, O infandum ! amissis prodimur peri- culis ob iram Junonis unius	Nos, tua progenies, cœli quibus annuis arcem, Navibus, infandum ! amissis, unius ob iram Prodimur, atque Italis longè disjungimur oris. Hic pietatis honos ? Sic nos in scepra reponis ! Olli subridens hominum sator atque Deorum,	250
253. Est-ne hic honos nostræ pietatis ? sic	Vultu, quo cœlum tempestatesque serenat, Oscula libavit natæ : dehinc talia fatur :	255

NOTES.

the rest of the gods, knew no more than he was pleased to reveal to them. See *Æn.* iii. 251.

It is said, by some, that Virgil makes even Jupiter subject to fate or destiny. But from several passages, it will appear, that his notion of fate was truly philosophical. He makes fate to be nothing more than the decrees, purposes, or counsels of Heaven, pronounced by the mouth of Jove; as the etymology of the word implies. He often calls destiny *Fata deorum*, which can mean nothing else than the Divine decrees, or counsels. And, if he give to fate the epithets, *inexpugnabile* and *inexcusable*, he must mean that the laws and order of nature are fixed and unchangeable, as being the result of Infinite wisdom and foresight, and having their foundation in the *Divine mind*, which is subject to none of those changes that affect feeble and erring mortals.

242. *Antenor*. He was a noble Trojan. After the sack of Troy, he led a colony of Trojans, and *Henetcs*, a people who came to assist Priam, and lost their king, in quest of a settlement. After various toils and disasters, he arrived at the head of the Adriatic, and having expelled the *Euganes*, a people inhabiting between the Alps and the sea, he took possession of their country. He built a city called *Antenorca*, after his own name. Some say he built *Patavium*, now Padua. The whole nation was called *Veneti*.

243. *Illyricos*: an adj. from Illyricum, an extensive country on the borders of the Adriatic, over against Italy, including the ancient *Liburnia* and *Dalmatia*. *Penetrare*: in the sense of *intrare*.

244. *Superare fontem Timavi*: to pass beyond the fountain of Timavus. We are told by *Servius*, on the authority of Varro, that the *Timavus* was a large river, and the

neighboring people gave to it the name of sea. It was formed, says he, by the confluence of nine streams, issuing from a mountain. It is, however, at the present, a small and inconsiderable stream, falling into the Adriatic, near *Istria*.

245. *Unde*: whence—from the fountain. The *novem ora*, I take to mean the nine streams which formed the river, and not so many channels, through which it fell into the sea. *Ora* signifies the fountain, or head of a river, as well as its mouth.

246. *It*: it pours along. *Proruptum*: rough—swollen. *Premittit*: overflows—deluges. Thompson has finely imitated, in his "Winter," this description of the *Timavus*.

249. *Compstus*: by syn. for *compositus*. settled. *Fixit*: in the sense of *suspendit*. *Nos*. Here Venus speaks in the person of *Eneas* to show how nearly she had his interest at heart. *Annus*: in the sense of *promittis*. Thou hast promised that after death he should be received among the gods—should be deified. *Arcem cœli*: the court or palace of heaven.

251. *Infandum*. This word is thrown in like an interposing sigh, when she comes to the most moving part of her complaint; and the artful pauses in this and the two following lines, together with the abrupt manner in which the speech breaks off, show her quite overpowered by the tide of her grief. *Unius*: of one, to wit, Juno. *Prodimur* we are given up to destruction—we are doomed to toils, misfortunes, and dangers through the resentment and influence of Juno.

253. *Honos*: reward—recompense.

254. *Olli*: for *illi*, by antithesis. *Sator* in the sense of *pater*.

256. *Libavit*: he kissed the lips of h

metu, Cytherea : manent immota tuorum
 tibi : cernes urbem et promissa Lavini
 a, sublinemque feres ad sidera cœli
 animu[m] Æneam ; neque me sententia vertit. 260
 tibi labor enim, quando hæc te cura remordet ;
 us et volvens fatorum arcana movebo)
 n ingens geret Italiã, populosque feroces
 ndet, moresque viris et mœnia ponet :
 dum Latio regnantem viderit æstas, 265
 que transferint Rutulis hyberna subactis.
 er Ascanius, cui nunc cognomen Iulo
 ur (Ilus orat, dum res stetit Iliã regno)
 ita magnos, volvendis mensibus, orbes
 io explebit, regnumque ab sede Lavini
 feret, et longam multã vi muniet Albam.
 um tercentum totos regnabitur annos
 sub Hectoreã ; donec regina sacerdos
 gravis, geminam partu dabit Iliã prolem.

261. Hic geret ingens
 bollum in Italia

267. At puer Asca-
 nius, cui nunc cogno-
 men Iulo additur, exple-
 bit imperio triginta mag-
 nos orbes, mensibus

273. Donec Iliã, re-
 gina sacerdos, gravis
 Marte dabit

NOTES.

er. The name *Venus* was given to
 The one here meant, is the daugh-
 Jupiter and Dione, but is often con-
 d with her, who sprung from the
 f the sea. See 229. supra.

Metu : for *metus*. See Ecl. v. 29.
 as : *Venus*.

Fabor : in the sense of *dicam*.

Movebo arcana : I will unfold the se-
 f the fates, tracing (*volvens*) them
 a great distance of time. *Remor-*
obites you.

Contundet : in the sense of *domabit*.
 in the sense of *leges*.

Dum tertia ætas : until the third year
 se him, &c. The meaning is, that
 rears were to be spent in the wars
 urnus and the Rutuli ; at the expira-
 which, having subdued his enemies,
 should commence his government
 um. *Dum* : in the sense of *donec*.

Terna hyberna : three winters shall
 assed, the *Rutuli* being conquered.

Cui nunc cognomen : to whom now
 -name of *Iulus* is added. This cir-
 ce is thrown in to show the origin
 Julian family, and the occasion of
 ng the name of *Ilus*, to *Iulus* or *Julius*.

et designs this as a compliment to
 ears. *Iulus* succeeded his father in
 ernment, and reigned thirty years at
 um. He built *Alba Longa*, and made
 eat of his government. The throne
 ed for three hundred years by a suc-
 of Trojan princes, down to the time
 ulus. He founded Rome, and chang-
 seat of government from *Alba Longa*
 ew city. At his death, the line of
 ion was changed, and *Numa Pompi-*
 wise and virtuous prince of the Sa-
 lled the throne.

268. *Iliã res* : the Trojan state. *Iliã* : an adj.
 from *Ilium*, a name of Troy. See 1. supra.

269. *Orbes* : in the sense of *annos*.

270. *Imperio* : government—reign. *La*
vint : by apocope for *Lavinii*. See 2. su-
 pra. *Vi* : labor—strength.

273. *Hectorea gente* : under a Trojan line.
 After the building of Rome, Alba continued
 for a considerable time an independent go-
 vernment, and was a rival of the new city.
 It was finally destroyed by the Romans, and
 its inhabitants transferred to Rome.

274. *Iliã* : a daughter of Numitor, king
 of Alba Longa. She is called *regina*, on
 account of her royal descent. She was one
 of the vestal virgins, and for that reason
 called *sacerdos*, or priestess. Being preg-
 nant (*gravis*) by Mars, as it is said, she
 brought forth twins, Romulus and Remus.

Amulius, having expelled his brother Nu-
 mitor, commanded one Faustus, a shepherd,
 to expose the children to wild beasts, that
 they might perish. Instead of which, he
 took them home, where they were nourished
 by his wife, whose name was *Lupa*. This
 gave rise to the story of their being brought
 up by a wolf, *lupa* being the name of that
 animal.

The children grew up, and when they
 became acquainted with the conduct of their
 uncle, they collected a band of men, attack-
 ed him in his palace, slew him, and restored
 Numitor to the throne. Afterwards, it is
 said, each of the brothers began to build a
 city. Remus leaped over the walls of the
 city founded by Romulus ; whereupon, be-
 ing angry, he slew him. He called the city
 Rome, after his own name. *Romulus* was
 sometimes called *Quirinus*, from *Quiri*, a
 Sabine word, which signifies a spear. *Ge-*
mnam prolem : simply, twins.

275. *Inde Romulus* *Inde lupæ fulvo nutricis tegmine lætus* 275
lætus fulvo tegmine nutri-
triciis lupæ excipiet gen-
tem
 277 *Dicet incolas Ro-*
manos
 278. *Ille erit Julius,*
nomen
- Inde lupæ fulvo nutricis tegmine lætus
 Romulus excipiet gentem, et Mavortia condet
 Mœnia, Romanosque suo de nomine dicet.
 His ego nec metas rerum, nec tempora pono:
 Imperium sinè fine dedi. Quin aspera Juno,
 Quæ mare nunc terrasque metu cælumque fatigat,
 Consilia in melius referet, mecumque fovebit
 Romanos rerum dominos, gentemque togatam.
 Sic placitum. Veniet, lustris labentibus, ætas,
 Cùm domus Assaraci Phthiam clarasque Mycenæ
 Servitio premet, ac victis dominabitur Argis.
 Nascetur pulchrâ Trojanus origine Cæsar,
 Imperium Oceano, famam qui terminet astris,
 Julius, à magno demissum nomen Iulo.
 Hunc tu olim cælo, spoliis Orientis onustum,
 Accipies securâ: vocabitur hic quoque votis.
 Aspera tum positis mitescent sæcula bellis.
 Cana Fides, et Vesta, Remo cum fratre Quirina,

NOTES.

276. *Mavortia*: an adj. from *Mavors*, a name of Mars: warlike—martial. *Mœnia*: in the sense of *urbem*.
278. *Nec pono metas*: I place (prescribo) to them neither bounds nor duration of dominion. The Romans had a belief that their empire would always continue, while other governments would be unstable and fluctuating.
280. *Mctu*: through fear that the Trojans would rise to power, and become dangerous to her dear Carthage and Argos. *Fatigat*: in the sense of *commoret*.
281. *In melius*. This is taken adverbially: for the better. *Referret*: shall change.
282. *Gentem togatam*: the nation of the gown. The *toga*, or gown, was the distinguishing badge of the Romans, as the *pallium* was that of the Greeks. *Rerum*. *Res* signifies power—rule—dominion. In the present case it signifies, the world.
283. *Sic placitum*: thus it pleases me—this is my pleasure—it is my decree. The verb *est* is to be supplied. *Ætas venit*: the time shall come, years having passed away, when, &c. *Lustrum*: properly the period of four years. It is often put for time in general. *Ætas*: in the sense of *tempus*, and *lustris*: for *annis*.
284. *Domus Assaraci*. By this we are to understand the Romans. Assaracus was the son of Tros, and brother of Ilius. He was the father of Capys, and Capys the father of Anchises, the father of Æneas, from whom the Romans descended. *Phthiam*. This was a city of Thessaly, the royal seat of Achilles. *Mycenæ*—*Argis*. These were cities of the Peloponnesus, over which Agamemnon reigned, put, by synec. for Greece in general. This prophecy was fulfilled under the Roman generals Mummius, who conquered Achaia; and Paulus Æmilius, who subdued Macedonia and Thessaly. *Argis*: in the sing. *Argos*, neu.; in the pl. *Argi*, mas. It was situated about two miles from the sea, on the *Sinus Argolicus*. It was founded by Inachus, 1356 years before Christ. Its inhabitants were called *Argivi* and *Argioi*: by synec. put for the Greeks in general. *Premet*: shall subject to servitude—shall subdue.
286. *Pulchrâ*: in the sense of illustrious. Cæsar, a Trojan of illustrious origin.
288. *Nomen demissum*: a name derived from, &c.
289. *Tu securâ*: you, sure, shall receive him hereafter. Cæsar was honored with four triumphs on four successive days. To this, refer the words: *Onustum spoliis orientis*. Cæsar received divine honors by a decree of the senate.
291. *Aspera sæcula*. Here is an allusion to the golden age; or, at least, to the universal peace which took place in the reign of Augustus, when the temple of Janus was shut. *Mitescent*: shall grow mild—soften. *Aspera*: in the sense of *dura*.
292. *Cana fides*. The meaning is, that the fidelity of former times should return—that men should devote more of their time to the service of the gods—that there should be no more civil wars, in which brother should be armed against brother. The epithet *cana* alludes to the figure of *senectus* which was represented with hoary locks, to denote that it was the peculiar virtue of former times—the golden age. By the *vestal*, Servius says, we are to understand religion. Vesta was the daughter of Saturn and Ops, the goddess of fire, and patroness of the vestal virgins. Æneas was the first who introduced her mysteries into Italy.

labunt diræ ferro et compagibus arctis
 entur belli portæ: Furor impius intus
 sedens super arma, et centum vinctus ahenis
 ergum nodis, fremet horridus ore cruento.
 ait: et Maiâ genitum demittit ab alto;
 ræ, utque novæ pateant Carthagini arces
 Teucris: ne fati nescia Dido
 arceret. Volat ille per aëra magnum
 fo alarum, ac Libyæ citus adstitit oris:
 a iussa facit: ponuntque ferocia Pœni
 , volente Deo: imprimis Regina quietum
 it in Teucros animum mentemque benignam.
 pius Æneas, per noctem plurima volvens,
 mùm lux alma data est, exire, locosque
 rare novos; quas vento accesserit oras,
 moant (nam inculca videt) hominesne, feræne,
 sre constituit, sociûsque exacta referre.
 m in convexo nemorum, sub rupe cavatâ,
 ibus clausam circum atque horrentibus umbris,
 t: ipse uno graditur comitatus Achate,
 anu lato crispans hastilia ferro.
 ater mediâ sese tulit obvia sylvâ,
 is os habitumque gerens, et virginis arma
 næ: vel qualis equos Threïssa fatigat

294

295. Et vinctus post
 tergum cum centum
 ahenis nodis, fremet

300

305

305. Volvens ~~animus~~
 306. Constituit exire,
 explorareque novos lo-
 cos, et quærere ad quas
 oras accesserit vento;
 qui teneant eas, homi-
 nes-ne, feræ-ne (nam
 videt loca inculta) refer-
 reque exacta sociis. Oc-
 culit classem

310

314. Cui mater obvia
 tulit se mediâ sylvâ,
 gerens os, habitumque

315

316. Velerat talis qua-
 lis Threïssa

NOTES.

Medium of Troy was supposed to be
 ed in her temple; where a fire was
 ally kept burning by certain virgins,
 dicated themselves to her service.
 was another goddess of the same
 ut generally confounded with *Ceres*,
Tellus, &c. The word *Vesta* is fre-
 used for fire, by meton.
Arctis compagibus: with close joints
 d fast with bars of iron.
Portæ. The gates, or doors of the
 of Janus were open in time of war,
 it in time of peace. This happened
 ree times during a period of seven
 d years, so constantly engaged were
 mans in the work of death! *Impius*
 This, Turnebus thinks, alludes
 image of warlike rage drawn by
 , and dedicated by Augustus in the
 . But Germanus thinks it alludes
 statue of Mars, which the Spartans
 their city, bound in this manner, in
 of brass. *Nodis*: in the sense of
Genitum Maiâ: the son of Maia.
 ytor the son of Jupiter, and Maia,
 ightor of Atlas. See Geor. i. 336.
Arces. This appears to be used in
 se of *urbs*: that the country and city
 Carthage might open in hospitality
 Trojans—might receive them kindly,
 at them with hospitality.
Remigio alarum: by the motion of

his wings. *Utens alis quasi remis*, says
 Ruseus. The motion of his wings is beau-
 tifully expressed; it was like the motion of
 oars in propelling a boat forward.
 302. *Pœni*. The Carthaginians were
 sometimes called *Pœni*, or *Phœni*, from
Phœnicia, the country from which they
 came. *Corda*: in the sense of *animos*.
 304. *Quietum animum*: a friendly mind,
 and a benevolent disposition, or temper.
 306. *Data est*: in the sense of *orta est*.
 309. *Exacta*: neu. plu. the particulars of
 his discovery.
 810. *In convexo*. The place where Æneas
 moored his fleet, lay in a circular form,
 nearly surrounded by a grove. Here they
 could be in safety, without fear of discovery.
 The words *convexus* and *concaevus* are some-
 times used for each other, which seems to be
 the case here; the former properly signify-
 ing the exterior of a round surface; the
 latter the interior. *Horrentibus*: deep-
 thick shades. *Uno*: in the sense of *solo*.
 See Æn. iv. 451.
 313. *Crispans*: in the sense of *quassans*.
Lato ferro: of a broad barb, or point.
 316. *Spartane*. The Spartan virgins
 were trained to all kinds of manly exerci-
 ses, such as running, wrestling, throwing
 the quoit and javelin, riding and hunting,
 which is the reason that the poet attires
 Venus in their habit, or dress. *O*s: in the
 sense of *tullum*.

- Harpalyce, volucremque fugâ prævertitur Eurum.
 Namque humeris de more habilem suspenderat arcum
 Venatrix, dederatque comam diffundere ventis;
 Nuda genu, nodoque sinus collecta fluentes. 318
321. Ac illa prior inquit: Heus, juvenes, monstrate, mearum
 Vidistis si quam hîc errantem fortè sororum,
 Succinctam pharetrâ et maculosæ tegmine lycis,
 Aut spumantis apri cursum clamore prementem.
 Sic Venus: at Veneris contrâ sic filius orsus: 321
- Nulla tuarum audita mihi, neque visa sororum,
 O, quam te memorem, Virgo? namque haud tibi vobis
 Mortalis, nec vox hominem sonat. O Dea certè:
 An Phœbi soror, an Nympharum sanguinis una?
 Sis felix, nostrumque leves quæcunque laborem: 330
- Et quo sub cælo tandem, quibus orbis in oris
 Jactemur, doceas: ignari hominumque locorumque
 Erramus, vento huc et vastis fluctibus acti.
 Multa tibi ante aras nostrâ cadet hostia dextrâ.
 Tum Venus: haud equidem tali me dignor honore.
 Virginibus Tyriis mos est gestare pharetram, 334
- Purpleoque altè suras vincire cothurno.
 Punica regna vides, Tyrios, et Agenoris urbem:
 Sed fines Libyci, genus intractabile bello

NOTES.

317. *Harpalyce*: a celebrated Amazon, said to have rescued her father, who had been taken in battle by the *Getæ*. The comparison here is simply between the habits of Venus, and those of Harpalyce. *Eurum*. Many copies read *Hebrum*; but there appears a manifest incongruity in it. It can hardly be supposed, that the poet, describing the swiftness of her speed, should say that she could outride the course of a river, however rapid it might be. In that there could be no difficulty. Besides, the epithet *volucrem*, is not very applicable to a river. *Eurum* is certainly the best reading; it is the language of poetry, while *Hebrum* is not. *Fuga*: in the sense of *cursum*.

320. *Nuda genu, &c.* This is a Grecism: naked as to her knee, and collected as to her flowing robe in a knot. See Ecl. i. 55. The meaning is, that she had her knee naked, and her flowing robe collected in a knot. *Sinus*: the folds of a garment; also the garment itself, by synec. *Nodus*: *nodus* is properly any thing that binds or ties.—Hence, a girdle, or belt—a knot, &c.

321. *Quam*: in the sense of *aliquam*.

323. *Tegmine*. It was a custom among the ancients for hunters to wear the skin of some one of the animals, they had killed. *Prementem*: pursuing.

325. *Orsus*: part. of the verb *ordior*: he began. The verb *est* is understood.

327. *Quam te memorem?* whom shall I call you?

329. *Nec vox sonat*: nor does your voice

sound (like) a human being—it does not indicate you to be mortal. *Homo*, is properly either a man or woman—a human being.

329. *An soror Phœbi*: art thou the sister of Phœbus, or one of the blood of the nymphs? See Ecl. iv. 10. The verb *est* is to be supplied.

330. *Felix*: kind—propitious. *Oris*: in the sense of *regione*. *Orbis*: of the world, or earth.

334. *Multa hostia*: many a victim shall fall for you before the altars.

335. *Haud me dignor*: I do not consider myself worthy, &c.

338. *Urbem Agenoris*: Carthage, founded by Dido, a descendant of Agenor. *Punica regna*: the kingdom, or realm of Carthage. It is distinguished from the city, which is called *Urbs Agenoris*. *Punica*: an adj. from *Puni*, or *Phœni*.

339. *Fines Libyci*: the country is Africa. *Libyci*: an adj. from *Libya*, agreeing with *fines*. *Libya* was properly that part of Africa bordering upon Egypt on the west; but is frequently used for any part of Africa, or Africa in general. *Genus intractabile*: a race fierce in war. The Carthaginians extended their conquests with unexampled rapidity, and were the only people that appeared to dispute the empire of the world with the Romans. Their misfortunes, and final ruin, were owing more, perhaps, to party spirit and civil cabals, than to the arms of the Romans. See *Roll. An. His. Art. Carthage*.

m Dido Tyriâ regit urbe profecta,
 um fugiens: longa est injuria, longæ
 s: sed summa sequar fastigia rerum.
 njux Sichæus erat, ditissimus agri
 um, et magno miseræ dilectus amore:
 r intactam dederat, primisque jugârat
 is: sed regna Tyri germanus habebat
 on, scelere ante alios inmanior omnes.
 ter medius venit furor: ille Sichæum,
 nte aras, atque auri cæcus amore,
 rro incautum superat, securus amorum
 æ: factumque diu celavit; et ægram,
 alus simulans, vanâ spe lusit amantem.
 l in somnis inhumati venit imago
 s, ora modis attollens pallida miris:
 s aras, trajectaque pectora ferro
 , cæcumque domûs scelus omne retexit.
 lerare fugam, patriâque excedere suadet:
 nque viæ veteres tellure recludit
 os, ignotum argenti pondus et auri.
 imota, fugam Dido sociosque parabat.
 unt, quibus aut odium crudele tyranni,
 tus acer erat: naves, quæ fortè paratæ,
 unt, onerantque auro: portantur avari
 onis opes pelago: dux fœmina facti.

340

344. Dilectus magno
 345. amore miseræ Didois
 345. Dederat eam in-
 tactam

349. Ille impius atque
 350. cæcus amore auri, clam
 aperat Sichæum ferro
 ante aras incautum

352. Ille malus simu-
 lans multa lusit ægram
 amantem

355

358. Recluditque ve-
 360. teres thesauros, depositos
 in tellure tanquam aux-
 ilium viæ, ignotum pon-
 dus

361. Omnes conveni-
 unt, quibus erat, aut
 crudele

NOTES.

Dido: the name of a Tyrian prin-
 cely beautiful, or well-beloved.
 iv. 1. *Regit imperium*: manages
 rment.

longæ: the circumstances
 and tedious. *Sequar summa fasti-
 gia*: I will mention only the chief
 the business—I will trace only the
 of the affair. *Ruens* takes *sequar*
 use of *perstringam*.

Primis omnibus: with the first
 This alludes to a custom among
 ans of consulting the omens in all
 rant concerns of life, before they
 upon them, to see if they would
 cessful or not. *Jugârat*: by syn-
 erat. *Cui*: to whom, to wit, Si-
Intactam: adhuc virginem, says

inmanior scelere ante: great in wick-
 edness all others. The comp. is here
 be sense of the pos.

Sichæum. He was the priest of Her-
 cules in dignity next to royalty.
 s that Pygmalion came upon Si-
 expectedly, while he was officia-
 e altar, and slew him. This cir-
 e greatly adds to the atrocity of

Furor: in the sense of *odium*.
 s: between Sichæus and Pyg-

superat. regardless of the love of
Superat in the sense of *interficil*.

352. *Ægram amantem*: the afflicted, or
 disconsolate lover. *Lusit*: deceived—
 luded.

353. *Inhumati*. According to their sys-
 tem of religion, the shades of those, who
 were unburied, must wander a hundred
 years, before they could be at rest. The
 circumstance of Pygmalion's leaving the
 body of Sichæus unburied, in this view,
 greatly heightens the enormity of the crime
 first committed. *Imago*: in the sense of
umbra.

354. *Conjugis*. *Conjux* is either a hus-
 band or a wife; here the former. *Pallida*:
 pale in a wonderful manner. *Os*: in the
 sense of *vultus*.

356. *Nudavit*: laid bare the cruel altars,
 at which he was slain. *Retexit*: disclosed
 —brought to light.

358. *Recludit*: shows, or opens to her,
 &c. Justin tells us that Sichæus, for fear
 of the king, buried his money in the earth,
 fearing to keep it in his house; but no one
 knew the place of its deposit during his
 life.

362. *Paratæ*. Tyre, being a great com-
 mercial city, in the ordinary course of busi-
 ness, many ships might be prepared and
 ready for sea. The verb *sunt* is to be sup-
 plied.

364. *Opes arari, &c.* Either the wealth
 of Sichæus, which Pygmalion now imagin-
 ed his own; or along with her husband's

365. <i>Illi devenère ad locos, ubi</i>	Devenère locos, ubi nunc ingentia cernes Mœnia, surgentemque novæ Carthaginis arcem.	365
367. <i>Mercati sunt solum, dictum Byrsam de nomine facti, tantum spatii, quantum possent</i>	Mercatique solum, facti de nomine Byrsam, Taurino quantum possent circumdare tergo. Sed vos qui tandem? quibus aut venistis ab oris?	
369. <i>Sed tandem, qui estis vos?</i>	Quòve tenetis iter? Quærenti talibus ille Suspirans, imoque trahens à pectore vocem:	370
370. <i>Ille suspirans, trahensque vocem à pectore imo respondet ei quærenti in talibus verbis.</i>	O Dea, si primâ repetens ab origine pergam, Et vacet annales nostrorum audire laborum; Antè diem clauso componet vesper Olympo.	
375. <i>Tempestat suâ forte appulit Libycis oris nos vectos per diversa æquora ab antiqua Trojâ, si</i>	Nos, Trojâ antiquâ, si vestras fortè per aures Trojæ nomen iit, diversa per æquora vectos, Forte suâ Libycis tempestat appulit oris.	375
380. <i>Mecum genus est ab</i>	Sum pius Æneas, raptos qui ex hoste Penates Classe veho mecum, famâ super æthera notus. Italiam quæro patriam; et genus ab Jove summo. Bis denis Phrygium conscendi navibus æquor, Matre Deâ monstrante viam, data fata secutus: Vix septem convulsæ undis Euroque persunt. Ipse ignotus, egens, Libyæ deserta peragro, Europâ atque Asiâ pulsus. Nec plura quærentam Passa Venus: medio sic interfata dolore est:	380
385. <i>Nec Venus passa est cum quærentem plura</i>		385

NOTES.

money, Dido took the treasure of her brother, and fled with it to Africa.

367. *Mercati solum, &c.* This passage hath been differently interpreted. Donatus explains it, of the money being made of bull's leather, with which she purchased the ground (*solum*) for the city. Others say, that she cut the hide into very small strings, and by connecting them together, surrounded twenty-two *stadia*, or furlongs. Neither of these appears to be the true solution. The language of the Phœnicians was a dialect of the Hebrew, in which language the word *Bosra* means a fortification, or fortified place. The Greeks, mistaking this meaning of the word, or overlooking it, supposed, from the similarity of the words, that it was the same with their *Byrsa*, which means a bull's hide. Virgil followed the common received opinion. *Mercati*: they bought the ground, which they called *Byrsa*, from the name of the deed, &c. This story of the bull's hide, Mr. Rollin observes, is now generally exploded. It appears, however, that Dido was to pay the Africans an annual tribute, as a quit rent, for the land which she purchased. This the Carthaginians afterward refused to do, which was the cause of the first war in which they were engaged. See *Æn.* iv. 1.

373. *Et vacet*: and there should be leisure to you to hear, &c.

374. *Annales*: in the sense of *historiam*. *Componet*: the evening star shall shut up the day, before I shall have done my story. This is an allusion to the opinion that night shut or sealed up the gate of heaven, and the day

opened it. *Clauso Olympo*: heaven being closed. Olympus is a mountain in Thessaly. The ancients supposed its top touched the heavens: from which circumstance, the poets placed upon it the court of heaven. It is about a mile and a half high. Olympus is often put for heaven.

376. *Iit*: hath reached, or come to.

377. *Sud forte*. Ruseus says, *scilicet cum Sua vi*, says Minelius.

378. *Penates*: properly, household gods. See *Geor.* ii. 505. In the sack of Troy, Æneas saved his *Penates* from the hands of the Greeks, and took them as companions of his adventures. See *Æn.* ii. 717. *Æthera*: a Greek acc. in the sense of *cælum*.

380. *Quæro Italiam*: I seek Italy, my country: my descent (*genus*) is from Jove supreme. Dardanus was an Italian, and one of the founders of the Trojan race. He was the son of Jove.

381. *Bis denis navibus*: with twenty ships. *Æquor*: in the sense of *mare*: properly, any level surface, whether land or water.

382. *Secutus fata data*: following the decrees of the gods made in my favor—obeying the decrees, &c.

383. *Convulsæ*: in the sense of *concessæ*, agreeing with *naves*, understood. *Eure*: the east wind, put for wind in general; the species for the genus.

384. *Ignotus*: a stranger.

386. *Interfata est*: she thus interrupted him in the midst of his grief: she could bear the piteous story no longer.

- Quisquis es, haud credo, invisus cœlestibus auras**
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer.
Namque tibi reduces socios classemque relatum 390
Nuntio, et in tutum, versis Aquilonibus, actam:
Ni frustrâ augurium vani docuere parentes.
Aspice bis senos lætantes agmine cycnos,
Æthereâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedère:
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo. 400
Perge modò, et, quâ te ducit via, dirige gressum
Dixit: et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. Ille, ubi matrem 405
Agnovit, tali fugientem est voce secutus:
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit. 410
At Venus obscuro gradientes aère sepsit,
Et multo nebulae circùm Dea fudit amictu

NOTES.

- 387. Cœlestibus:** in the sense of *superis*.
388. Carpis: you breathe the vital air, &c.
390. Reduces: returned safe—brought back.
392. Ni parentes vani: unless my parents vainly taught me divination in vain—to no purpose. Unless through a love of vanity and ostentation, they taught, &c. Heyne observes, that a person may be called *vanus*, who promises what he cannot perform, or professes a false or useless doctrine. *Actam:* in the sense of *protectam*.
394. Ales Jovis: the bird of Jove—the eagle. *Ætherea plagâ:* from the ethereal region. *Agmine:* in a flock. *Turbati:* pursued—chased.
396. Nunc videntur: now they seem to choose the ground where to alight, in a long train: or to look down upon it chosen and selected. By alighting, they would be out of danger from their pursuer.
397. Reduces: in the sense of *tuti*. *Stridentibus:* snapping—making a whizzing noise.
398. Dedere: in the sense of *emiserunt*. *Pubes tuorum:* the same in sense with *tui socii*. *Cinxere polum:* and have made a circle in the heavens in company. *Potus,* is properly the pole; but by synec. is often put for the whole heaven, or any part thereof. *Fovis* in a flock usually fly around, making one or more circles in the air before they alight. By doing this, they descend with more ease and safety.
403. Ambrosæ: an adj. from *ambrosia*, the food of the gods, according to the poets; perfumed with ambrosia. *Vertice:* in the sense of *capite*. *Spiravere:* in the sense of *emiserunt*.
405. Patuit vera Dea. The poet here mentions four characteristics of divinity: her rosy-colored neck—her ambrosial locks—her long flowing robe, (which she had gathered up in a knot to prevent discovery,) and her gait, or motion. It was the opinion of the ancients that their divinities did not move upon the ground, but glided along the surface with a regular motion. By these signs, Æneas know her to be Venus, whom he had hitherto taken for a Lybian virgin. *Vocæ:* in the sense of *verbis*.
408. Ludis: in the sense of *decipis* *Imaginibus:* forms—figures. *Veras:* true—real—not dissembled.
411. Gradientes: *cus* is understood. The poet here hath in his view that passage of the Odyssey, where Pallas spreads a veil of air around Ulysses, and renders him invisible.
412. Circumsudit. The parts of the verb are separated by *Tmesis*, for the sake of the verse: she surrounded them with the thick garment of a cloud, &c. &c.

	Quæ regio in terris nostri non plena laboris ?	460
	En Priamus : sunt hic etiam sua præmia laudi :	
	Sunt lachrymæ rerum, et mentem mortalia tangunt	
	Solve metus : feret hæc aliquam tibi fama salutem.	
	Sic ait : atque animum picturâ pascit inani,	
	Multa gemens, largoque humectat flumine vultum.	465
	Namque videbat, uti bellantes Pergama circum	
	Hæc fugerent Graii, premeret Trojana juvenus ;	
	Hæc Phryges, instaret curru cristatus Achilles.	
	Nec procul hinc Rhesi niveis tentoria velis	
	Agnoscit lachrymans : primo quæ prodita somno	470
	Tydidem multâ vastabat cæde cruentus :	
	Ardentesque avertit equos in castra, priusquam	
	Pabula gustassent Trojæ, Xanthumque bibissent.	
	Parte aliâ fugiens amissis Troilus armis,	
	Infelix puer, atque impar congressus Achilli,	475
	Fertur equis, curruque hæret resupinus inani,	
	Lora tamen tamen : huic cervixque cœque trahuntur	
	Per terram, et versâ pulvis inscribitur hastâ.	
	Interea ad templum non æquæ Palladis ibant	
	Crinibus Iliades passis, peplumque ferebant	480
	Suppliciter tristes, et tunsæ pectora palmis.	
467. Ut bellantes		
Graii fugerent hæc cir-		
cum Pergama, dum Tro-		
jana juvenus premeret		
eos ; hæc Phryges fuge-		
rent, dum cristatus		
Achilles instaret iis è		
curru.		
472. Castra Græcorum		
priusquam		
481. Tunsæ quoad pec-		
tora palmis		

NOTES.

till after the death of Patroclus, whom Hector slew in battle. Some copies have *Atriden*, which appears to be the more correct; for we have no account that Achilles had any disagreement with *Menelaus*. The *ambobus* refers to Agamemnon and Priam. Achilles afterwards slew Hector, and ignominiously treated his dead body. He refused to restore it to Priam, till he received a large sum of money as a ransom.

460. *Nostri labores*: our sufferings, calamities.

461. *Laudi*: in the sense here of *virtuti*.

462. *Lachrymæ rerum*: tears for our afflictions—compassion for our calamities or sufferings. *Mortalia*: an adj. neu. plu. taken as a sub. *human calamities*.

463. *Largo flumine*: a large flood of tears.

466. *Pergama*: neu. plu. In the sing. *Pergamum*, properly the citadel of Troy, built on the highest ground, whence the whole city could be seen. Here, and in many other places, put for the city itself; by *synec*. *Brillantes*: valiant—warlike.

468. *Cristatus*: plumed—wearing a plume. *Instaret*: in the sense of *premeret*.

469. *Rhesi*. Rhesus, king of Thrace, and reputed son of Mars. When he came to assist the Trojans, it was reported, as a decree of the gods, that if his horses should drink of the water of the river Xanthus, or taste the grass of Troy, the city should not be taken. On his arrival, he encamped on the shore, when he was betrayed by one Dolon to Diomedes, and Ulysses, who slew him on

the first night of his arrival, and carried off his horses to the Grecian camp.

470. *Quæ prodita*: which being betrayed in the first night, &c. *Somno*: in the sense of *nocte*. See *En*. 11. 242.

472. *Ardentes*: in the sense of *acres*.

473. *Xanthum*: a river of Troas, rising out of mount Ida, and flowing into the Hellespont. It is the same with the Scamander.

474. *Troilus*. A son of Priam. Virgil calls him *puer*, probably on account of his age. He was slain by Achilles.

475. *Impar congressus Achilli*: an unequal match for Achilles—or meeting Achilles, an unequal match is drawn, &c. *Resupinus*: on his back, he hangs from his empty chariot.

478. *Hasta versâ*. The dust is not marked with the spear of Troilus; but with the spear of Achilles, which had pierced his body; and as he lay on his back, might be said to be inverted; its point being downward. *Huic*: in the sense of *hujus*.

479. *Non æquæ Palladis*: of Pallas, unkind—offended on account of the decision of Paris, in the contest of beauty between her, Juno, and Venus.

480. *Iliades*: the Trojan matrons with dishevelled hair, went, &c. Homer utters us (*Iliad*. 6. 312.) that after the great slaughter of the Trojans, Heecuba and the Trojan matrons went in solemn procession, with every external sign of sorrow, to the temple of Pallas, carrying the richest presents, in hope to render her favorable to

fixos oculos averſa tenebat.
 in Iliacos raptaverat Hectora muros,
 neque auro corpus vendebat Achilles.
 in ingentem gemitum dat pectore ab imo,
 ut currus, utque ipſum corpus amici, 486
 neque manus Priamum conſpexit inermes.
 in principibus permixtum agnovit Achivis,
 icies, et nigri Memnonis arma.
 in azonidum lunatis agmina peltis 490
 a furens, mediisque in millibus ardet,
 nectens exertæ cingula mammæ,
 audetque viris concurrere virgo.
 in Dardanio Æneæ miranda videntur,
 et, obtutuque hæret defixus in uno : 495
 in templum, formâ pulcherrima Dido,
 magnâ juvenum ſtipante catervâ.
 Eurotæ ripis, aut per juga Cynthi
 Diana chorus, quam mille ſecutæ 499
 e hinc glomerantur Oreades : illa pharetram
 pro, gradiensque Deas ſupereminet omnes :
 citum pertentant gaudia pectus.

493. Virgoque ſub-
 nectens aurea cingula
 exertæ mamma, utpote
 bellatrix, audet

NOTES.

Pephus : this was the richest
 ta, embroidered by the Sidonian
 the most costly manner, and
 Paris from Sidon. This they
 the goddess, hoping she would
 by it to regard their sufferings.
 part. of the verb *pandor*, spread,
 loose.

ras : in the sense of *offensa*.
illes raptaverat. See Æn. 2. 542.
spolia conſperit : as he beheld
 as he beheld the chariot, &c. The
erit is to be repeated with each
 plain, from the repetition of the
 verse is of the same tender nature
 iii. 41. *Ut vidi*, &c. It plainly
 skill of the poet. Any other
 used the conjunction *et* or *que*.
 repetition of the *ut*, he shows
 cing these several affecting ob-
 every now and then fetching a
Corpus amici : the body of
 are to understand.

ermes : unarmed—suppliant. Of
 um, and *arma*.
memnis. Memnon the son of Au-
 lithous, the son of Laomedon,
 ry. He came to the assistance of
 us with many troops from India
 na. He was slain by Achilles.
 varthy—alluding to his color.
 eastern troops.

athesiles. She was queen of the
 who came to the aid of the Tro-
 he death of Hector. Her troops
 d with bucklers in the form of a
 r half-moon. *Agmina lunatis*

peltis : her troops (armed) with crescent
 shields. She was slain by Achilles; some
 say by his son Neoptolemus. *Furens* : eager
 —courageous.

493. *Bellatrix virgo* : the warlike virgin,
 binding a golden girdle under her naked
 breast, darts, &c. It was a custom of the
 Amazons to cut or scar one of their breasts
 that it might be no hindrance to their shoot-
 ing or darting of the javelin; the other they
 bound with a girdle. The word *Amazon* is
 compounded of the Greek *alpha* negativum,
 and a word which signifies a *breast* : imply-
 ing that they had only one breast. See nom.
 prop. under *Amazon*.

494. *Miranda* : wonderful—worthy of
 admiration. It is to be taken with the verb
videntur. *Obtutu* : posture. *Hæret* : in the
 sense of *stat*.

497. *Incessit* : approached. See 46. supra.

498. *Qualis Diana exercet* : as Diana
 leads the dance on the banks of Eurotas, or
 over the tops of Cynthus, whom a thousand
 mountain nymphs surround, &c. *Eurotas*,
 a river of *Laconia*, near Sparta, a country
 famous for hunting. *Cynthi* : Cynthus was
 a mountain in the island of Delos, the birth
 place of *Diana*. *Glomerantur* : in the sense
 of *glomerant*. See Ecl. iv. 10.

500. *Oreades* : mountain nymphs; from a
 Greek word which signifies a mountain. See
 Ecl. ii. 46.

502. *Latona*. Latona, the mother of Di-
 ana and Apollo. Joy pervaded her silent
 breast at the sight of the grace and dignity
 of her daughter.

- Talis erat Dido, talem se læta ferebat
 Per melios, instans operi regnisque futura.
 Tum foribus Divæ, mediâ testudine templi, 805
 Septa armis solioque altè subnixâ, resedit.
 Jura dabat legesque viris, operumque laborem
 Partibus æquabat justis, aut sorte trahebat :
 Cùm subitò Æneas, concursu accedere magno
 Anthea Sergestumque videt, fortemque Cloanthum, 510
 Teucrorumque alios : ater quos æquore turbo
 Dispulerat penitensque alias avexerat oras.
 Obstupuit simul ipse, simul percussus Achates
 Lætitiâque metuquo ; avidi conjungere dextras
 Ardebant : sed res animos incognita turbat. 515
 Dissimulant, et nube cavâ speculantur amicti,
 Quæ fortuna viris, classem quo litore linquant,
 Quid veniant : cunctis nam lecti navibus ibant
 Orantes veniam, et templum clamore petebant.
 Postquàm introgressi, et coràm data copia fandi, 520
 Maximus Ilioneus placido sic pectore cœpit :
 O regina, novam cui condere Jupiter urbem,
 Justiâque dedit gentes frænare superbas :
 Troes te miseri, ventis maria omnia vecti, 525
 Oramus : prohibe infandos à navibus ignes ;
 Parce pio generi, et propius res aspice nostras
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere prædas.
 Non ea vis animo, nec tanta superbia victis.

NOTES.

503. *Talis erat Dido* : such was Dido. The comparison here between Diana and Dido is taken from the *Odyssey*. Probus considered the passage to be copied unhappily by Virgil. The comparison, according to Scaliger lies in these particulars: *Quemadmodum Diana in montibus, ita Dido in urbe: illa inter nymphas, hæc inter matronas: illa instans venatoribus, hæc urbi.*

505. *Foribus Divæ*. In the interior part of the temple, there was a place separated from the rest by a wall, or veil, called the *Adytum* or *Penetræle*. Here the poet supposes Juno to have had an image or statue, or some symbol of her presence. The door or gate that led to it he therefore calls the *door of the goddess*. *Mediâ testudine* : under the middle of the arch, or canopy. *Subnixâ altè* : raised high on a throne, she sat down. *Foribus* : foros, properly folding doors—opening on both sides. It has no singular.

506. *Septa armis* : surrounded by her guards. *Armis*, by metonymy for the men bearing them.

507. *Dabat jura* : dispensed justice. *Jus*, properly a natural law, or right: *Lex*, a written or positive law.

511. *Ardebant* : in the sense of *cupiebant*.

512. *Avexerat* : had carried to other shores far remote.

516. *Speculantur* : they conjecture what is the fortune of their friends; on what coast they had left their fleet; for what purpose they came thither. For men chosen, &c.

519. *Veniam* : peace—favor. *Clamore* : with a cry, lamenting the hardness of their fortune.

521. *Maximus* : the chief, or principal speaker. *Placido pectore* : from his composed breast. A composed breast, or mind regulates the voice and speech. *Copia* : leave—liberty.

523. *Frænare* : to restrain proud nations with justice—with laws. By *superbas gentes*, we may understand the Numidians, and other warlike nations of Africa, her neighbors. For *superbas*, Ruæus says, *ferocem*.

525. *Prohibe* : avert—turn away. *Infandos* : direful—cruel.

527. *Libycos Penates* : the African territory, or settlements: or, simply, the African gods.

528. *Vertere* in the sense of *abducere*. *Raptas prædas* : the plundered, or seized booty.

529. *Vis* : in the sense of *violentia*. The verb *est* is understood.

Hesperiam Graii cognomine dicunt ; 530
 qua, potens armis atque ubere glebæ :
 oluere viri ; nunc fama, minores
 misse, ducis de nomine, gentem
 s fuit.

ð assurgens fluctu nimbosus Orion 535
 ca tulit, penitusque procacibus Austris
 das, superante salo, perque inuia saxa
 huc pauci vestris adnavimus oris.
 us hoc hominum ? quæve hunc tam barbara
 atria ? hospitio prohibemur aeræ : [morem
 , primæque vetant consistere terrâ.
 umanum et mortalia temnitis arma ;
 Deos memores fandi atque nefandi.
 Eneas nobis, quo justior alter
 s fuit, nec bello major et armis
 ta virum servant, si vescitur aurâ

532. Nunc fama est
 minores

536. Procacibusque
 Austris dispulit nos pen-
 nitus perque undas,
 perque inuia

539. Quod genus ho-
 minum est hoc ? quæve

541 patria tam barbara per-
 mittit

543. Sperate Deos esse
 memores

544. Quo nec fuit al-
 ter justior in pietate,
 nec major bello

NOTES.

eriam. Italy hath been called
 names: *Hesperia*, (which was
 so sometimes given to Spain,)
 as the brother of Atlas, king of
 in Africa; or from *Hesperus*,
 the star *Venus*, when it goes
 sun, and signifies, a *setting*, or
 from which circumstance, the
 is eastward of those countries
Magna Hesperia, and Spain,
inor: *Ænotria*, from *Ænotrus*,
 he Sabines, or from a son of
 g of Arcadia, of that name:
 m the *Ausones*, an ancient peo-
 untry; and lastly, *Italia*, from
 g of Sicily; or, as some say,
 word signifying *cattle*, because
 dot there. *Dicunt*: in the
int.

: richness—fertility. *Cogno-*
sense of nomine.

rii viri: simply, the *Ænotrians*
Minores: their descendants.

s: a constellation in the hea-
 with the sun in the month of
 is supposed to have an influence
 ather; hence the epithet *nim-*
 ill appear hence, that the time
 rival at Carthage, was some
 month. He remained there
 r part of the following winter,
 sail for Italy, where he arrived,
 rposes, some time in the spring.
 he sense of *mari*.

is procacibus: by violent winds.
 e put for wind in general, and
 south wind, which would have
 om Africa. *Tulit*: carried, or
 s: in the sense of *Intentia*.

: in the sense of *mari*. For
 leyne says *vehementibus*.

vimur: we are prohibited from
 at of the shores

543. *At sperate*: but expect that the gods
 are mindful of right and wrong. *Fendi at-*
que nefandi: gerunds in *di*, of the verb
fer; in the sense of *fas* and *nefas*: for what
 is right and just may be spoken; but what
 is unjust, we may not speak.

The meaning of the passage is: if ye
 despise the human race, and fear not the
 just punishment from men, which this sa-
 vage and barbarous conduct deserves, know
 that the gods are mindful of right and
 wrong, and will not fail to reward or pu-
 nish accordingly. *Mortalia arma*: Ruseus
 says, *vindictam hominum*, the vengeance of
 men.

544. *Quo justior alter, &c.* Here we have
 a summary of *Aeneas'* character, *piety* and
valor. The first comprehends devotion to
 the gods, and all the moral virtues. It
 shows him a tender son, an affectionate fa-
 ther, and husband. He bore his father upon
 his shoulders, and led his little son through
 the flames of Troy to a place of safety.
 And having lost his wife in the gene-
 ral confusion of that fatal night, he ven-
 tured into the midst of enemies in search
 of her; nor did he cease, till her ghost ap-
 peared to him, and bade him to desist: and
 on all occasions, *Ascanius* appears the dar-
 ling of his soul. *Aeneas* was also a patriot,
 and firmly attached to the interests of his
 country. In valor and prowess in war, he
 appears on all occasions the real hero. Ho-
 mer represents him second only to Hector.
 He was the first to resist Achilles on his
 return after the death of *Patroclus*. He
 did not engage him, but he manifested a calm
 and determined courage. We see then how
 justly he is characterized by, *nec bello major*
et armis. But his piety and moral virtues
 have ennobled his character more than all
 his deeds of valor.

546. *Vescitur*: in the sense of *spirit*.

	Æthereâ, neque adhuc crudelibus occubat umbris ;	
548. Non sit metus nobis, nec pœniteat te priorem certasse cum illo officio	Non metus, officio nec te certasse priorem pœniteat. Sunt et Siculis regionibus urbes, Armaque, Trojanoque à sanguine clarus Acastes.	560
551. Liceat nobis subducere ad terram classem quassatam	Quassatam ventis liceat subducere classem, Et sylvis aptare trabes, et stringere remos. Si datur Italiam, sociis et rege recepto,	
554. Ut læti petamus Italiam Latiumque, si datur nobis tendere cursum ad Italiam, sociis, et	Tendere, ut Italiam læti Latiumque petamus : Sin absumpta salus, et te, pater optime Teucrum, Pontus habet Libyæ, nec spes jam restat Iuli,	555
555. Sin salus absumpta est, et pontus Libyæ habet te, O optime	Unde huc advecti, regemque petamus Acasten. Talibus Ilioneus : cuncti simul ore fremebant	560
557. Ut saltem petamus freta Sicaniæ paratasque sedes, unde advecti sumus huc	Dardanidæ. Tum brevis Dido, vultum demissa, profatur : Solvite corde metum, Teucri, secludite curas.	
560. Ilioneus orabat talibus verbis.	Res dura, et regni novitas me talia cogunt Moliri, et latè fines custode tueri.	
561. Domissa quoad vultum	Quis genus Æneadum, quis Trojæ nesciat urbem ? Virtutesque, virosque, et tanti incendia belli ? Non obtusa adeò gestamus pectora Pœni : Nec tam aversus equos Tyriâ Sol jungit ab urbe. Seu vos Hesperiam magnam, Saturniaque arva, Sive Erycis fines, regemque optatis Acasten ;	565
569. Seu vos optatis magnam	Auxilio tutos dimittam, opibusque juvabo. Vultis et his mecum pariter considerare regnis ? Urbem quam statuo, vestra est ; subducite naves Tros Tyriusque mihi nullo discrimine agetur.	570

NOTES.

Occubat: lies dead—yields up his life to the cruel shades.

549. *Et*: in the sense of *etiam*, or *quoque*.

550. *Acastes*. See *Æn.* v. 30.

552. *Et aptare*: and to fit (procure) spars in the wood, to supply the place of those that had been broken, or lost in the violence of the storm and waves. *Stringens remos*: to cut our oars—to cut timber, of which to make oars.

557. *Freta*. *Fretum* is properly a narrow sea, or strait: here used for the sea in general. *Ut*. Most copies have *at*, but the former is preferable. *Advecti*: in the sense of *pulsi*.

560. *Fremebant ore*: they applauded with their mouth—they expressed their approbation of his speech. *Dardanidæ*: the Trojans; so called from *Dardanus*. They were also called *Teuceri*, from *Teucer*, both founders of Troy. See 1, *supra*.

563. *Dura res*: the difficult state of my affairs. *Moliri*: in the sense of *facere*.

565. *Genus Æneadum*: the ancestry of the Trojans—the stock from which they sprung. *Æneadæ*: the Trojans; from *Æneas*, their leader.

568. *Virtutes*: illustrious actions. *Viros*: heroes.

567. *Pœni gestamus*: we Carthaginians do not carry with us hearts so insensible, as to disregard the sufferings of our fellow men.

568. *Nec tam aversus*: nor does the sea so far from the Tyrian city join his steeds to his chariot.

This is an allusion to an opinion of the ancients, that the inhabitants of cold climates are less susceptible of the tender and humane feelings, than those of warm climates.

569. *Saturnia arva*: the lauds of Saturn—Italy. See *Ecl.* iv. 6. *Magnam*: powerful, or great; to distinguish it from Spain, which was sometimes called *Hesperia Minor*.

570. *Fines Erycis*: the coast of Eryx—Sicily, where Eryx reigned. See *Æn.* v. 24.

571. *Opibus*. This refers to the assistance which Dido would afford them by her wealth. *Pariter*: on equal terms, or conditions. *Et*: in the sense of *etiam*.

573. *Urbem quam*: *urbem*, for *urbs*, by antiphrasis. Some take the words thus: *quam urbem statuo*: which city I build; it is yours.

574. *Agatur*: shall be treated. *Discrimine* difference—distinction.

utinam rex ipse Noto compulsus eodem
 Æneas! Equidem per litora certos
 m, et Libyæ lustrare extrema jubebo;
 us ejectus sylvis aut urbibus errat
 animum arrecti dictis, et fortis Achates,
 r Æneas, jamdudum erumpere nubem
 nt: prior Æneam compellat Achates:
 eâ, quæ nunc animo sententia surgit?
 tuta vides, classem, sociosque receptos.
 best, medio in fluctu quem vidimus ipsi
 sum: dictis respondent cætera matris.
 fatus erat, cum circumfusa repentè
 se nubes, et in æthera purgat apertum.
 Æneas, clarâque in luce refulsit,
 nerosque Deo similis: namque ipsa decoram
 sm nato genitrix, lumenque juventæ
 eum, et lætos oculis afflârat honores.
 nanus addunt ebori decus, aut ubi flavo
 um Pariusve lapis circumdatur auro.
 sic reginam alloquitur, cunctisque repentè
 isus ait: Coram, quem quæritis, adsum
 Æneas, Libycis ereptus ab undis.
 infandos Trojæ miserata labores!
 is, reliquias Danaûm, terræque marisque
 is exhaustos jam casibus, omnium egenos,
 lomo socias. Grates persolvere dignas
 is est nostræ, Dido: nec quicquid ubique est
 Dardaniz, magnum quæ sparsa per orbem:
 (si qua pios respectant numina, si quid
 i justitiæ est, et mens sibi conscia recti,)

575 575. Utinam Æneas
 ipse, vester rex, afforet,
 compulsus eodem noto.

578. Si fortè ille ejoc-
 tus errat in quibus syl-
 580 vis, aut urbibus.

585

589. Similis Deo,
 590 quoad os, humerosque

595. Ego Troius Æneas
 595 adsum coram vobis,
 quem quæritis

597. O tu sola misera-
 ta es

598. Quæ socias nos
 in vestra urbe, et dom-
 600 reliquias Danaûm, ex-
 haustos jam omnibus

601. Nec est opis Dar-
 daniz gentis, ubique
 quicquid ejus est, quæ
 sparsa est per magnum

NOTES.

Virtus: in the sense of *fidus*. The
mines is understood.

Extrema: the farthest, or extreme
 Africa.

Irrecti animum: animated—encou-
 mind. A Grecism.

Inus abest: one is wanting. This
ntes, mentioned verse 113, supra,
 and crew were lost.

Cætera respondent: the rest answer
 See 390, supra, et seq.

Surget in apertum: it clears up
 s) into pure air. *Circumfusa nu-*
 surrounding cloud—the cloud that
 had encompassed them. Here Vir-
 tes Homer, *Odyss.* vii. 143.

namque genitrix: for his mother
 shed upon her son graceful locks,
 thied bloom of youth, and a spark-
 re to his eyes. *Honores*: grace—

quale decus: such beauty art gives,
mus: by meton. the skill of the
 l.

Parius lapis: the Parian marble.
 i island in the Ægean sea, famous

for its white marble. *Circumdatur*: en-
 compassed—enchased.

597. *Labores*: disasters—calamities.

599. *Exhaustos*: worn out—having un-
 dergone. *Socias*: in the sense of *recipis*.

601. *Non est nostræ opis*: it is not in our
 power to render you, O Dido, suitable
 thanks, nor is it (in the power) of the Tro-
 jan nation, wherever any of it is, which, &c.

603. *Di tibi ferant*: may the gods grant
 you suitable rewards. *Siqua numina*: if
 there be any powers above that regard, &c.
 These words are not designed to express
 any doubt in the mind of the speaker upon
 the subject. They put an acknowledged
 truth in the form of a supposition, the more
 to strengthen the conclusion. You shall be
 rewarded, as sure as there are any gods
 above—as sure as there is any justice among
 men, and any mind conscious to itself of
 virtue and worth. Rucæus concludes the
 parenthesis at the verb *est*. The meaning
 will then be: may the gods and your own
 mind, conscious of its own rectitude, re-
 ward you. Others extend it to embrace
recti. Hoyme has no parenthesis *Pios*.

	Præmia digna ferant. Quæ te tam læta tulerunt Sæcula ? qui tanti talem genuere parentes ? In freta dum fluvii current, dum montibus umbræ Lustrabunt convexa, polus dum sidera pascet ; Semper honos, nomenque tuum, laudesque manebunt	604
610. Quæcunque terræ vocat me	Quæ me cunque vocant terræ. Sic fatus, amicum Ilionea petit dextrâ, lævâque Serestum ;	610
612. Pòst, petit alios, fortemque	Pòst, alios, fortemque Gyan, fortemque Cloanthum. Obstupuit primò aspectu Sidonia Dido, Casu deinde viri tanto ; et sic ore locuta est : Quis te, nate Deâ, per tanta pericula casus Inscquitur ? quæ vis immanibus applicat oris ?	612
617. Tu-ne es ille Æneas, quem Alma Venus genuit Dardanio	Tu-ne ille Æneas, quem Dardanio Anchisæ Alma Venus Phrygii genuit Simoëntis ad undam ? Atque equidem Teucrum nomeni Sidona venire, Finibus expulsum patriis, nova regna potentem Auxilio Beli. Genitor tum Belus opimam Vastabat Cyprum, et victor ditone tenebat. Tempore jam ex illo casus mihi cognitus urbis Trojanæ, nomenque tuum, regesque Pelasgi. Ipse hostis Teucros insigni laude ferebat,	617
623. Casus Trojanæ urbis est cognitus mihi		623
625. Teucer ipse quam- vis hostis ferebat Teu- cros		625

NOTES.

This word signifies virtuous men in general; especially the kind, beneficent, and generous.

605. *Læta*: in the sense of *felicia*. *Sæcula*: in the sense of *tempora*.

607. *Dum umbræ*: while the clouds shall move around, or encompass the mountains. Ruëus says, *umbræ arborum*: the shades of trees. But with what propriety the shades of trees can be said to move round, or encompass the mountains, doth not appear. It certainly is not the meaning of the poet.

It is well known that the tops of high mountains rise above the clouds; and the region, or elevation of the clouds will be a greater or less distance below the summit, according to the height of the mountain, and the density of the atmosphere. *Convexa*: properly the exterior of any round, or circular body. It may then very properly denote the top, or curved surface of a mountain; also its sides. *Montibus*: in the sense of *montium*. *Convexa montibus*: the tops of the mountains. The dat. among the poets, is often used in the sense of the gen.

608. *Dum potus*: while the heaven feeds (sustains) the stars—while there are any stars in the heavens. *Potus*, properly the pole; by synec. the whole heavens.

611. *Ilionea*: a Greek acc. of *Ilioneus*. He was a Trojan, the son of Phorbas. The penult syllable is naturally short, but it is made long for the sake of the verse. Nothing is known of *Serestes*, *Gyan*, and *Cloanthus*, further than Virgil informs us.

614. *Casu*: calamity—misfortune. *De-*

inde: in the next place. It has reference to *primò*, in the preceding line.

615. *Quis casus*: what fortune. *Quæ vis*: what power drives you, &c.

618. *Genuit*: in the sense of *peperit*.

619. *Memini quidem*. This Teucer was the son of Telamon, king of the island of Salamis, and Hesione, daughter of Laomedon, king of Troy. On his return from the Trojan war, he was banished by his father, for not preventing the death of his brother Ajax, who slew himself, because the arms of Achilles were adjudged to Ulysses rather than to him. This unnatural treatment of his father, led him to disclaim all relationship to him, and to reckon his lineage from his mother. The poet, by concealing this circumstance, hath made it reflect much honor upon the Trojans.

621. *Belus*. See *Æn.* iv. 1.

622. *Cyprum*: an island in the Mediterranean sea, sacred to Venus. Here, it is said, she was born, and had a splendid temple. Hence she was sometimes called the *Cyprian Goddess*. *Opimam*: rich—fertile. Belus had been at war with the inhabitants of the island, and at that time it was subject to him.

624. *Pelasgi*. These were a people of Thessaly so called from *Pelagus*, a son of Lycaon, king of Arcadia, from whom they were descended. They were frequently taken for the Greeks in general. Here, and in some other places, used as an adj.

625. *Ferebat Teucros*: he extolled the Trojans with distinguished praise.

ortum antiquâ Teucrorum à stirpe volebat.
 igitè, ô tectis, juvenes, succedite nostris!

que per multos similis fortuna labores
 n, hâc demum voluit consistere terrâ.
 ara mali, miseris succurrere disco.
 norat, simul Ænean in regia ducit
 simul Divûm templis indicit honorem.
 nûs intereâ sociis ad litora mittit
 tauros, magnorum horrentia centum
 uum, pingues centum cum matribus agnos
 , lætitiâque Dei.

mus interior regali splendida luxu
 ir, mediisque parant convivia tectis.
 oratæ vestes, ostroque superbo :
 argentum mensis, cœlataque in auro
 âcta patrum, series longissima rerum
 ducta viros antiquæ ab origine gentis.
 is (neque enim patrius consistere mentem
 amor) rapidum ad naves præmittit Achaten,
 ferat hæc, ipsumque ad mœnia ducat.
 n Ascanio chari stat cura parentis.
 prætereâ, Iliacis erepta ruinis,
 ibet, pallam signis auroque rigentem,

628. Similis fortuna
 voluit me quoque læta-
 tam per multos labores
 630 consistere

633. Mittit munera
 sociis ad litora, nempe
 635 viginti tauros, centum

639. Hæc sunt vestes
 640 laboratæ arte

645. Ut ferat hæc As-
 canio, ducatque

647. Jubet Ascanium
 ferre secum munera
 erepta ex Iliacis ruinis,
 nempe pallam

NOTES.

volebatque se: and he wished (it to
 succeed) that he sprang from the an-
 cestry of the Trojans. He sprang
 from stock by Hesione, the daughter
 of Laomedon, who was the fifth from Teu-
 cron, the founders of Troy.
 Virg. Æn. iii. 36. For *volebat*, Ruvius says

labores: in the sense of *casus*.
Kali. This is a fine verse. The
 text is worthy of the most distinguish-
 ed poet. *Memorat*: in the sense of

indicit honorem: she orders an of-
 fice to be made) in the temples. It was
 the custom to offer libations to Jove,
 the god of hospitality, upon the
 part of strangers. Servius thinks the
indicit honorem, mean, that she or-
 ders to be made in honor of
 the gods; but this is questionable. He
 objects to the ancients, from their poverty,
 to be made collections from the
 property of their sacrifices: they also ap-
 propriate that use the property of convicts
 and criminals. Hence *supplicia*, punish-
 ments, come to signify prayers, supplica-
 tions, and thanksgivings. So also *sacer*
 signifies both holy, and accursed.

secum minus: in the sense of *quoque*,
 and.

centum horrentia terga: a hundred
 backs of huge swine; simply, a hun-
 dred swine. *Terga*: the backs, by
 extension for the whole bodies, or carcases.

636. *Lætitiâ Dei*: the joy of the god
 (Bacchus—wine.) This is a beautiful cir-
 cumlocution. The opinions of commenta-
 tors upon this passage are various. The
 sense, however, is easy. The queen sent
 them presents (*munera*) of twenty bulls,
 a hundred swine, and wine to cheer their
 hearts.

637. *Interior domus*: the inner part of
 the palace, itself splendid, was furnished
 with royal magnificence.

639. *Superbo*: rich—costly. *Laboratæ*:
 finely wrought.

640. *Ingens argentum*: much silver (was)
 upon the tables, and the mighty deeds of
 her ancestors carved in gold, a very long
 series of history, traced down through so
 many heroes from the origin of their an-
 cient family. *Ingens argentum*: by this we
 are to understand a great quantity of plate,
 and silver vessels of various descriptions,
 on which were carved the noble actions of
 her ancestors.

644. *Præmittit*: in the sense of *mittit*,
 the compound for the simple word. Or
 reference may be had to the entertainment
 which Dido had ordered upon the occasion.
 He sends Achates before supper, to bear the
 news to Ascanius, and to bring him to the
 city. He suffers no time to be lost, before
 he communicates to his son the tidings of
 their kind reception. Servius takes *Præ-*
mittit rapidum, for *mittit prærapidum*. *Ra-*
pidum: in the sense of *celerem*.

648. *Rigentem signis auroque*: stiff with

- Et circumtextum croceo velamen acantho :
 650. Quos illa extu- Ornatus Argivæ Helenæ quos illa Mycenis, 660
 erat à Mycenis, cum Pergama cum peteret, inconcessosque Hymenæos,
 pateret Extulerat : matris Leda mirabile donum.
 653. Prætoræa jubet Prætoræa scæptrum, Ilione quod gesserat olim
 cum ferre scæptrum, quod Maxima natarum Priami, colloque monile
 Ilione maxima Baccatum, et duplicem gemmis auroque coronam 665
 656. Achates celerans Ilæc celerans, iter ad naves tendebat Achates.
 ferre hæc At Cytherea novas artes, nova pectore verbat
 658. Ut Cupido mu- Consilia . ut faciem mutatus et ora Cupido
 tatus quoad faciem, et Pro dulci Ascanio veniat, donisque furentem
 ora veniat pro Incendat reginam, atque ossibus implicet ignem. 660
 Quippe domum timet ambiguam, Tyriosque bilingua.
 Urit atrox Juno, et sub noctem cura recurSAT.
 Ergò his aligerum dictis affatur Amorem :
 664. O nate, meæ vi- Nate, meæ vires, mea magna potestias ; solus,
 res, mea magna poten- Nate, patris summi qui tela Typhoëa temnis : 665
 tia ; O nate, qui solus Ad te confugio, et supplex tua numina posco.
 temnis Frater ut Æneas pelago tuus omnia circum
 667. Hæc nota sunt Litora jactetur, odiis Junonis iniquæ,
 tibi, ut tuus frater Æneas Nota tibi : et nostro doluisti sæpe dolore.

NOTES.

figures, and with gold—with golden figures, by Hendiadis. *Velamen circumtextum* : a veil woven round.

650. *Ornatus Argivæ* : the ornaments of Grecian Helen. According to the poets, Helen was the daughter of Jupiter, and Leda, the wife of Tyndarus, king of Laconia. She produced two eggs : from one of them sprung Pollux and Hellen ; from the other, Castor and Clytemnestra. Horace says that Castor and Pollux were from the same egg. Helen married Menelaus, the brother of Agamemnon, king of Mycenæ and Argos. Having become son-in-law to Tyndarus, he succeeded to the throne of Laconia, after the death of Castor and Pollux. Helen is called *Argiva*, either on account of her relationship to the royal family of Argos, or because the Greeks in general were sometimes called *Argivi*. *Mycenæ* and *Argos*, the two principal cities of Greece, are sometimes put for Greece in general, by synec. See also nom. prop. under *Helen*.

651. *Pergama* : Troy. See 466, supra. *Inconcessos Hymenæos* : unlawful match—marriage.

653. *Ilione* : the oldest (*maxima natarum*) of the daughters of Priam. She was married to Polymnestor, king of Thrace, and was invested with royal dignity.

654. *Baccatumque monile* : a pearled collar for the neck—a necklaco set with pearl. *Coronam duplicem* : a crown double with gems and gold—set with a double row of golden gems ; by HEND.

657. *Cytherea* : Venus ; so called from

Cythera, an island in the Peloponnesus, sacred to that goddess.

659. *Furentem reginam* : the loving queen. The queen already in love with *Æneas*. Cupid was a celebrated deity, the god of love, from the verb *cupio*. The one here spoken of was the son of Jupiter and *Venus*, and consequently was half brother to *Æneas*. There were two others of the same name among the ancients. *Furentem* : in the sense of *amantem*. *Furens* signifies, being transported with an inordinate passion, whether of love, or anger.

660. *Implicit* : should apply the fire (of love) to her bones—should entwine it around them.

661. *Ambiguam domum* : the equivocating race, and double-tongued Tyrians. *Bilingua*, either alludes to their speaking both the Phœnician and Libyan languages, or to their notorious perfidy. *Punica fides* was proverbial for deceit and perfidy. *Domum* : in the sense of *gentem*.

662. *Urit* : troubles her.

663. *Amorem* : Cupid. He is represented as a winged infant, naked, and armed with a bow and quiver full of arrows.

665. *Typhoëa* : an adj. from *Typhoeus* one of the giants that made war against the gods. Jupiter struck him with a thunder-bolt, and laid him under mount *Ætna*. *Typhoëa arma* : the thunder-bolts of *Jov*. These words very forcibly express the irresistible power of love.

666. *Numina* : in the sense of *opem*, *auxilium*.

668. *Iniquæ* : in the sense of *tristis*, *infernæ*. See 4 and 27, supra.

unc Phœnissa tenet Dido, blandisque moratur
 cibus : et vereor, quò se Junonia vertant
 septia : haud tanto cessabit cardine rerum.
 iocircà caperè antè dolis et cingere flammâ
 ginam meditor : ne quo se numine mutet ;
 i magno Æneæ mecum teneatur amore.
 à facere id possis, nostram nunc accipe mentem.
 gius, accitu chari genitoris, ad urbem
 loniam puer ire parat, mea maxima cura,
 na ferens pelago et flammis restantia Trojæ.
 unc ego sopitum somno, super alta Cythera,
 t super Idalium, sacratâ sede recondam .
 : quâ scire dolos, mediuvse occurrere possit.
 i faciem illius, noctem non ampliùs unam,
 lle dolo : et notos pueri puer indue vultus,
 , cùm te gremio accipiet lætissima Dido,
 gales inter mensas laticemque Lyæum,
 um dabit amplexus, atque oscula dulcia figet ;
 xultum inspiret ignem, fallasque veneno.
 ret Amor dictis charæ genitricis, et alas
 cuti, et gressu gaudens incedit lili.
 : Venus Ascanio placidam per membra quietem
 igat : et fotum gremio Dea tollit in altos
 alis lucos, ubi mollis amaracus illum

670

675

680

684

685

690

677. Regius puer, mea maxima cura, parat ire ad

684. Tu puer indue notos vultus pueri, ut cum Dido

688. Fallasque veneno amoris

692. Et Dea tollit eum fotum in altos

NOTES.

670. *Phœnissa* : Dido. She is here called *Phœnician*, or woman of *Phœnicia*. This is a country extending along the eastern side of the Mediterranean, including Tyre and Sidon. The Phœnicians were among the earliest navigators, and are said to have been the inventors of letters. *Blandis* : soft—smooth words. *Tenet* : in the sense *detinet*.
 671. *Quò Junonia*. The hospitality and friendship which Æneas received at Carthage, are here called *Junonian*; either because Juno may be considered the goddess, as well as Jupiter the god, of hospitality; because she was the special guardian and protectress of Carthage. Venus fears lest her hospitality of Juno may turn to the detection of Æneas and his friends.
 672. *Tanto cardine rerum* : in so great a strain, or juncture of affairs.
 674. *Meditor antecapere* : I contemplate to take possession of the queen beforehand by stratagem, and to besiege her with the flame of love. This is a metaphor taken from the manner of blocking up a town, by planting fires around the walls to prevent any from making their escape. *Nec ter* : lest Dido should change herself through the influence of any god—should change her mind through the influence of the gods.
 76. *Accipe*. hear my opinion.
 78. *Sidoniam* : an adj. from *Sidon*. a city of Phœnicia, belonging to Tyre. *Dido*

and the Carthaginians were a colony from Tyre. Hence *Sidoniam* vel *Tyria urbs*, for Carthage.
 679. *Restantia* : in the sense of *servata*.
 680. *Recondam hunc* : I will conceal him in a sacred place, laid in sleep, &c. *Cythera* : neu. plu. an island lying southward of the Peloponnesus, sacred to Venus. *Idalium*, or *Idalia* : a town and grove in the island of Cyprus, sacred to Venus. Hence she is sometimes called *Idaltea*.
 682. *Nequâ possit* : lest by some means, he could know the deceit, or intervene, to prevent the success of the plan.
 684. *Falle dolo* : counterfeit, through artifice, his appearance for one night, and no more.
 686. *Lyæum laticem* : simply, wine. — *Lyæum*, a name of Bacchus, derived from the Greek. *Mensas* : in the sense of *epulas*, vel *dapes*, by meton.
 687. *Figet* : and she shall give you sweet kisses—shall press your sweet lips. *Inspires* : in the sense of *insinues*. *Fallas veneno*. Heyne takes these words in the sense of ; *per fraudem instillet venenum*.
 692. *Irrigat placidam* : diffuses a placid rest through, &c. *Fotum gremio* : pressed to her bosom.
 693. *Amaracus* : the herb marjoram. It was said to be baneful to serpents, and therefore a very proper bed for Ascanius. It abounded in Cyprus. *Mollis* : in the sense of *dulcis*.

Floribus et dulci aspirans complectitur umbrâ.

Jamque ibat dicto parens, et dona Cupido

Regia portabat Tyriis, duce lætas Achate.

Cùm venit, aulæis jam se Regina superbis

Auræa composuit spondâ, mediamque locavit.

Jam Pater Æneas, et jam Trojana juvenus

Conveniunt, stratoque super discumbitur ostro.

Dant famuli manibus lymphas, Cereremque canistris

Expediunt, tonsisque ferunt mantilia villis

703. *Intus erant quinquaginta famulæ, quibus ordine longo*

Cura penum struere, et flammis adolere Penates:

Centum aliæ, totidemque pares ætate ministri,

Qui dapibus mensas onerent, et pocula ponant.

Necnon et Tyrii per limina læta frequentes

Convenère, toris jussi discumbere pictis.

Mirantur dona Æneæ, mirantur Iulium,

Flagrantesque Dei vultus, simulataque verba;

Pallamque et pictum croceo velamen acantho.

Præcipuè infelix, pesti devota futuræ,

Expleri mentem nequit, ardescitque tuendo

712. *Præcipuè infelix*

Phœnissa devota futuræ

pesti nequit

NOTES.

684. *Aspirans*: sending forth a sweet smell—odoriferous.

695. *Cupido parens dicto*: Cupid obeying the command, &c. As Cupid personates Ascanius, he may be said to obey the commands of Æneas, delivered by Achates. This is the sense given to the words by Rûmus. Davidson refers them to Venus.

697. *Regina jam composuit*. The couches were calculated for three persons each. The middle couch was considered the most honorable, and of the seats, the middle one of the middle couch. Here Dido sat down. *Locavitque mediam*: and placed herself in the middle, between Æneas and Cupid, supposed to be Ascanius.

It was usual to have three of these couches at table. Hence *triclinium* came to signify a dining room. *Aulæis* may mean the rich tapestry and curtains that were suspended over the couch on which Dido sat; or the rich coverings of the couch itself. This appears to be the opinion of Rûmus: *In aurea spondâ, et magnificis tapetibus*, says he.

700. *Discumbitur*: a verb imp. they sit down upon a couch richly ornamented with purple. Rûmus says, *in purpureis lectis*. *Ostrum*: the purple color itself, taken as an adj.

702. *Mantilia tonsis*: towels of soft nap—smooth and soft towels; the prep. *è* or *ex* being understood. Or, *tonsis villis* may be put absolutely: the shag, or nap being cut off, would render them smooth. It was a custom to wash before meals; hence, *dant lymphas manibus*. *Lymphas*: in the sense of *aquam*.

703. *Famulæ*. Those were female ser-

vants. They are distinguished from the male servants, who are called *ministri*.

704. *Penum*: properly all kinds of provisions and stores. Here the word is taken in a more limited sense. *Adolere Penas flammis*: to worship the Penates by fire—to burn incense to the Penates. See *Geog. ii.* 505.

The business of the female servants seems to have been to cook and dress the provisions, and to arrange the several dishes before they were brought upon the table. The other servants spread the table, brought forward the several dishes when prepared, and waited upon the guests at supper.—*Struere penum*: *instruere et adornare stellas ac cibos*, says Heyne.

705. *Pares ætate*: equal in age—of equal age. *Pocula*: by meton. for wine.

707. *Nec non*: also—in like manner

Frequentes: in crowds—in great numbers.

708. *Pictis toris*: upon ornamented couches.

709. *Iulium*: Cupid, who came in the form of Iulus, or Ascanius.

710. *Flagrantes*: fresh—glowing *Simulata*: in the sense of *ficta*.

711. *Pictum*: Rûmus says, *intertextum*. It is to be taken after *velamen*. When any circumstance depends upon the adj. it is to be taken after the noun.

712. *Devota futuræ*: devoted to future love. It was the plan of Venus all the while that Dido should fall in love with Æneas she may therefore be said to have been devoted to it. *Pesti* very strongly marks nature and destructive effects of love, which indulged beyond due bounds.

713. *Expleri*: the pass. in the sense

nissa : et pariter puero donisque movetur.
 ubi complexu Æneæ colloque pependit,
 agnum falsi implevit genitoris amorem,
 nam petit : hæc oculis, hæc pectore toto
 st ; et interdum gremio fovet, inscia Dido,
 eat quantus miseræ Deus, at memor ille
 is Acidaliæ, paulatim abolere Sichæum
 it, et vivo tentat prævertere amore
 ridem resides animos desuetaque corda.
 stquàm prima quies epulis, mensæque remotæ ;
 ras magnos statuunt, et vina coronant.
 rebus tectis, vocemque per ampla volutant
 : dependent lychni laquearibus aureis
 usi : et noctem flammis funalia vincunt.
 Regina gravem gemmis auroque poposcit,
 vitque mero, pateram ; quam Belus, et omnes
 lo soliti. Tum facta silentia tectis :
 or, (hospitibus nam te dare jura loquuntur)
 : lætum Tyriisque diem Trojâque profectis
 velis, nostrosque hujus meminisse minores.
 lætitiæ Bacchus dator, et bona Juno :

717. Hæc hæret in
 715 cum cum oculis, hæc hæret in eum cum toto pectore
 718. Interdum Dido fovet cum gremio, inscia
 719. Minor mandato-
 720 rum matris
 721. Prævertore vivo amore Æneæ resides animos reginæ
 724. Ministri statuunt
 728. Regina poposcit
 725 pateram gravem
 729. Quam Belus, et omnes à Belo soliti sunt implere
 731. Tum silentia facta sunt totis tectis,
 730 Dido inquit : O Jupiter, (nam homines loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque diem profectis à Trojâ

NOTES.

l. *explere*. Or *expleri* quoad mentem, cum : to be satisfied as to her mind satisfy her mind. *Ardescitque* : and inflamed with love, while she gazes him.

. *Falsi genitoris* : his pretended, or his father.

. *Hæc hæret* : she sticks upon him her eyes—she sticks upon him with bold heart. This very strongly marks sadfast attention, with which Dido sed, and gazed upon him.

. *Fovet* : she hugs him to her bosom.

. *Insidat* : lies in wait for her, un- (ill-fated) woman. This word very y expresses the invidious designs of

. *Acidaliæ*. Venus, so called from a ain of that name in Boetia, dedicated Graces, the daughters of Venus and us. *Abolere Sichæum* : to obliterate or from her mind the memory of Sichæus had been the husband of Dido ; to she had sworn inviolable constancy.

. *Prævertere* : he endeavors to preo- cur languid affections, with an ardent or Æneæ, and her heart long since astomed to love : læt Juno should in- her with hatred toward him, and his t. *Vivo amore*. Some commentators stood by these words : a love for a liv- ient, in opposition to one that is dead, i Sichæus. Ruvés takes *vivo* in the of *vehementi* ; and *prævertere*, in the of *præoccupare*. Heyne has this re- *Quod occupamus, in eo simul præver- sio* (we prevent others) *ne occupent*.

723. *Mensæ* : the tables, by *meton.* the food upon them. *Postquàm prima* : when the first rest was to the feast—when the first course or service was ended. It was custom- ary among the Romans to divide the feast into two courses, and sometimes into three. Hence we find : *prima mensa*, and *secunda mensa*.

724. *Coronant vina*. By this we are to understand that they filled the bowls or gob- lets to the brim. Some understand by it their dressing or adorning of the bowls with garlands ; which was a custom among the Romans on certain occasions. *Volutant* : in the sense of *mittunt*.

726. *Incenii lychni* : lighted lamps hung from the golden ceilings.

727. *Noctem* : the darkness. *Funalia* : torches lighted. *Flammis* : in the sense of *lucē*.

728. *Gemmis auroque* in the sense of *aureis gemmis*, by Hend.

729. *Belus*. This cannot be the father of Dido, but some one of her ancestors ; per- haps the founder of her family. For other- wise there can be no propriety in the words : *omnes à Belo* : all after Belus. *Mero* : pro- perly *new wine*. Here wine in general.

733. *Minores* : descendants. *Bona* : pro- pitious—kind.

736. *Libavit*. This libation or offering consisted in pouring some drops of wine upon the table at feasts, or upon the altar at sacrifices, as an acknowledgment of the bounty of the gods. *Laticum* : gen. plu. of *latic*, in the sense of *rini*

- Et vos, ô cœtum, Tyrii, celebrate faventes. 730
 Dixit : et in mensam laticum libavit honorem :
 Prinaque libato, summo tenus attigit ore.
 Tum Bitiæ dedit increpitans : ille impiger hausit
 Spumantem pateram, et pleno se proluit auro :
 740. Põst alii proceres Põst alii proceres. Citharæ crinitus Iopas 746
 hauserunt Personat auratâ, docuit quæ maximus Atlas
 743. Unde genus ho- Hic canit errantem Lunam, Solisque labores :
 minum ortum est, et Unde hominum genus, et pecudes : unde imber, et ignes
 744. Canit Arcturum Arcturum, pluviasque Hyadas, geminosque Triones :
 Quid tantum Oceano properent se tingere soles 748
 Hyberni, vel quæ tardis mora noctibus obstet.
 748. Vario sermone Ingeminant plausum Tyrii, Troësque sequuntur.
 cum Ænea Necnon et vario noctem sermone trahebat
 751. Quibus armis filius Infelix Dido, longumque bibebat amorem ;
 Auroræ venisset ad Multa super Priamo rogicans, super Hectore multa
 Trojam : nunc quales Nunc, quibus Auroræ venisset filius armis : 751
 essent equi Diomedis Nunc, quales Diomedis equi : nunc, quantus Achilles.
 753. Age, O hospes, et dic nobis à prima origine, Insidias
 et dic nobis à prima origine, Insidias, inquit, Danaüm, casusque tuorum, 755
 755. Nam jam septima aestas portat te errantem omnibus terris. Erroresque tuos : nam te jam septima portat
 Omnibus errantem terris et fluctibus aestas.

NOTES.

737. *Attigit* : she just touched it with her lips. *Tenus* : in the sense of *tantummodò*. The Roman ladies were not permitted to drink wine except at religious ceremonies. Dido, therefore, takes it, but she does not drink deep. She touches it with her lips : she just tastes it, and no more. *Summo ore* : the extremity of her mouth—her lips. *Hauserunt* : in the sense of *potavit*. *Betias* drank off the bowl with so much haste and eagerness, that he wet himself (*proluit se*.) by spilling some of the wine, which ran down his chin and clothes. *Auro* : properly *gold*. Hence by meton. any thing made of gold. Here the golden bowl out of which he drank.

741. *Atlas*. See Æn. 4. 247.

742. *Labores solis* : eclipses of the sun. *Personat* : he sings—plays upon his lyre. *Ignes* : lightning.

744. *Arcturum* : a star in the constellation Bootes, near the tail of the Great Bear. *Hyadas* : these were seven stars in the front of the Bull. See Geor. 1. 138. *Geminos Triones*. These were two Northern signs ; formerly called, sometimes, *the greater and less Plough*, because the stars were thought to be in the form of a team of oxen, before a plough. *Pluvias* : in the sense of *imbriferas*.

745. *Quid hyberni soles* : why the winter suns hasten so much to touch themselves in the ocean, or what delay retards the slow nights. Simply : why the winter days are so short, and those of summer so long.

The summer nights may be said to be slow

in their coming on, because of the length of the day. They seem to be tardy and reluctant, as if unwilling to arrive.

This song of Iopas is imitated from the *Odyssey* of Homer. Virgil, however, has surpassed his master. The subject of Homer's song is the actions of Ulysses. But this of Virgil is of the sublimest kind, comprehending the most profound subjects of philosophy.

749. *Infelix Dido* : unhappy Dido drew out the night in various conversation, and drank large draughts of love. Virgil, says Davidson, is always very happy in setting objects in contrast to one another. Here the anxious situation of Dido's lovesick mind is seen in a fine light in opposition to the general mirth. While Tyrians and Trojans give loose to joy, and are making the rocks resound with their repeated acclamations, Æneas alone engages Dido's thoughts and attention. She relishes neither the pleasure of the feast, nor of the song ; and can listen to no music, but the charms of his voice. *Bibebat quasi longo haustu*, says Heyne.

750. *Filius Auroræ*. Mommon. See 439 supra. *Super* : about or concerning.

753. *Dic* : by Apocope for *dice*, in the sense of *narra*.

755. *Septima aestas* : the seventh summer. The meaning seems to be : the seventh summer now brings you hither, after you have wandered on every land, and on every sea. *Fluctibus* : in the sense of *maribus*.

QUESTIONS.

- What is the character of this book?
 How does it open?
 Who was Æneas at that time?
 What prevented him from proceeding to Carthage?
 What caused the storm?
 Whose instigation was it raised?
 What damage did the fleet of Æneas sustain?
 How was the storm assuaged?
 How did he render the Trojans any other assistance?
 How did Æneas then direct his course?
 How was his arrival, how was he received?
 How did he conduct him to Carthage, and how did he give an account of the country?
 How did he enter the city, to what place did he go first?
 What does he see there?
 What effect had the appearance of Dido on him?
 Where are any episodes in this book?
 How many can you mention?
 Who were the founders of Troy?
 What are its several names?
 From whom derived?
 What was *Dardanus*?
 What country was he a native of?
 What country was *Teucer* a native of?
 How did Æneas arrive in Italy, whom did he meet?
 What city did he build?
 What did he call it?
 Where was it situated?
 Who was Juno?
 What is said of her?
 What are some of her names?
 What were the causes of her resentment against the Trojans?
 Where was Carthage situated?
 Who was the Guardian Goddess of that city?
 What was the prize of beauty?
 To whom was it adjudged?
 Whom was it adjudged?
 Where did Æolus reside?
 How do you understand the fable of his being the god of the winds?
 What is the division of the world between the empire of Saturn, to whom did the empire of Æolus fall?
 How is Neptune represented as bearing the trident?
 What is the difference between *procella*, *tembus*, and *tember*?
 How are they sometimes used indiscriminately?
 How is the other?
 What was Sicily called *Trinacra*?
 What are the names of its promontories?
 Is the passage between Sicily and Italy dangerous?
 What is the cause of it?
 Can you explain the fables of *Sylla* and *Charybdis*?
 Who was Venus?
 What is said of her?
 What are some of her names?
 For what is the word taken, by metonymy?
 What part did she take in the affairs of the Trojans?
 Does the poet represent her as making any speech in their favor, after their arrival in Africa?
 What is the character of that speech?
 What does Dr. Trapp say of it?
 Who was Antenor?
 What did he do?
 What city did he build?
 Who succeeded Æneas in the government?
 What city did Ascanius build?
 How long was this city the seat of government?
 Who was the mother of Romulus?
 Whose daughter was she?
 How were Romulus and his brother Remus brought up?
 What is the fabulous account?
 What is the more probable account?
 What was their mode of life?
 What did Romulus do as soon as he came to years of maturity?
 Where did Romulus found his city?
 What was the end of Remus?
 What gave rise to the quarrel between the brothers?
 What other name had Romulus?
 From what is it derived?
 Who were the Amazons?
 From what is the name derived?
 Are they supposed to have been altogether a fabulous people?
 Who was their queen in the time of the Trojan war?
 What were the several names of Italy?
 From what were they derived?
 Who were the *Pelasgi* properly?
 For whom is the word sometimes used?
 What was *Pergama* properly?
 For what was the word used by synecdoche?
 What is the last episode in this book?
 What are the subjects of that song?
 From whom is it imitated?
 What are the subjects of Homer's song?
 How does this book conclude?

LIBER SECUNDUS.

Dido having desired *Aeneas* to relate to her the sufferings of his countrymen, he proceeds to the mournful subject. He informs her that the city was taken after a siege of ten years, through the treachery of *Sinon*, and the stratagem of a wooden horse: that it was his determination not to survive the ruins of his country, till otherwise advised by *Hector's* ghost, and the appearance of his mother *Venus*: that he then conceived the plan of leaving his country, and seeking a settlement in another land. He then informs her of his carrying his aged father upon his shoulders, while his little son followed by his side, and his wife *Creusa* at some distance behind: that when he came to the place of general rendezvous, he found a great concourse of people ready to engage in any enterprise: that here he misses his wife, and, frantic with despair, he resolved to rescue her, at the peril of his life. For this purpose he returned to the city; but, in the adventure, her ghost appeared to him, quieted his mind, and informed him of the land destined to him by fate. He also relates the particulars of his own adventures in that fatal night, when the powerful kingdom of *Priam* fell to the ground. This book may justly be considered the most interesting one of the whole *Aeneid*; and was one of the six which the poet himself read in the presence of *Augustus* and *Octavia*.

CONTICUERE omnes, intentique ora tenebant.

Inde toro pater *Aeneas* sic orsus ab alto :

Infandum, Regina, jubes renovare dolorem :

4. *Narrando* ut *Danai* Trojanas ut opes, et lamentabile regnum

Eruerint *Danai* ; quæque ipse miserrima vidi,

7. Aut quis miles *Myr-*
midonum

Et quorum pars magna fui. Quis talia fando,

Myrmidonum, *Dolopumve*, aut *duri* miles *Ulyssæi*,

NOTES.

2. *Toro*: the couch on which he sat at supper. *Orsus*: began. From the verb *ordior*. *Est* is to be supplied.

3. *Ut*: in the sense of *quomodo*. *Opes*: in the sense of *potentiam*. *Lamentabile*: in the sense of *plorandum*.

5. *Danai*: the Greeks, so called from *Danaus*, one of their kings. *Quæque miserrima ipse*: both what things (scenes) the most pitiable I myself saw, and those of which I was a principal part.

7. *Myrmidonum*. The *Myrmidons* were the troops of *Achilles*. *Dolopum*. The *Dolopians* were the troops of *Phœnix*; or, as some say, of *Pyrrhus*, the son of *Achilles*. *Ulyssæi*. *Ulysses* was the son of *Læertes*, and *Anticlea*, king of the islands of *Ithaca* and *Dulichium*. He married *Penelope*, the daughter of *Icarus*, a virtuous and amiable woman, with whom he lived for a time in great happiness and domestic enjoyment.

After the rape of *Helen* by *Paris*, he was summoned by the other princes of Greece, to the war that had been resolved upon against *Troy*. Unwilling to leave his kingdom and beloved wife, he pretended to be insane: and yoking an ox and an horse together, he went ploughing the shore, which

he sowed with salt. But he was detected by *Pelamides*, a wise and eminent statesman, in this manner. He took his son *Telamonchus*, then a child, and laid him before the plough of his father, who turned it aside to save his son. He was obliged to go to *Troy*, where he distinguished himself both by his valor, his prudence, and his sagacity. By his means, *Achilles* was discovered among the daughters of *Lycomedes*, king of the island of *Scyros*, under whose guardianship his mother had placed him; and *Philoctetes* was obliged to leave *Lemnos*, and take with him the arrows of *Hercules*; without which it was said *Troy* could not be taken.

He performed many daring achievements, and executed many hazardous enterprises. After the death of *Achilles*, he was rewarded with the arms of that hero. On his return home, he was exposed to many dangers, hardships, and misfortunes, during the space of ten years. After an absence of twenty years, he arrived in his kingdom, to the great joy of his constant wife. He is said to have been slain by *Telegonus*, a son of his by the sorceress *Circe*.

During his absence, his wife had many suitors, whom she put off by telling them

Temperet à lachrymis? et jam nox humida cœlo
 Præcipitat, suadentque cadentia sidera somnos
 Sed, si tantus amor casus cognoscere nostros,
 Et breviter Troja: supremum audire laborem;
 10 10. Si tantus amor
sit tibi
 Quanquam animus meminisse horret, luctuque refugit,
 Incipiam. Fracti bello, fatisque repulsi
 Ductores Danaûm, tot jam labentibus annis,
 15 Instar montis equum, divinâ Pallidis arte,
 Ædificant: sectâque intexunt abiete costas.
 Votum pro reditu simulant: ea fama vagatur.
 17. Simulant equum
esse votum pro reditu
 Huc delecta virûm sortiti corpora furtim
 Includent cæco lateri: penitûsque cavernas
 18. Illi sortiti delecta
 Ingentes, uterumque armato milite complent.
 20 Est in conspectu Tenedos, notissima famâ
 Insula, dives opum, Priami dum regna manebant:

NOTES.

that she could not comply with their wishes, until she had finished a piece of work which was then in her loom; but which she was careful not to do: for she undid in the night what she did in the day. By this device she continued faithful to her husband.

The return of Ulysses to his native land, and the adventures of Telemachus in search of his father, form the basis of the *Odyssey*.

9. *Cadentia sidera*. In the language of poetry, the stars may be said to set, when they disappear at the approach of day; and they are said to rise, when they become visible, at the approach of night. From this, we are to understand that it was near morning, when Æneas entered upon the mournful subject. *Suadent*: invite to sleep.

11. *Laborem*: struggle. Heyne says, *eadem, ipsum exitium urbis*.

12. *Horret*: shudders at, or dreads, the recollection. *Refugit luctu*. The verb here is in the perfect tense. As soon as his mind was turned to the mournful subject, it shrunk back, and revolted from it. This change of tense is an elegance: it marks the quickness of the impression upon his mind. The verb *refugio* forms the third person of the present and perfect of the indicative, *refugit*. The penult of the former is short, of the latter long, as in the present case. Some read *Luctumque refugit*: declines the mournful task; which is the same sentiment.

13. *Repulsi*. The Greeks are here said to be repulsed by the fates, because it was decreed that Troy could not be taken till the expiration of ten years, from the commencement of the siege. *Fracti*: disheartened.

15. *Instar montis*. It hath been objected that this story of the horse has not probability enough to support it; that, besides the hardness of the enterprise, it is not to be supposed that the Trojans would receive

within their walls so enormous and suspicious an engine with so implicit credulity. But the poet, as Mons. Segrais observes, has finely contrived the matter, so as to render it not only plausible, but in a manner necessary and unavoidable.

The Trojans, having heard the story of Sinon, and seeing so strong a confirmation of the truth of it in the terrible disasters that befel Laocoon and his sons, had every reason to believe the machine was an offering sacred to Minerva, and that all who offered violence to it should feel the vengeance of heaven, as Laocoon and his sons had done; and therefore they could not act otherwise than the poet supposes them to have done, consistently with their religion, and system of belief. As to the hardness of the undertaking on the part of the Greeks, M. Segrais observes, that modern history furnishes examples of equally hardy enterprises, undertaken and executed with success. He instances the Hollanders, forty of whom ventured to conceal themselves in a vessel, seemingly laden with turf, and underwent those examinations which are usually made for contraband goods, and having landed, retook the town of Breda from the Spaniards.

16. *Intexunt*: they line or cover the ribs. *Costas*. These were the timbers that gave form and figure to the horse—the frame. *Sectâ abiete*: with sawn fir—with planks or boards of fir.

17. *Fama*: in the sense of *rumor*.

18. *Sortiti delecta corpora*: having chosen a select body of men, they privately shut them up, &c. *Sortiti*: properly, having chosen by lot.

19. *Penitûs*: in its inmost recesses.

21. *Tenedos*: an island lying opposite Troy, not far from the promontory of *Sigæum*, and about forty stadia from the main land.

	Nunc tantum sinus, et statio malefida carinis :	
24. <i>Ductores Danaum</i>	Huc se provecti deserto in litore condunt.	
prevocti	Nos abiisse rati, et vento petiisse Mycenæ.	25
25. <i>Nos rati sumus eos</i>	Ergo omnis longo solvit se Teucria luctu :	
abiisse.	Panduntur portæ : juvat ire, et Dorica castra,	
	Desertosque videre locos, litusque relictum.	
	Hic Dolopum manus, hic sævus tendebat Achilles	
30. <i>Hic erat locus</i>	Classibus hic locus : hic acies certare solebant.	30
31. <i>Pars nostrum stu-</i>	Pars stupet innuptæ donum exitiale Minervæ,	
<i>pet</i>	Et molem mirantur equi : primusque Thymætæ	
	Duci intra muros hortatur, et arce locari ;	
34. <i>Sivo faciebat id</i>	Sive dolo, seu jam Trojæ sic fata ferebant.	
<i>dolo, seu</i>	At Capys, et quorum melior sententia menti,	35
35. <i>Capys, et illi quo-</i>	Aut pelago Danaum insidias suspectaque dona,	
<i>rum menti erat melior</i>	Præcipitare jubent, subjectivæ urere flammis	
<i>sententia, jubent aut præ-</i>	Aut terebrare cavas uteri et tentare latebras.	
<i>cipitare</i>	Scinditur incertum studia in contraria vulgus.	
	Primus ibi ante omnes, magnâ comitante catervâ,	40
40. <i>Ibi Laocoon pri-</i>	Laocoon ardens summâ decurrit ab arce :	
<i>mus ante omnes decur-</i>	Et procul : O miseri, quæ tanta insania, cives ?	
<i>rit</i>	Creditis avectos hostes ? aut ulla putatis	
42. <i>Et procul exclam-</i>	Dona carere dolis Danaum ? sic notus Ulysses ?	
<i>at : quæ tanta insania</i>	Aut hoc inclusi ligno occultantur Achivi :	45
<i>est vobis</i>	Aut hæc in nostros fabricata est machina muros,	
44. <i>An est Ulysses sic</i>		
<i>notus vobis</i>		

NOTES.

23. *Malefida* : unsafe for ships. *Carinis* : the keels : by synec. the whole ships.

26. *Omnis Teucria* : all Troy : the name of the place put, by meton. for the inhabitants. See *Æn.* i. 1.

27. *Dorica* : an adj. from *Doris*, a country of Greece, situated between *Ætolia*, *Phocis*, and *Thessaly* ; by synec. for Greece in general.

29. *Tendebat* : pitched his camp. *Ruæus* says, *habebat tentoria*. *Manus Dolopum* : simply, the Dolopians.

30. *Acies* : is properly an army drawn up in order of battle : *agmen*, an army in order of march, from *ago* : *exercitus*, an army in order of exercise, from *exerceo*. But they are often used indiscriminately.

32. *Thymætæ*. It is said he married the sister of Hecuba, the wife of Priam, by whom he had a son, born on the same day with Paris. Priam being informed by an oracle that on that day a child was born, who should be the cause of the destruction of Troy, interpreted it against the son of Thymætæ, and caused him to be put to death. On this account, it is supposed, that he entertained a grudge against Priam, and acted the part of a traitor to his country. He was one of Priam's counsellors.

33. *Duci* : the inf. pass. of *ducor*. *Equum* is understood before it.

34. *Fata* : destiny—fate. *Ferebant* : in the sense of *videbant*.

35. *At Capys* : but Capys, and others, whose mind there was a better judgment, advised, &c.

Capys accompanied Æneas on his voyage, and was one of his chief men. He afterwards founded *Capua*, in Italy, which was a long time a rival of Rome, in wealth and splendor.

37. *Subjectivæ*. The common reading is *subjectivæ*. The former is to be preferred. Valpy reads *subjectivæ*.

38. *Terebrare* : to lay open and examine the hollow recesses of the womb.

39. *Incertum* : fickle—inconstant. *Contraria studia* : into different sentiments, or opinions. Some were in favor of the measure proposed, others were against it.

40. *Ante*. Ruæus interprets this by *coram*, in the presence of all. Davidson thinks it implies that Laocoon was the first, or principal (*primus*) person among those who opposed the admission of the horse into the city. Heyne thinks we are to understand that Laocoon ran before—outran the rest. *Ante*, signifies, before, with respect to time, place, and degree. Laocoon, some say, was the brother of Anchises ; others say, he was the son of Priam, and priest of Apollo.

41. *Ardens* : eager. Ruæus says *celer*.

43. *Avectos* : in the sense of *profectos*. The verb *esse* is understood.

*Inspectura domos, venturaque desuper urbi ;
 Aut aliquis latet error : equo ne credite, Teucri.
 Quicquid id est, timeo Danaos et dona ferentes
 Sic fatus, validis ingentem viribus hastam
 In latus, inque feri curvam compagibus alvum
 Contorsit : stetit illa tremens, uteroque recusso
 Insonuere cavæ gemitumque dedere cavernæ.
 Et, si fata Deûm, si mens non læva fuisset,
 Impulerat ferro Argolicas fœdare latebras :
 Trojaque, nunc stares, Priamique arx alta, maneres !
 Ecce manus juvenem intereâ post terga revinctum
 Pastores magno ad regem clamore trahebant
 Dardanidæ : qui se ignotum venientibus ultrò,
 Hoc ipsum ut strueret, Trojamque aperiret Achivis,
 Obtulerat fidens animi, atque in utrumque paratus,
 Seu versare dolos, seu certâ occumbere morti.
 Undique visendi studio Trojana juvenitus
 Circumfusa ruit, certantque illudere capto.
 Accipe nunc Danaûm insidias ; et crimine ab uno
 Disce omnes.
 Namque, ut conspectu in medio turbatus, inermis
 Constitit, atque oculis Phrygia agmina circumspexit :
 Heu, quæ nunc tellus, inquit, quæ me æquora possunt
 Accipere ! aut quid jam misero mihi denique restat ! 70
 Cui neque apud Danaos usquam locus ; insuper ipsi*

50 50. Sic fatus, validis viribus contorrit ingentem

54. Si fata Deûm non fuissent adversa
 55. Ille impulerat nos fœdare

57. Ecco, intereâ Dardanidæ pastores magno clamore trahebant ad regem juvenem revinctum quoad manus post terga ; qui ultrò obtulerat se ignotum illis
 63. Visendi illius

65

67. Ut Sinon constitit

NOTES.

47. *Inspectura* : about to overlook our houses, and to come down upon the city. It was higher than the walls and houses, and might, with propriety, be said to overlook them, and to come down upon the city—to make an attack upon it.

48. *Error* : guile, deceit, or trick. It properly signifies whatever is opposed to truth.

49. *Et* : in the sense of *etiam* : I fear the Greeks even offering presents. There is a peculiar emphasis to be placed upon the *et* in this instance.

51. *Feri* : the horse. *Ferus* does not always signify a wild beast, or beast of prey : it signifies a tame or domesticated animal also. He struck that part of the horse, where the timbers or ribs arose from their horizontal to a perpendicular position *Curvam compagibus* : bending out in seams or joints. *Juncturis*, says Ruesus. *Recusso* : in the sense of *repercuuso*.

53. *Gemitum*. This groan probably was made by the Greeks within, who now began to be alarmed at their situation.

54. *Fata* : decrees, or purposes of the gods.

55. *Argolicas* : an adj. from *Argos*, a city of Greece, situated in the Peloponnesus ; by *synec.* sometimes put for Greece in general. *Latebras* : hiding places—recesses. *Trojaque, &c.* This is a happy apostrophe : had we taken his advice—had our minds not been stupid and insatuated ; now O

Troy, thou wouldst be standing, and thou, lofty citadel of Priam, wouldst be remaining ! *Fœdare* : in the sense of *excindere*.

59. *Dardanidæ* : the Trojans ; so called from *Dardanus*, one of their founders. It is here used as an adj.

60. *Strueret* : in the sense of *efficeret*.

61. *Fidens animi* : bold—daring of soul, and prepared for either event ; to carry into execution his purpose, (*versare dolos* ;) or, in case of discovery, to yield to certain death. He threw himself a stranger, and unknown, in the way of these shepherds, on purpose that they might take him, and bring him before Priam and the Trojan chiefs, the better to effect his purpose, to persuade them to admit the horse within their city.

64. *Circumfusa* : surrounding him—encompassing him on every side : a part. from *circumfundor*. *Capto* : in the sense of *captivo*.

65. *Accipe* : in the sense of *audi*. *Ab uno crimine* : from one criminal person, (namely, Sinon,) learn the character of all the Greeks. This appears to be the sense in which Heyne takes the words. Valpy says : “ From this instance of deceit and treachery,” &c. Davidson : “ From one crime, take a specimen of the whole nation.” *Crimen* : properly a crime ; by meton. a criminal, or villainous person.

66. *In medio conspectu* : in the midst of the gazing crowd.

73. Quo gemitu nostri animi sunt conversi, et. Dardanidæ infensi pœnas cum sanguine possunt. Quo gemitu conversi animi, compressus et omnis Impetus : hortamur fari, quo sanguine cretus ;
74. Eum fari, ex quo sanguine cretus sit ; memoret, quid ferat, quæ-ve 75. Ille hæc, depositâ tandem formidine, fatur : Quidve ferat, memoret, quæ sit fiducia capto.
78. Me cretum esse de Argolica. Vera, inquit : neque me Argolicâ de gente negabo ;
79. Hoc est primum : nec, si improba fortuna finxit Sinonem. Hoc primum : nec si miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba finget. 80. Fando aliquid si fortè tuas pervenit ad aures Belidæ nomen Palamedis, et inclyta famâ Gloria : quem falsâ sub proditione Pelasgi Insonstem, infando indicio, quia bella vetabat, Demisere neci ; nunc cassum lumine lugent : 85. Illi me comitem, et consanguinitate propinquum, Pauper in arma pater primis huc misit ab annis. Dum stabat regno incolumis, regnumque vigeabat Consiliis, et nos aliquod nomenque decusque

NOTES.

74. *Impetus* : fury—violence. *Compressus* : restrained. The verb *est* is understood.
75. *Memoret* : in the sense of *dicat*. *Quid ferat* : what message or news he brought, or what confidence there might be placed in him, a captive. This is the sense usually given to the words ; but Valpy gives them another turn : “What he might have to relate in his own defence, and what ground he had for hoping for mercy, now he was a prisoner.”
77. *Cuncta vera* : the whole truth—all things true. Heyne and Valpy read, *quodcunque fuerit, for quæcunque*, &c.
80. *Vanum* : in the sense of *fallacem*. *Finxit* : hath made, or rendered. *Improba* : in the sense of *adversa*.
81. *Si fortè, fando aliquid* : if by chance, by common report, the name of, &c. *Fando aliquid* : the same as *dum aliquid dicitur*. *Narratione aliorum*, says Heyne.
82. *Belida Palamedis*. Palamedes was the son of Nauplius king of Eubœa, an island in the Ægean sea, and descended from *Belus*, a king of Africa, by *Amyone*, the daughter of Danaus. Ulysses, to avoid going to the Trojan war, pretended to be insane ; but the deception was discovered by Palamedes. See note 7, *supra*. This, Ulysses never forgave, and finally he wrought his ruin, by accusing him of holding a correspondence with Priam. To support this charge, he forged letters from Priam to Palamedes, which he pretended to have intercepted. He also conveyed gold to his tent, pretending it was sent from Priam as a bribe. Upon which Palamedes was accused of treason, and stoned to death.
- The whole of Sinon's speech is artful, and calculated to impose upon his audience, being made up, partly of truth, and partly of falsehood. What he says of himself is downright falsehood ; what he says of Palamedes is in substance true. His death might have been known to the Trojans by common report, (*fando aliquid*) though the circumstances of it might not have been. By relating them, therefore, he could not fail of becoming interesting, of gaining a favorable reception, and of preparing the way for the accomplishment of his purpose.
83. *Sub falsa proditione* : under a false accusation of treachery—treason. This alludes to the letters, which Ulysses forged, mentioned above. *Pelasgi*. See Æn. i. 624.
84. *Infando indicio*. This alludes to the gold, which Ulysses conveyed to his tent, and pretended to have been sent him by Priam. This was adduced in evidence against him : we may therefore render *infando indicio* : upon an iniquitous evidence. *Quia vetabat bella*. This was false : so far from Palamedes being opposed to the war against Troy, that he was among the first to promote it.
85. *Cassum lumine* : deprived of the light of life. *Demisere* : they condemned to death.
86. *Illi me comitem*. Here, too, Sinon speaks falsely. So far from his being a relation of Palamedes, he was the relation of Ulysses, whose mother was the sister of Esinus, the father of Sinon.
87. *Ab primis annis* : not from his infancy, but from the first years of his bearing arms, which among the Romans was at the age of seventeen. *Arma* : by meton. war.
88. *Regno*. *Regnum* may either mean the kingdom of Eubœa, where his father reigned ; or the confederate power and council of the Grecian states, that had leagued together for the destruction of Troy

Gessimus : invidiâ postquam pellacis Ulysei
 (Haud ignota loquor) superis concessit ab oris ;
 Afflictus vitam in tenebris luctuque trahebam,
 Et casum insontis mecum indignabar amici.
 Nec tacui demens : et me, fors si qua tulisset,
 Si patrios unquam remeâsem victor ad Argos,
 Promisi ultorem, et verbis odia aspera movi.
 Hinc mihi prima mali labes : hinc semper Ulysses
 Criminibus terrere novis : hinc spargere voces
 In vulgum ambiguas, et quærere conscius arma.
 Nec requievit enim, donec Calchante ministro— 100
 Sed quid ego hæc autem nequicquam ingrata revolvo ?
 Quidve moror ? si omnes uno ordine habetis Archivos,
 Idque audire sat est ; jamdudum sumite pœnas.
 Hoc Ithacus velit, et magno mercentur Atridæ.
 Tum verò ardemus scitatis, et quærere causas,
 Ignari scelerum tantorum artisquæ Pelasgæ.
 Prosequitur pavitans, et ficto pectore fatur :
 Sæpe fugam Danaï Trojâ cupiere relictâ

90

92. Ego afflictus trahebam vitam

94. Et promisi me fore ultorem, si qua fors tulisset, si unquam

97. Hinc Ulysses cepit semper

100

104. Magno prelio: Tum verò nosignari tantorum

NOTES.

90. *Gessimus aliquod*: I also bore some reputation and honor. *Et*: in the sense of *etiam*. *Nos*: for *ego*.

91. *Ab superioris oris*: from the upper regions—this upper world. *Concessit*: in the sense of *decessit*.

93. *Indignabar*: I grieved, or repined at the death of my innocent friend.

94. *Demens nec tacui*: I, a fool, did not hold my peace. *Demens*, compounded of *de* and *mens*. *Si qua fors*: if any opportunity or chance should present. *Tulisset*: in the sense of *obtulisset*.

95. *Remeâsem*: in the sense of *rediissem*.

97. *Hinc mihi prima*: hence the first source of misfortune to me. *Labes*, properly signifies a stain, or blemish. An allusion is here made to the first appearance of a plague or contagious disease breaking out upon the surface of the body in spots. Sinon's declaration that he would avenge the death of Palamedes roused the bitter resentment of Ulysses; and from that time, (*hinc*.) he began to plot his destruction. *Labes*: in the sense of *origo*, vel *causa*. *Fuit* is understood.

98. *Novis criminibus*: with new charges or accusations. *Voces*: in the sense of *verba*, vel *sermones*.

99. *Consciis*: conscious, (of his crime—that he was guilty of the death of Palamedes,) he began to seek the means of destroying me also. *Arms*: the means or implements by which any thing is done. Valpy says: the means of defence against Sinon.

100. *Calchante ministro*: Calchas being his assistant—being employed. Calchas was a famous soothsayer in the Grecian camp, and nothing of any moment was done with-

out his being consulted. This sudden pause and transition are very artfully contrived, and show the great judgment of the poet in the management of his subject. *Requievit*: in the sense of *cessavit*. *Enim*: in the sense of *equidem*.

101. *Autem*: here is an expletive; or used in the sense of *verè*, vel *equidem*. *Revolvo*: in the sense of *narro*. *Nequicquam*: in vain—to no purpose: because the relation of those unpleasant topics would not save his life. *Habetis*: if ye regard or consider. *Uno ordine*: on one footing—in the same state, or condition of enemies.

103. *Jamdudum*. This is to be taken in the sense of *jam*. Or we must suppose, as Dr. Trapp observes, something to be understood. *Sumite pœnas jamdudum debetis*, or the like.

104. *Ithacus*. Ulysses is so called from *Ithaca*, a barren and rocky island in the Ionian sea, where he was born, and where his father *Laertes* reigned. Sinon gives this appellation to him by way of contempt. *Atridæ*: Agamemnon and Menelaus, the sons of Atreus. Their religion required that a devoted victim that had escaped from the altar, should be put to death wherever found: and Sinon having been destined as a victim to the gods, to procure favorable winds for their return, nothing could afford the Greeks in general, and the leaders in particular greater joy, than to hear that the Trojans had put him to death. *Hoc velit*: this, Ulysses wishes, and the sons of Atreus will purchase it at a great price.

106. *Artis*: in the sense of *fraudis*. *Pelasgæ*: Grecian See En. i. 62A

	Moliri, et longo fessi discedere bello.	
110. Aspera hyems ponti intorcluit, et Aus- ter terruit illos euntes.	Fecissentque utinam. Sæpe illos aspera ponti Intercluit hyems, et terruit Auster euntes. Præcipuè, cùm jam hic trabibus contextus acernus Staret equus, toto sonuerunt æthere nimbi. Suspensi Eurypylum scitatum oracula Phœbi Mittimus: isque adytis hæc tristia dicta reportat	110 115
116. O Danaï, vos pla- câstis	Sanguine placâstis ventos, et virgine cæsâ, Cùm primùm Iliacas, Danaï, venistis ad oras :	
118. Roditus <i>sunt</i> quæ rendi	Sanguine quærendi reditus, animâque litandum Argolicâ. Vulgi quæ vox ut venit ad aures,	
119. Ut quæ vox venit	Obstupuere animi, gelidusque per ima cucurrit	120
121. Omnes sunt soli- citi noscere, cui fata pa- rent mortem	Ossa tremor; cui fata parent, quem poscat Apollō Hic Ithacus vatem magno Calchanta tumultu Protrahit in mediōs: quæ sint ea numina Divûm, Flagitat: et mihi jam multi crudele caneabant Aurificis scelus, et taciti ventura videbant. Bis quinos silet ille dies, tectusque recusat Prodere voce suâ quemquam, aut opponere morti. Vix tandem magnis Ithaci clamoribus actus, Compositò rumpit vocem, et me destinat aræ.	125

NOTES.

109. *Moliri fugam*: in the sense of *efficere fugam*.

110. *Aspera hyems*: a violent storm at sea.

112. *Contextus*: framed, or built of maple timber. Some part of the horse might have been built of maple, others of fir and pine: so that the poet may be consistent in what he says of this same machine, verse 15: *Intezunt costas sectâ abiete*; and also in verse 25B, infra, where he calls it, *pinæ claustra*.

113. *Sonuerunt*: raged—roared. *Nimbi*: turbines, says Heyne. See Æn. l. 102.

114. *Suspensi*: in suspensio we send Eurypylus. Homer informs us that he was a famous augur, and brought with him forty ships to the Trojan war. *Scitatum*: to consult; a sup. in *um*, from the verb *scitor*, put after *mittimus*, a verb of motion.

115. *Adytis*. Adytum was the most secret, as well as the most sacred place of the temple, and where the images of the gods were placed—the shrine from which the responses were delivered. It is governed by the preposition *à* or *ab*, understood.

116. *Placâstis ventos*: ye appeased the winds with blood, and a virgin slain, when, &c.

The Greeks, on their way to the siege of Troy, came to *Aulis*, a port of Beotia, where Diana, incensed against Agamemnon for killing one of her favorite deer, withheld the wind. Upon which Calchas was sent to consult the oracle upon the subject. He brought back the answer that *Iphigenia*, the daughter of Agamemnon, must be sacrificed to appease the anger of the goddess. When

the virgin was brought to the altar, he informed them that Diana was satisfied with that act of submission; but demanded that the virgin should be transported to *Tauris*, and there serve her in capacity of priestess. *The virgin was slain* in intention, and saved only by the interposition of the goddess. This warrants the expression of the poet, *Virgine cæsâ*.

118. *Litandum*: a ger. in *dum* of the verb *lito*: an atonement must be made with the life of a Greek. Ruzus interprets it by *sacrificandum*. But it implies more than simply to offer sacrifice; it includes the idea of expiation, or atonement. The gerund in *dum* has a peculiar signification. While it has the form of a noun, it retains the nature of the verb; and implies the necessity, duty, or obligation, to do, or perform an action.

123. *Numina Divûm*: the will, purpose, or response of the gods. *Numen*, from the verb *nuo*: I express my will by a nod.

124. *Et jam*: and now many foretold to me the atrocious design, or plot, of the villainous man.

125. *Taciti*: not silent; for that would contradict what is said just before: but quiet, content, well satisfied. *Ventura*: in the sense of *res venturas*. The best reason why *caneere* came to signify to prophesy, or to foretell, is, that the responses of oracles were at first delivered, and written in verse.

126. *Tectus*: in the sense of *occultus*.

127. *Prodere*: in the sense of *designare*. *Opponere*: in the sense of *damnare*.

128. *Tandem vix actus*: at length, with difficulty forced or compelled, &c.

129. *Rumpit vocem*: he opens his mouth

- mes : et, quæ sibi quisque timebat, 130
 ri exitium conversa tulere. 131. *Conversa esse in exitium*
 infanda aderat : mihi sacra parari, 132. *Sacra caperunt parari*
 es, et circum tempora vittæ.
 ; leto me, et vincula rupi :
 cu per noctem obscurus in ulvâ 135
 vela darent, si fortè dedissent.
 i patriam antiquam spes ulla videndi,
 atos exoptatumque parentem :
 ad pœnæ ob nostra repositæ
 ðpam hanc miserorum morte piabunt. 140
 Superos et conscia numina veri ;
 st, quæ restat adhuc mortalibus usquam,
 les, oro ; miserere laborum
 miserere animi non digna ferentis. 144
 nis vitam damus, et miserescimus ultrò.
 nus manicas atque arcta levari 146. *Priamus ipse primus jubet*
 Priamus ; dictisque ita fatur amicis :
 amissos hinc jam obliviscere Graios.
 mihique hæc edisere vera roganti : 149
 anc immanis equi statuère ? quis auctor ?
 t ? quæ religio ? aut quæ machina belli ? 151. *Quæ religio est in eo*
 a, dolis instructus et arte Pelasgâ,
 us vinculis ad sidera palmas :

NOTES.

te quæ : they permitted (were) what every one feared to be turned to the destruction of *sing.* *Tulere conversa* : surrendered, says Heyne.

eger : the salted cakes. This of bran, or meal, mixed with *d mola*. They sprinkled it of the victim, the fire of the sacrificing knife. The called *immolatio* : hence the came to signify, *to sacrifice* : these were fillets of white ch the temples of the victim, ðst, and statues of the gods,

vincula. The victims were and when they were brought altar. But even so, it is not Sinon could have made his e guards and spectators, that any him. By *rupi vincula*, stand that he broke the prihe was confined against the s, and made his escape. Any s, holds, or restrains another, *vinculum*. *Eripui* : rescued

que obscurus : and I lay con-
Lacu. *Lacus* here means a
 y ground. *Ultra* : weeds, or

sm : dear country ; or anti-
 used in the sense of *veterem*,

138. *Natos* : in the sense of *liberos*. *Exoptatum* : dear—greatly beloved.

139. *Quos illi fors* : whom they, perhaps, will demand for punishment on account of my escape ; and will expiate this fault of mine by the death of those innocents.

Here the poet alludes to an ancient law among the Romans, which subjected children to suffer for some particular crimes, committed against the state by their parents.

143. *Intemerata* : inviolable—pure—holy. *Laborum* : sufferings.

144. *Animi* : animus, the soul, is here used by meton. for *the man*, viz. *Sinon*.—Pity me bearing such undeserved, or unmerited treatment. *Non digna* : in the sense of *indigna*.

146. *Manicas* : hand-cuffs. *Arcta vincula* : tight cords.

149. *Edisere* : declare—speak. *Vera* : plu. of *verum*, truth.

150. *Quò statuere* : for what purpose did they erect this mass of a huge horse ? Who was the author of it ? The following interrogatories, as Mr. Davidson observes, are elliptical. They are thus supplied : *Quid petunt ?* What do they intend ? Is it to fulfil some duty of religion ? If it be so, *quæ religio ?* What duty or motive of religion led to it ? Or is it an engine of war ? If so, *quæ machina belli ?* What engine of war is it ?

153. *Exutus vinculis* : free from cords—fettlers

154. Ait : Testor vos,	Vos, æterni ignes, et non violabile vestrum	
O æterni ignes,	Testor numen, ait ; vos, aræ, ensesque nefandî,	155
155. Testor vos,	Quos fugi ; vittæque Deûm, quas hostia gessi :	
aræ, infandique	Fas mihi Græiorum sacrata resolvere jura ;	
158. Fas est mihi	Fas odisse viros, atque omnia ferre sub auras,	
odisse	Si qua tegunt : teneor patriæ nec legibus ullis.	
160. Modò tu, O Tro-	Tu modò promissis maneat, servatæque serves	160
ja, maneat fidelis pro-	Troja fidem : si vera feram, si magna rependam	
missis tuis,	Omnis spes Danaûm, et cœpti fiducia belli,	
164. Sed enim ex quo	Palladis auxiliis semper stetit. Impius ex quo	
tempore impius	Tydidès sed enim scelerumque inventor Ulysses,	
168. Ausique sunt	Fatale aggressi sacrato avellere templo	168
contingere	Palladium, cæsis summæ custodibus arcis,	
169. Ex illo tempore	Corripuere sacræm effigiem ; manibusque cruentis	
spes Danaûm sublapsa	Virgineas ausi Divæ contingere vittas :	
cœpit fluere	Ex illo fluere, ac retrò sublapsa referri	
170. Eorum vires frac-	Spes Danaûm ; fractæ vires, aversa Deæ mens.	170
tæ sunt, et	Nec dubiis ea signa dedit Tritonia monstria.	
172. Vix simulacrum	Vix positum castris simulacrum ; a rære coruscæ	
fuit positum in castris,		
cium coruscæ		

NOTES.

154. *Testor vos*: ye eternal fires, I call you, and your inviolable divinity, to witness.

Some think this is an allusion to the fire of the altar. But Servius, with more propriety, thinks the sun, moon, and other heavenly luminaries are meant: which the ancients thought to be globes of fire, to shine with their own proper lustre; and to be inhabited by divinities. The fire of the altar could hardly be called *eternal*, unless there be an allusion to the fire of *Vesta*.

155. *Nefandi enses*: ye horrid instruments of death, which I escaped. I take *enses* here for the implements used in offering the sacrifice, such as the axe, knife, &c.

156. *Vittæque Deûm*: and ye fillets of the gods, which as a victim I wore.

In order to excite their compassion the more, and to show the horrid apprehensions he had of the act, he speaks as if he had actually been brought to the altar, and as if that had been actually put in execution, which had only been intended against him.

157. *Sacrata jura*: sacred obligations. *Jus* properly signifies a natural right, law, duty, or obligation. It differs from *fas*, which properly signifies a divine right, law, &c. Any thing that the laws of God permit may be called *fas*.

158. *Sub auras*: into light.

159. *Siqua tegunt*: if any lie hid. *Nec ullis legibus*, &c. He is no longer bound by any ties of his country. He is at liberty to break or dissolve his allegiance, and place himself under the protection of the Trojans. Their barbarous treatment had cancelled all his obligations to them: the *aræ* on which he was to have been slain—the *enses nefandæ*, by which he was to have been slain—the

vittæ, with which he was to have been bound, were so many witnesses that he was now under no obligations to regard the interests of the Greeks, who had withdrawn all protection from him.

161. *Si feram vera*: if I relate the truth if I repay thee largely—great things.

164. *Enim*: in the sense of *equidem*.

166. *Fatale Palladium*. The *Palladium* was a statue of Pallas with a small shield and spear. It was said to have fallen from heaven near the tent of *Ithus*, when he was building the citadel of Troy. Some say it was made of the bones of *Pelops*. All, however, agree that it was a pledge of the safety of Troy.

Ulysses and *Diomedes* entered the temple where it stood, and carried it away to the Grecian camp, having slain the guards. It is called *fatale*, because, on the safe keeping of it, the preservation of Troy depended.

169. *Ex illo*: from that time, the hope of the Greeks, tottering, began to slip, and to be carried backward.

This is a metaphor taken from a person standing on a slippery place, and with difficulty maintaining his position. The least movement of his body destroys his equilibrium. At first he totters, and reels to and fro in order to recover himself. Unable to do it, he is borne away, and hurried along with accelerated motion.

171. *Tritonia*. This was a name of Pallas or Minerva, taken from a lake in Africa, called *Tritæna*, where she is said to have been born: or, at least, where she first made her appearance on earth. *Monstria*: prodigies—indications of her anger.

172. *Coruscæ flammæ*: sparkling flames flashed from her steady eyes. The sign

animæ arrectis, salusque per artus
 que ipsa solo, mirabile dictu!
 manque ferens hastamque trementem.
 itanda fugâ canit æquora Calchas : 176 176. *Æquora tentanda*
 rgoicis excindi Pergama telis, esse
 etant Argis, numenque reducant,
 et curvis secum advexere carinis.
 I patrias vento petiere Mycenæ ; 180
 ue parant comites, pelagoque remenso,
 erunt : ita digerit omina Calchas.
 lladio moniti, pro numine l'orso,
 uere, nefas quæ triste piaret ;
 immensam Calchas attollere molem 185
 xtis, cœloque educere jussit :
 rtis, aut duci in mœnia possit ;
 i antiquâ sub religione tueri.
 a manus violâsset dona Minervæ ; 189
 n exitium (quod Dî prius omen in ipsum
 Priami imperio Phrygibusque futurum :
 vestris vestram ascendisset in urbem,
 magno Pelopeia ad mœnia bello
 : nostros ea fata manere nepotes.
 idiiis, perjuriq' arte Sinonis, 195
 captique dolis, lachrymisque coactis,

183. *Illi moniti statuere hanc effigiem equi, quæ*

185. *Tamen Calchas jussit eos attollere*

189. *Nam dicebat, in vestra*

193. *Dicebat Asiam ultrò venturam esse*

196. *Nos-que, quos neque Tydides, nec Læriæus Achilles domuit; nos, quos decem anni non domuere; quos mille carinæ non domuere, capti sunt dolis*

NOTES.

l'are truly ominous; and sufficed in the minds of the d alarm.

he goddess—the image of the *cuit*: in the sense of *salvific*. *m*—*hastam* the shield and *ar*. These were the arms by *adium* was distinguished.

in the sense of declarat. *Ca-* applied to oracles and pre-*plies* that Calchas spoke by *l* declared it to be the will of *the sea, &c.* *Excindi*: be *ed*.

tant: unless they should re-*s* at Argos, and bring back *hich, &c.*

s observes, alludes to a cus-*nans*, when they were unsuc-*to return home, and again* *ms*: or, if they were too far *e*, they used to appropriate a *omy's territory, and call it* *ey renewed the omens.* *Nu-* *idium*—the image or symbol *inity*; which Sinon would *ans believe had been carried* *in the mean time, until they* *as an atonement or offering* *goddess (numine l'orso.) the* *ilt, and consecrated to her,*

troops—forces, by *meton.*

Omina. Some copies have *omnia*. *Di-* *gerit*: interprets—explains.

184. *Quæ piaret*: which might expiate the horrid crime of carrying off the Palladium from her temple.

186. *Roboribus textis*: with compacted or joined timber. *Robur* properly signifies the heart of the oak. Hence it may signify timber in general, and all wooden materials, as planks, boards, &c. *Immensam*: very high. *Molem*: for *equum*.

188. *Neu tueri*: nor defend the people under their ancient religion—under the religious patronage and protection of their ancient guard:an goddess, Pallas, or Minerva.

190. *In ipsum*: which omen may the gods rather turn upon him, to wit, Calchas. It would be more emphatical, if it were *in ipsos*, meaning upon the Greeks. Some copies have *in ipsos*.

193. *Asiam*. Asia Minor, or Natolia, in which Troy was situated. It is put, by *meton.* for the inhabitants. *Ultrò*. Servius explains this by *statim*. But the usual ac-*ceptation of the word is easier, and more* *emphatic.* *Pelopeia mania*: the city Argos, where Pelops reigned: by *synoc.* put for *Greece in general*. See *Geor.* iii. 7.

194. *Ea fata*: the same fate or destiny.

195. *Insidiiis*: in the sense of *fraudibus*.

196. *Coactis lachrymis*: by his feigned or forced tears. Some copies read *coacta, in*

	Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.	
199. Hic aliud majus prodigium multòque ma- gis tremendum	Hic aliud majus miseris multòque tremendum Objicitur magis, atque improvida pectora turbat. Laocoon, ductus Neptuno sorte sacerdos, Solennes taurum ingentem mactabat ad aras. Ecce autem gemini à Tenedo tranquilla per alta (Horresco referens) immensis orbibus angues Incumbunt pelago, pariterque ad litora tendunt :	206
204. Gemini angues venientes à Tenedo per tranquilla alta	Pectora quorum inter fluctus arrecta, jubæque Sanguineæ exsuperant undas : pars cætera pontum Ponè legit, sinuatque immensa volumine terga. Fit sonitus spumante salo : jamque arva tenebant, Ardentesque oculos suffecti sanguine et igni, Sibila lambebant linguis vibrantibus ora. Diffugimus visu exsanguis : illi agmine certo Laocoonata petunt : et primum parva duorum Corpora natorum serpens amplexus uterque	205
210. Suffecti ardentes	quoad Ardentesque oculos suffecti sanguine et igni, Sibila lambebant linguis vibrantibus ora. Diffugimus visu exsanguis : illi agmine certo Laocoonata petunt : et primum parva duorum Corpora natorum serpens amplexus uterque	210

NOTES.

the nom. agreeing with *nos*, meaning the Trojans. But this is not so easy and natural; nor does it so well agree with the subject. The poet uniformly represents Sinon as an impostor, a cheat, and all his words and tears feigned and dissembled. Servius strongly insists upon *coactis*. Valpy reads *coacti*. Hoyno, *coactis*.

197. *Larissæus* : an adj. from *Larissa*, a town of Thessaly, near *Phthia*, the place where Achilles was born.

198. *Mille carinæ*. Homer makes 1186 ships in all, that went in the Trojan expedition. *Carina*, the keel, put, by synec. for the whole ship. The poets often use a definite number for an indefinite, particularly if the number be very large.

199. *Hic aliud* : here another greater prodigy, and one much more to be dreaded, is presented to our sight, nobis *miseris*.

200. *Improvida* : improvident—not expecting any thing of the kind. *Pectora* : in the sense of *animos*.

201. *Laocoon*. The priest of Neptune having been put to death, because, by his prayers and sacrifices, he did not prevent the arrival of the Greeks, Laocoon was chosen by lot to sacrifice to that god upon the departure of their enemies. He was the priest of *Apollo Thymbraeus*. Some say he was the brother of Anchises; others that he was the son of Priam.

Hyginus, who relates the story, says the crime for which Laocoon was thus severely punished, was his having married, and had children, contrary to the orders of Apollo : and that the Trojans construed this calamity, which befel him, as an act of vengeance of the gods for his having violated the offering of Minerva. Virgil, therefore, judiciously introduces this event, not only as it is a fine embellishment of his poem; but also as it

gives the greater probability to the episode of the wooden horse, and accounts for the credulity of the Trojans.

202. *Solennes aras* : the appointed altar.
203. *Tenedo*. Tenedos is here mentioned to signify, as Servius says, that the ships were to come from hence to the destruction of Troy. *Per tranquilla alta* : over the smooth or calm sea. This circumstance is mentioned, because it would afford the Trojans an opportunity the better to view the whole progress of the serpents, to hear their dreadful hissings, and every lash they gave the waves : it adds much terror to the hideous spectacle.

204. *Referens* : in the sense of *narrans*. *Orbibus* : in the sense of *spiris*.

205. *Incumbunt* : with their immense folds they rest (swim) upon the sea; and equally (abreast, head and head) stretch to the shore.

208. *Sinuat* : winds their huge backs in folds. Their necks down to their breast were raised above the water; the other part of them swept the sea behind. *Jubæ* : necks—crests. *Salo* : in the sense of *mar.* *Arva* : in the sense of *litus*.

210. *Suffecti ardentesque* : spotted as to their glaring eyes with blood and fire, they licked their hissing mouths. *Vibrantibus* : in the sense of *molantibus*. Naturalists observe that no animal moves its tongue with so much velocity as the serpent.

212. *Certo agmine* : in the sense of *recto cursu*. *Agmen* here denotes the spiral motion of a serpent, shooting forward, fold after fold, in regular order, like a body of men marching in military array.

214. *Uterque serpens* : each serpent embracing, twines around the bodies of his two sons, and mangles their wretched limbs with their teeth.

Implicat, et miseros morsu depascitur artus.

Pōst, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus : et jam
Bis medium amplexi, bis collo squamea circūm
Terga dati, superant capite et cervicibus altis.

Ille simul manibus tendit divellere nodos,

Perfusus sanie vittas atroque veneno :

Clamores simul horrendos ad sidera tollit :

Quales mugitus, fugit cūm saucius aram

Taurus, et incertam excussit cervice securim.

At gemini lapsu delubra ad summa dracones

Efugium, sævæque petunt Tritonidis arcem :

Sub pedibusque Deæ, clypeiue sub orbe teguntur.

Tum verò tremefacta novus per pectora cunctis

Insinuat pavor : et scelus expendisse merentem

Laocoonta ferunt ; sacrum qui cuspidē robur

Læserit, et tergo sceleratam intorsērit hastam.

Ducendum ad sedes simulacrum, orandaque Divæ

Numina conclamant.

Dividimus muros, et mœnia pandimus urbis.

Accingunt omnes operi : pedibusque rotarum

Subjiciunt lapsus, et stupea vincula collo

215

216. Pōst, corripiunt ipsum subeuntem auxilium natorum

220

223. Tales magitus, quales taurus tollit, cūm saucius

225

229. Insinuat se nobis cunctis

230

235

NOTES.

Dr. Trapp renders *depascitur*, devours ; but there is no necessity of this ; for it often signifies no more than to mangle, prey upon, waste, or consume away. Beside, we can hardly suppose that the serpents devoured or eat up the bodies of his sons, and then laid hold upon the father, to satiate their hunger.

There was a statue in the palace of Vespasian, representing this story, (as mentioned by Pliny,) which showed Laocoon entwined by the serpents, and his sons dead on the ground. It is probable that Virgil took this description from that statue.

215. *Morsu*: teeth—fangs.

218. *Bis amplexi*. The serpents embrace him twice about the middle ; then rising upward, they bind their scaly backs twice about his neck ; and holding him in that situation, elevate their heads and bloody crests above the head of their unhappy victim. *Circumdati*. The parts of a compound verb are sometimes separated by Tmesis, for the sake of the verse. This word is either to be taken actively, in the sense of *circumdantes*, and governing *squamea terga* ; or we must take the expression as a Grecism. See Ecl. i. 55.

220. *Tendit* : in the sense of *conatur*. *Nodos* : the folds of the serpent.

221. *Perfusus* : smeared, or stained, as to his fillets.

224. *Incertam securim* : the erring blow—the axe struck with an erring blow.

225. *Delubra*. *Delubrum* was properly the place before the temple, or near the altar, where they washed before they cut red, or before they performed sacrifice. It is de-

rived from *deluo*. Varro, however, thinks it was the shrine or place where the image of the god was placed. It is often used for the temple itself, by synec. *Lapsu* : by a gentle easy motion. *Dracones* : in the sense of *serpentes*.

226. *Arcem* : the shrine of stern Minerva. *Tritonis*, a name of that goddess.

230. *Ferunt* : they declare that Laocoon justly suffered for his crime—that it was a just punishment inflicted upon him for doing violence to the sacred offering of Minerva. By this their doubt was removed, and they resolved to admit the fatal machine within the city.

231. *Tergo* : in the sense of *lateri*.

232. *Simulacrum*. Virgil had an admirable talent at varying his style. He hath found out no less than twelve names for this horse, all equally significant: *Lignum*, *Machina*, *Monstrum*, *Dolum*, *Pinea Claustra*, *Donum*, *Moles*, *Effigies Equi*, *Equus*, *Sacrum Robur*, *Simulacrum*, and *Carum Robur*. *Ad sedes* : to the proper place—the hill, or eminence, on which the temple of Minerva stood. *Numina* : in the sense of *divinitatem*.

234. *Mœnia* : properly, the fortifications or bulwarks of a city, from *mœnio*. *Murus* : the wall that surrounds it. They are, however, used indiscriminately for a city, frequently. *Accingunt* : apply themselves to the work.

236. *Lapsus rotarum* : they place wheels (or rollers) under its feet, and fasten hempen cords to its neck. *Lapsus rotarum* : simply for *rotas*.

	Intendunt: scandit fatalis machina muros, Facta armis: pueri circum inuuptæque puellæ Sacra canunt, finemque manu contingere gaudent Illa subit, mediæque minans illabitur urbi.	
239. Circùm canunt sacra carmina	240. Illa machina subit	240
241. Inmemores pro-	Instans tamen inmemores, cæcique furore, Et monstrum infelix sacratâ sistimus arce.	241
246. Tunc etiam Cas- sandra, jussu Dei Apol- lōnis non unquam cre- dita Teucris,	Tunc etiam fatis aperit Cassandra futuris Ora, Dei jussu non unquam credita Teucris. Nos delubra Deū miserī, quibus ultimus esset Nos miserī Tro-	
248. Nos miserī Tro- iani, quibus	Vertitur interea cælum, et ruit Oceano nox, Involvens umbrâ magnâ terramque polumque, Myrmidonumque dolos. Fusi per mœnia Teucri Conticuere: sopor fessos complectitur artus.	250

NOTES.

237. *Scandit muros*: it ascends, or mounts over the ruins of our walls. They had been demolished to admit it, and afford it entrance.

239. *Funem*: the ropes that had been fastened to the neck and other parts of the horse, by which they moved it forward.

241. *Ilium, domus Divum*: Ilium, the habitation of the gods: either because its walls had been built by Apollo and Neptune; or, on account of the numerous temples and consecrated places with which it abounded.

242. *Dardanidum*: the same as *Trojanorum*, vel *Troja*.

243. *Substitit quater*, &c. Some are of opinion that this stumbling, or stopping of the horse in the very threshold, alludes to a notion that prevailed of its being a bad omen for one to stumble on the threshold, especially when going out to war; as it is said to have happened to Proteusilaus, the first of the Greeks, who was killed on the plains of Troy. The malignity of this omen was thought to proceed from the Furies, who had their seats on the threshold.

244. *Inmemores*. Servius thinks that Virgil here alludes to the custom of the Romans in devoting their enemies and the places to which they laid siege. In the form of words which they used upon the occasion, they poured forth these imprecations against them: *Eique populo civitatique metum, formidinem, oblivionem injiciatis, Dii*. According to him, *inmemores* will imply that the Trojans were abandoned by the gods, and given up to stupidity and infatuation. *Furore*: with zeal—infatuation. *Furor* signifies any inordinate passion whatever, as love, hatred, anger, zeal, &c. *Inmemores*: heedless—unmindful.

245. *Infelix*: in the sense of *pernicious*, vel *fatal*.

246. *Cassandra*. She was the daughter of Priam and Hecuba, and endued with the spirit of prophecy by Apollo, upon her promising to grant him her love; which, however, she afterwards refused to do. Not being able to withdraw from her the gift he had bestowed, he rendered it of no avail, by destroying her credibility, and making all her predictions to be considered as false. *Jussu Dei*: by the command of the god Apollo. *Ora*: for *or*; the plu. for the sing. *Fatis futuris*: to our approaching destruction.

249. *Velamus delubra*. It was their custom, not only on festival days, but at all times of public rejoicing, to adorn, or dress the temples of the gods with the branches of laurel, olive, ivy, &c.

250. *Vertitur cotum*: the heavens are turned around. By the diurnal rotation of the earth, the heavens appear to revolve about it once in twenty-four hours. The heavens as well as the earth are divided into two hemispheres, the upper and the lower, by the horizon. The diurnal hemisphere rises with the sun, and sets with him in the west, below the horizon. At the same time the nocturnal hemisphere rises in the east. This tends to explain *nox ruit Oceano*: night rushes from the ocean, or rises from the ocean.

251. *Terramque*. There is a great beauty in thus singling out the stratagems of the Greeks, as the object of chief attention, among all the things in heaven and earth, which that night concealed.

252. *Fusi*: stretched upon their beds, expecting no danger, and taking needful repose. *Mœnia*: in the sense of *urbem*.

Et jam Argiva phalarx instructis navibus ibat
 A Tenedo, tacite per amica silentia Lunæ,
 Litora nota petens : flammis cùm regia puppis
 Extulerat ; fatisque Deùm defensus iniquis,
 Inclusos utero Danaos et pinea furtim
 Laxat claustra Sinon : illos patefactus ad auras
 Reddit equus, lætique cavo se robore promunt
 Tisandrus Sthenelusque duces, et dirus Ulysses,
 Demissum lapsi per funem ; Athamasque, Thoasque,
 Pelidesque Neoptolemus, primusque Machaon,
 Et Menelaus, et ipse doli fabricator Epeüs.
 Invadunt urbem somno vinoque sepultam :
 Cæduntur vigiles : portisque patentibus omnes
 Accipiunt socios, atque agmina conscia jungunt.
 Tempus erat, quo prima quies mortalibus agris
 Incipit, et dono Divùm gratissima serpit.
 In somnis ecce ante oculos mæstissimus Hector
 Visus adesce mihi, largosque effundere fletus :
 Raptatus bigis, ut quondam, atorque cruento

255

260

265

270

258. Furtim laxat pinea claustra, et Danaos inclusos utero equi

268. Erat tempus noctis, quo
 270. Ecce Hector mæstissimus visus est adesce mihi ante oculos in somnis

NOTES.

254. *Phalarx* properly a body of men. consisting of eight thousand, placed in a square; here used for troops in general. *Instructis naribus*: in their furnished ships
 255. *Tacite Luna*. Commentators have variously interpreted these words. Some have understood by them that the moon was then new and shone with feeble light, and the darkness in consequence was favorable to the Greeks, by preventing discovery. Valpy understands by them the absence of the moon during the first part of the night. The Grecian army, says he, may have chosen the decrease of the moon, when she does not rise till near midnight. This darkness was favorable or friendly to them. But we are told by Scaliger and others, that Troy was taken about the full moon, when she shines the brightest. This led Ræmus to understand by the silence of the moon, the middle of the night, when all things are silent and still. But *Luna* may, by meton. be taken for *nox*, as *Sol* is often put for *dies*. This will render it more intelligible: the friendly silence of the still (or calm) night. This is the opinion of Heysne.
 256. *Cùm regia puppis*: when the royal ship erected a light, then Sinon protected by, &c. We are to understand that Helen or Sinon first gave the signal to Agamemnon that they were ready, by showing a lighted torch from the citadel, and he returned it to them, by setting up a light upon the stern of his ship.
 257. *Fatis*: will, or purposes of the gods. *Iniquis*: in the sense of *adversis*, vel *infestis*. *Nobis* is understood.
 259. *Furtim laxat Danaos*: he opens privately the pine doors, and (lets out) the

Greeks shut up in the womb. Here we may observe that Virgil uses the verb *laxat* with both the nouns *claustra* and *Danaos*, when in strict propriety, it can be applied to one only. This is a freedom which our language will not always admit; but it frequently occurs in the Latin and Greek writers. See *Æn.* vii. 431.
 260. *Reddit*: in the sense of *effundit*.
 262. *Lapsi per funem*. After they were let out, they slid down by a rope, secured at the top of the horse, and reaching to the ground.
 263. *Pelides*: Pyrrhus, the son of Achilles, and grandson of *Peleus*, king of Thesaly. He was also called *Neoptolemus*. See 469. seq. *Primus*. By this we are to understand that he was the first who descended the rope; and not the first, or chief among these leaders.
 263. *Doli*: for *equi*.
 265. *Sepultam somno, vinoque*. This is a very expressive metaphor, representing the inhabitants of the city so deeply in sleep, and so silent and still, that it would almost seem as if their beds had been their graves. This greatly moves our pity toward the Trojans, and our indignation against Sinon and the treacherous Greeks. *Accipiunt*: in the sense of *admittunt*. *Portis patentibus* may be put absolutely.
 267. *Conscia*: friendly; or conscious, because they were acquainted with the plan of attack.
 268. *Ægris*: in the sense of *fessis*.
 269. *Dono*: by the favor, or indulgence. *Serpit*: creeps, or spreads over them. This is extremely significant. *Ictus*, vel *ris*, is to be supplied.
 272. *Bigis*. Bigæ, properly a chariot

273. Trajectus quoad lora per tumentes Pulvere, perque pedes trajectus lora tumentes.
 275. Indutus quoad exuvias Hector, qui redit exuvias indutus Acrillis,
 276. Vel qui jaculatus est Squalentem barbam, et concretos sanguine crines,
 277. Nunc gerens squalentem barbam, et crines Accepit patrios : ultrò flens ipse videbar
 281. O Hector expectate, ab quibus oris, venis ! Ut nos defessi aspiciamus te, post Compellare virum, et næstas expromere voces .
 287. Ille respondit nihil ad hæc : Sed graviter genitus imo de pectore ducens :
 288. Graviter ducens gemitus de imo pectore, ait : Heu ! fuge Heu ! fuge
 291. Ulla dextrâ, fuissent defensa etiam hæc mea dextrâ. Hostis habet muros ; ruit alto à culmine Troja :
 294. Quære mœnia his, quæ statuas magna, ponto denique perorato, Sic ait, et manibus vittas, Vestamque potentem,
 295. Magna pererrato status quæ denique ponto. Sic ait, et manibus vittas, Vestamque potentem,
 296. Fœdavit vultus ? aut cur hæc vulnera cerno ?
 297. Ille nihil : nec me quærentem vana moratur ;
 298. Sed graviter genitus imo de pectore ducens :
 299. Heu ! fuge, nate Deâ, teque his, ait, eripe flammis
 300. Hostis habet muros ; ruit alto à culmine Troja :
 301. Sat patriæ Priamoque datum : si Pergama dextrâ
 302. Defendi possent, etiam hæc defensa fuissent.
 303. Sacra, suosque tibi commendat Troja Penates :
 304. Hos cape fatorum comites : his mœnia quære,
 305. Magna pererrato status quæ denique ponto.
 306. Sic ait, et manibus vittas, Vestamque potentem,
 307. Æternumque adytis effert penetralibus ignem.

NOTES.

drawn by two horses. Here it means the chariot of Achilles, behind which Hector's dead body was drawn around the walls of Troy several times. See *Æn.* i. 99.

273. *Trajectus-que per tumentes* : pierced through his swelling feet with thongs. It agrees with Hector, mentioned above.

274. *Qualis erat!* how he looked! how much changed from that Hector, &c.

275. *Indutus exuvias* : clad in the spoils of Achilles. When Achilles left the Greeks in disgust, his friend Patroclus requested of him the favor of wearing his armour, with a view of striking the greater terror to the Trojans. He was slain by Hector, and stripped of his armour. See *Ecl.* i. 55.

280. *Expromere* : to utter these sorrowful words. This word is very appropriate here; it shows him laboring to bring out his words and give them utterance, like a person drawing a heavy load.

281. *Lux* : in the sense of *salus*.

282. *Tantæ* : in the sense of *longæ*. The pron. *te* is understood.

283. *Expectate* : earnestly desired, or longed for. *Ut defessi* : how gladly do we, worn out, (with toil and fatigue,) see thee, after the many deaths of thy friends, &c. By *labores hominum*, perhaps we are to understand the disasters of their allies, and by *labores urbis*, the disasters of his countrymen. *Urbis* : the city; by meton. put for the inhabitants.

286. *Fœdavit* : hath disfigured thy serene countenance.

287. *Moratur* : nor did he, by answering these questions, detain me, &c.

291. *Sat datum* : enough has been done for our country, and for Priam. *Sat* here performs the office of a noun. *Pergama* : properly the fort and fortifications of Troy, but frequently used and taken for the whole city, as in the present case, by synec.

293. *Penates*. Macrobius, in his *Saturnalia*, explains the *Penates* to be those gods by whom we breathe, and to whom we owe the faculties of our minds and bodies, i. e. *Jupiter, Juno, and Minerva*. To these he adds *Vesta* : on which account the consuls, and other magistrates, when they entered upon their offices, used to pay divine honors to the *Penates*, and *Vesta*. This seems to be confirmed by the passage before us, where *Vesta* is delivered to the care of *Æneas*, as well as the *Penates*. These gods, he observes, were styled the *great gods*. They were also styled *powerful* : on which account Virgil here styles *Vesta*, the *powerful goddess* : *Vestam potentem*.

Dionysius Halycarnassus informs us, that the symbols of these *Penates* at Rome were two wooden statues of young men, in a sitting posture, with javelins in their hands.

294. *Mœnia* : in the sense of *urbem*. *Fortorum* : of thy fortunes.

297. *Æternum ignem*. The sacred fire was

Diverso intereà miscentur mœnia luctu :
 Et magis atque magis (quanquam secreta parentis
 Anchisæ domus, arboribusque oblecta recessit)
 Claescent sonitus, armorumque ingruit horror.
 Excitior somno, et summi fastigia tecti
 Ascensu supero, atque arrectis auribus adsto.
 In segetem veluti cùm flamma furentibus Austris
 Incidit ; aut rapidus montano flumine torrens
 Sternit agros, sternit sata læta boumque labores,
 Præcipitesque trahit sylvas : stupet inscius alto
 Accipiens sonitum saxi de vertice pastor.
 Tum verò manifesta fides, Danaùmque patescunt
 Insidiæ ; jam Deïphobi dedit ampla ruinam,
 Vulcano superante, domus : jam proxinus ardet
 Ucalegon : Sigea igni freta læta relucet.
 Exoritur clamorque virûm, clangorque tubarum.
 Arma amens capio, nec sat rationis in armis :

298. Et sonitus clares-
 cunt magis atque magis
 300
 305
 309. Fides verborum
 310 *Hectoris fuit manifesta*
 314. Nec erat sat ra-
 tionis mihi in armis. Sed
 animi ardent glomerare

NOTES.

kept burning all the year. It was brought by *Æneas* into Italy, where *Numa Pompilius* re-established the order of the Vestal Virgins ; whose office was to preserve this fire in the temple of *Vesta*. It was suffered to die away on the last day of the year, and was rekindled again on the first day of March from the beams of the sun. The origin of this religious custom seems to have been derived from the Persians, who were famous for worshipping the sun, and the fire, as an emblem of that luminary. This everlasting fire was not only preserved in the temple of *Vesta*, but also in private houses, and in the palaces of the great ; where was an altar to *Jupiter Hæcæus*, on which fire was kept perpetually burning. Some suppose that this was the fire which *Priam* had consecrated on the altar, at which he was slain. *Adytis*. *Adytum* properly was the most sacred part of the temple—the place where the images and statues of the gods were—the shrine. This was commonly the interior or middle of the temple. Hence the propriety of *adytis penetralibus*. It is often taken for the temple itself by *synec*.

298. *Diverso* : in the sense of *vario*.

299. *Secreta* : private, separated from others—by itself : it agrees with *domus*. *Fuit* is understood.

300. *Oblecta* : surrounded (covered) by trees, was retired from noise and bustle.

301. *Sonitus clarescunt* : the sounds are heard more and more clearly : and the din or clashing of arms increases.

303. *Ascensu* : by climbing up, I ascend to the summit of the palace. By this we are to understand the watch tower, which was usually built on the ridge, or highest part of the house, that it might afford them a more extensive prospect. *Arrectis auribus* : with listening ears. It is a metaphor taken

from those animals that prick up their ears at every sound which gives them alarm.

304. *Velut cùm flamma*, &c. This fine simile is taken from *Homer*, *Iliad* ii. 455 *Austris* : for *ventis*.

305. *Torrens rapidus* : a torrent rapid with a mountain flood prostrates the fields, prostrates, &c. *Auctus colluvie aquarum à montibus*, says *Hoyne*.

306. *Sata* : properly crops of corn, from *sero*. *Læta* : in the sense of *copiosa*, or *fertilia*.

308. *Accipiens* : in the sense of *audiens*. *Inscius* : ignorant of the cause of the sound.

309. *Fides* : the truth of *Hector's* words was now manifest.

310. *Deïphobi*. *Deïphobus* was the son of *Priam* and *Hecuba*. After *Paris* was slain by *Pyrrius*, he married *Helen*, by whose treachery he fell a sacrifice to the resentment of the Greeks, among the first of his countrymen. See *Æn.* vi. 494, et seq.

311. *Vulcano* : in the sense of *igne*. The god of fire, by meton. put for fire itself.

312. *Ucalegon*. He was one of *Priam's* counsellors : here put, by meton. for the house of *Ucalegon*. His house burns the next. *Læta Sigea freta* : the broad *Sigean* straits shine with the light of the flames. *Sigea* : an adj. from *Sigeum*, a promontory of *Troas*. *Fretum* is properly a narrow sea or strait : it here means that part of the *Ægean* sea lying between *Tenedos* and *Troas*.

313. *Exoritur clamorque*, &c. This is one of the finest lines that ever imaged the sense in the sound. The words and syllables are rough, hoarse, and sonorous ; and so artfully put together as to strike the ear like the thrilling notes of the trumpet which they describe. *Clangor* : in the sense of *sonus*.

314. *Amens* : compounded of the Greek

- Sed glomerare manum bello, et concurrere in arcam
 Cum sociis ardent animi : furor iraque mentem 316
317. Succurrit mihi in
 mentem pulchrum esse Præcipitant ; pulchrumque mori succurrit in armis
 Ecce autem, telis Pantheus elapsus Achivum,
 Pantheus Otriades, arcis Phœbique sacerdos,
 Sacra manu, victosque Deos, parvumque nepotem 320
 victosque Ipse trahit : cursuque amens ad limina tendit :
322. In quo loco est
 summa res Quo res summa loco, Pantheu ? quam prendimus arceæ ?
 Vix ea fatus eram gemitu. cum talia reddit :
 Venit summa dies et ineluctabile tempus
 Dardaniæ : fuimus Troës, fuit Ilium, et ingens 325
 Gloria Teucrorum : ferus omnia Jupiter Argos
 Transtulit : incensâ Danaï dominantur in urbe.
 Arduus armatos mediis in mœnibus adstans
 Fundit equus, victorque Sinon incendia miscet
 Insultans : portis alii bipatentibus adsunt, 330
 Millia quot magnis nunquam venere Mycenis.
331. Tot millia, quot
 nunquam venere è mag-
 nis nis

NOTES.

alpha, privitivum, and mens. It properly signifies, deprived of reason—destitute of presence of mind, from any cause whatever.

315. *Glomerare* : in the sense of *colligere*.

316. *Animi ardent* : my mind burns to collect, &c. The plural here has plainly the sense of the singular *animus*.

319. *Pantheus* : he was the son of Otreus. Servius informs us, that on the overthrow of Troy by Hercules, and the death of Laomedon, Priam sent the son of Antenor to consult the oracle of *Delphi*, whether he should build up Troy again upon the same foundations. Pantheus was then priest of the Delphic Apollo, a youth of exquisite beauty ; and Antenor was so well pleased with him, that he carried him off by force to Troy. To make some amends for this injury, Priam made him priest of Apollo. However this may be, he was a person of great note and authority among the Trojans. *Sacerdos arcis Phœbique* : priest of the tower and of Apollo : (that is) of the citadel or tower, where Apollo was worshipped, together with Pallas or Minerva, to whom it was sacred.

320. *Sacra* : sacred utensils. Here again Virgil applies one verb to two or more nouns, when in strictness it can be applied to one only. *Trahit* is applicable enough to a child who can hardly walk, and must be half dragged along ; but it cannot so well be applied to things that are carried in the hand.

321. *Limina*. Some copies have *Litora*. But Sorvius, Donatus, Heyne, and others, read *limina*, which is manifestly to be preferred. *Litora* appears inconsistent with the case. Beside, it reflects much honor upon Aeneas, that both Hector and Pantheus should bring the sacred things of Troy to him for safe-keeping. It is a chief object with the poet to aggrandize his hero.

322. *Summa res* : the commonwealth—the common interests of his country ; which was the *summa res* of Aeneas, his chief, his highest concern ; and will always be nearest the heart of every good patriot. Virgil, to show the haste and impatience of Aeneas, makes him throw out these short questions abruptly, without any previous introduction. *Loco* : state, or condition. *Reddit* : in the sense of *respondet*.

324. *Ineluctabile tempus*. Ruus has these words in the sense of *inevitabilis ruina Trojæ*. *Summa* : in the sense of *suprema vel ultima*.

325. *Fuimus Troes, fuit Ilium* : we Trojans are no more ; Ilium, and the great glory of the Trojans, hath fallen.

It was a custom among the Romans, when they would intimate a person to be dead, to say *fuit*, or *rixit*, to shun sounds that were shocking, and accounted of bad omen. Beside, there is a greater degree of elegance in expressing the death of a person, or the overthrow of a city, thus, indirectly, by *fuit, stetit, rixit*, &c. than in plain words. The one is the language of poetry, the other of prose. This seems to be an imitation of Euripides in his *Troades*, where Andromache and Hecuba thus alternately complain : once we were happy—Hecuba : now our happiness is gone—Troy is no more.

329. *Miscet* : in the sense of *spargit*.

330. *Bipatentibus* : in the sense of *aperta*. Doors or gates that open both ways, or on both sides, may be called *bipatentes*. *Adsunt* : in the sense of *intrans*.

331. *Mycenis*. Mycenæ and Argos were the chief cities of Greece ; and frequently put for Greece in general. They were situated by the Peloponnesus. *Hædit, Mora*.

Obdère alii telis angusta viarum
 Oppositi : stat ferri acies mucrone coruseo
 Stricta, parata neci : vix primi prælia tentant
 Portarum vigiles, et caeco Marte resistunt.

335

Talibus Otriadæ dictis, et numine Divûm
 In flammâ et in arina feror : quò tristis Erinny's,
 Quò fremitus vocat, et sublatus ad æthera clamor.
 Addunt se socios Ripheus, et maximus annis
 Iphitus, oblatis per lunam, Hypanisque, Dymasque ;
 Et lateri agglomerant nostro : juvenisque Choræbus
 Mygdonides : illis ad Trojam fortè diebus
 Venerat, insanæ Cassandræ incensus amore ;
 Et gener auxilium Priamo Phrygibusque ferebat :
 Infelix, qui non sponsæ præcepta furentis
 Audierat.

339. Ripheus, et Iphitus maximus annis, Hypanisque, Dymasque oblatis per Lunam addunt se socios mihi

345 345. Infelix juvenis ! qui non

Quos ubi confertos audere in prælia vidi,
 Incipio super his : Juvenes, fortissima frustrâ
 Pectora, si vobis audentem extrema cupido est
 Certa sequi ; quæ sit rebus fortuna, videtis.
 Excessère omnes adytis arisque relictis
 Dî, quibus imperium hoc steterat : succurritis urbi
 Incensæ : moriamur, et in media arina ruamus.

349. Si certa cupido est vobis sequi me audentem extrema ; vos videtis, quæ fortuna sit nostris

350

NOTES.

332. *Angusta viarum*: the narrow places, or passages of the streets. *Loca* seems to be understood. It is used in the sense of *angustas vias*.

Caeco Marte: in the blind (doubtful) encounter. It is so called on account of the darkness of the night; or because it was sudden and unexpected, and resistance could not, therefore, be made with any prospect of success. *Marte*: in the sense of *pugna vel certamine*.

336. *Numine*: impulse, or will of the gods.

337. *Erinny's*: this is a common name of the three furies. See *Geor. i. 273*. *In arina*: in the sense of *in pugnas*.

339. *Maximus annis*. Some read *armis*: but the former appears to be the true reading from verse 435, seq. Heyne has *armis*.

340. *Oblati*: meeting me by the light of the moon.

341. *Agglomerant*: in the sense of *adhærent*.

343. *Insano*: in the sense of *magno*, or *vehementi*. Virgil has here applied to *Choræbus*, what Homer says of *Oihryoneus*.

He was passionately in love with *Cassandra*, the daughter of *Priam*, and hoped to become his son-in-law: with that view he came to his assistance. He was the son of *Mygdon*.

345. *Furentis*: *furens* here means inspired—prophetic. *Sponsa*: properly a woman promised, or betrothed in marriage; from the verb *spondeo*: also a young married woman.

347. *Audere in prælia*: to have courage for fight—to be ready to engage. *Quos*: in the sense of *illos*.

348. *Super his*: upon these things. Having observed them collected together, and prepared for fight, he then begins. Or, *super his* may be in the sense of *ad hæc*, to these things—to their readiness and courage for fight, he begins. *Servius* takes them differently. *I begin in these words, the more* to animate them. In this case, *super* must be for *insuper*; in the former, a prep. *Davidson* follows *Servius*. Heyne has *post hæc—inde*.

248. *Juvenis, pectora*: there is a great confusion, and neglect of order and method, in this speech, to mark the hurry and disorder of *Æneas'* mind. O youths, souls most valiant! *Frustra*: in vain; because they could not save their country.

349. *Certa cupido*: a fixed, determined resolution. *Audentem*: in the sense of *tentantem*. *Cupido*: in the sense of *animus*.

351. *Omnes Dî, quibus*: all the gods, by whom this empire stood, have departed from, &c. It was a prevailing opinion that a city, or place, could not be taken, while its tutelary divinities remained in it. It was the practice, therefore, of the besiegers to invite, or call them away. For this reason the Romans took care to conceal the Latin name of the god under whose protection Rome was; and the priests were not allowed to call the Roman gods by their names, lest, if they were known, an enemy might solicit and entice them away. To this end

- Una salus victis, nullam sperare salutem.
 Sic animis juvenum furor additus. Indo lupi coa
 Raptores, atrâ in nebulâ, quos improba ventris
 Exegit cæcos rabies, catulique relictî
 Fauibus expectant siccis : per tela, per hostes
 Vadimus haud dubiam in mortem, mediæque tenemus
 Urbis iter : nox atra cavâ circumvolat umbrâ. ● 360
357. Quos improba
 rabies ventris exegit ex
 antris cæcos periculo,
 quos-que catuli relictî in
 antris
 359. Sic nos vadimus
 per tola
365. Domos hominum,
 et per
368. Ubique est crude-
 lis
370. Androgeos pri-
 mus Danaum offert se
 nobis, magna caterva
 comitante eum, credens
 nostra agmina esse socia
- Explicit ? aut possit lachrymis æquare labores ?
 Urbs antiqua ruit, multos dominata per annos :
 Plurima perque vias sternuntur inertia passim
 Corpora, perque domos, et religiosa Deorum
 Limina. Nec soli pœnas dant sanguine Teucri :
 Quondam etiam victis redit in præcordia virtus,
 Victoresque cadunt Danaï : crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.
 Primus se Danaum, magnâ comitante catervâ,
 Androgeos offert nobis, socia agmina credens,
 Inscius ; atque ultrò verbis compellat amicis :
 Festinate, viri : nam quæ tam sera moratur :
 Segnitius ? alii rapiunt incensa feruntque

NOTES.

tom the poet may here allude ; or rather to the poetical fiction, that when Troy was like to be taken, the gods were seen carrying away their statues from the temples.

354. *Una salus* : the only safety to the vanquished, is, to hope for no safety. This is the same argument which the brave Leonidas used to animate his men to sell their lives as dear as possible. *Una* : in the sense of *sola*.

355. *Inde cœu lupi* : after that, as ravenous wolves in a dark night, which excessive hunger hath driven out blind to danger, &c. *Improba rabies ventris* : excessive greediness of the belly—pressing hunger. *Raptores* : in the sense of *rapaces*, ravenous, rapacious. Dr. Trapp objects to the justness of this simile ; but the comparison does not lie in the action, but in the manner of performing it. As hungry rapacious wolves are forced from their retreats precipitately into danger, without fear or dread, so we rush desperately on our foes, looking death and danger in the face. The poet mentions another circumstance. *Catuli relictî* : their whelps, left behind, wait with parched jaws. By which he intended to represent those animals in their fiercest and most ravenous state ; and, therefore, the more proper to denote the fierceness and rage of men driven to despair. *In atra nebulâ* : in the dark night ; because in the night, or dark weather, they are the fiercest and least mindful of danger.

359. *Vadimus* : we march to certain death, and take the way through the middle of the city. This circumstance is mentioned to show their courage and intrepidity. Afterward he is afraid of the enemy, when, he

has in charge his aged father, his wife, and infant son ; and endeavors to shun them by tracing out the by-paths and unfrequented lanes.

361. *Fundo* : in the sense of *verbis*.

362. *Labores* : disasters—toils.

365. *Inertia corpora*. By these bodies, it is most probable, we are to understand the feeble and helpless part of the inhabitants—old men, women, and children ; and all who did not take up arms in defence of their country : they were slain (*sternuntur*) every where, in their own houses, in the streets, and in the temples whither they had fled for protection. They are called *inertia* in opposition to those who dared to make resistance, and nobly die. This is much better than to take *corpora* in the sense of *cadavera*, as is usually done ; for then the epithet *inertia* would be quite useless and superfluous.

366. *Religiosa limina* : the sacred temples of the gods. *Limen*, the threshold, by synec. put for the temple. *Dant pœnas sanguine* ; simply, suffer punishment with their blood—by shedding their blood.

367. *Præcordia* : in the sense of *corda*, vel *pectora*.

368. *Plurima imago* : very many forms of death. This mode of expression is common with Virgil, and is conformable to the Latin idiom. So *multa virtus—multæque honoræ*. Æn. iv. 3. Such expressions, however, convey an idea of plurality rather than of unity ; and, in our language, require to be rendered in the plural number.

271. *Socia* : friendly. Androgeos took them to be of the party of the Greeks.

374. *Nam quæ sequitur* : what stoeth on

: vos celsis nunc prinum à navibus itis? 375
) extemplò (neque enim responsa dabantur
) sensit medios delapsus in hostes.
 ; retròque pedem cum voce repressit.
 um aspris veluti qui sentibus anguem
 imi nitens, trepidusque repentè refugit 380
 m iras, et cœrula colla tumentem.
 ùs Androgeos visu tremefactus abibat.
 densis et circumfundimur armis :
 e loci passim et formidine captos
 : aspirat primo fortuna labori. 385
 : exultans successu animisque Chorœbus,
 uà prima, inquit, fortuna salutis
 iter, quàque ostendit se dextra, sequamur.
 clypeos, Danaùmque insignia nobis
 : dolus, an virtus, quis in hoste requirat? 390
 unt ipsi. Sic fatus, deinde comantem
 galeam, clypei que insigne decorum
 laterique Argivum accommodat ensem.
 eus, hoc ipse Dymas, omnisque juvenus
 t : spoliis se quisque recentibus armat. 395
 immixti Danaïs, haud numine nostro :
 per cœcam congressi prœlia noctem

379. Veluti homo qui nitens humi prostrat an- quem improvisum ex aspris sentibus
 381. Refugit eum at- tollentem

387. O socii, qua for- tuna prima monstrat no- bis iter salutis, quàque dextra ostendit se,
 390. Quis requirat in hoste, an sit dolus, an virtus. Ipsi occisi

394. Ripheus facti hoc, Dymas ipse facti hoc

NOTES.

you. *Rapiunt* : in the sense of *perunt* : in the sense of *vertunt*. *templò sensit* : he instantly perceived he had fallen into the midst of *Delapsus* : in the sense of *delap-*
A Grecism.
s : in the sense of *amica*. *Neque* : s of *non*.
repressit pedem : he retreated back
ords. As soon as he perceived
, he retreated back.
ris : by syncope for *asperis*. This
aken from Homer, Iliad iii. verso
Virgil is very happy in the appli-
has improved upon the original,
ition of several circumstances that
he comparison, and give it more
ikeness.
nas humi : walking on the ground,
: a snake unscen, &c.
rud secus : no otherwise—just so.
circumfundimur : this verb here has
ignification : we encompass them
eapons close joined. Or, it may
sense of *miscemur*, as Rûsius in-

ptos formidine. Mr. Davidson ob-
this we are to understand that
so under the power of fear, as
ble to exert themselves—enchain-
d, or nonplussed by fear; and so
) it, that they could obey nothing
pulse. Rûsius interprets it by
tu.
virat. in the sense of *favet*. *La-*
e sense of *conatus*

386. *Animis* : courage—boldness.
388. *Dextra* : in the sense of *propitia*.
389. *Insignia Danaùm* : the armour of
the Greeks. This seems to allude to
the figures, or images, engraven upon their buck-
lers—those of the Greeks having the figure
of Neptune, and those of the Trojans the
figure of Minerva. Putting on the Grecian
figures, was the same thing as putting on
their armour.
Zenobius tells us, that *Coræbus* was noted
for stupidity : as an instance, he mentions
that he used to amuse himself on the sea
shore by counting the waves as they dashed
against it. He came to the assistance of
Priam just before the city was taken; and
now he shows his stupidity and want of
foresight in suggesting a plan, rash in its
nature, and which in the event proved fatal
to him and his associates.
390. *Requirat* : ask—demand.
393. *Induitur comantem* : he puts on
the waving helmet of Androgeos. *Induitur* is
plainly to be taken actively, in the sense o.
induit. *Comantem* : waving with a hairy
crest. The crests of their helmets were
made of the hair of beasts. *Decorum in-*
signe clypei : the beautiful, or comely figure
of his shield; i. e. his beautiful shield—his
shield richly ornamented.
396. *Haud nostro numine* : not with our
god. This is an allusion to their having
put off their own armour, on which was en-
graven the figure of Minerva, their guar-
dian goddess and protectress, and put on the

	Conserimus, inultos Danaüm demittimus Orco. Diffugiunt alii ad naves, et litora cursu	
400. Pars præ turpi torridine	Fida petunt: pars ingentem formidine turpi Scandunt rursus equum, et notâ conduntur in alvo. Hæc, nihil invitæ fas quenquam fidere Divis!	400
403. Ecce Cassandra Priameia Virgo passis crinibus	Ecce trahatur passis Priameia virgo Crinibus à templo Cassandra adytisque Minervæ, Ad cælum tendens ardentia lumina frustrâ,	403
406. Lumina, inquam: nam,	Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiatâ mente Chorcæbus, Et sese medium injecit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primùm ex alto delubri culmine telis	406
412. Ex facie nostro- rum armorum	Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danaï gemitu, atque erepte virginis irâ,	412
413. Danaï commoti gemitu, atque irâ virgini- s ereptæ ex suis mani- bus	Undique collecti invadunt: acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis. Adversi rupto ceu quondam turbine venti	413
416. Ceu adversi ven- ti, Zephyrusque, Notus- que, et Eurus lætus Eois equis, quondam conflig- unt, turbine rupto	Confligunt, Zephyrusque, Notusque, et lætus Eois Eurus equis: stridunt sylvæ, sæviteque tridenti Spumeus atque imo Nereus ciet æquora fundo. Illi etiam, si quos obscurâ nocte per umbram	416

NOTES.

Grecian armour, with the figure of Neptune, the inveterate enemy of the Trojans. *Inmixti Danaï*. It is one characteristic of the valiant, that they mingle with the ranks of the enemy. Homer says of Diomedes, that he so mingled with the Trojans, that a spectator would have, sometimes, been at a loss to know whether he belonged to the Trojans, or to the Greeks.

393. *Conserimus multa prælia*: we wage many a fight. *Orco*: in the sense of *ad inferos*.

402. *Nihil fas*: it is not right that any one should have confidence, (trust in any thing) the gods being against him. *Nihil and nil* are often used simply in the sense of *non*. The verb *est* is understood.

404. *Crinibus passis*: with loose or dishevelled hair. *Passis*, from the verb *pandor*, to be loose or spread open.

405. *Tendens*: raising her glaring eyes to heaven in vain. *Frustrâ*: in vain, either because the gods were inexorable, or because she could not move the compassion of the Greeks. This is a most moving representation of the beautiful prophetess and princess in distress. No wonder that it roused the indignation of this valiant band, and brought them to her rescue. They avenged the horrid deed upon their enemies.

407. *Speciem*: sight—spectacle. This sight Chorcæbus could not bear.

409. *Incurrimus*: we rush upon them to the rescue of Cassandra. *Densis armis*: with close weapons—in close array. Heyne

understands it of their rushing upon the close or compacted body of the Greeks. *Incurrimus in densum agmen hostium*, says he.

412. *Facie armorum*: from the appearance of their armour, the Trojans took them to be Greeks. *Jubarum*: crests or plumes.

413. *Gemitu*: in the sense of *dolor*. The Greeks (moved) with grief and resentment, on account of the virgin rescued from their hands, being collected together from all quarters, attack us. *Gemitus* here is plainly used in a wider sense than usual. Both Rucæus and Heyne take it in the sense of *dolor*.

414. *Ajax*. He was the son of Oïdæus. He ravished Cassandra in the temple of Minerva, for which he was afterward severely punished by that goddess. See *Æn. l. 41*. Ajax, the son of Telamon, had some time before killed himself, for his failure in the contest for the armour of Achilles.

415. *Gemini Atridæ*: the two sons of Atreus, Agamemnon and Menelaus.

416. *Ceu adversi venti*: as when opposite winds, &c. This simile is in imitation of Homer, *Iliad 9*. In comparing the two, Scaliger found the preference so much due to Virgil, that he reckons him the master, and Homer the scholar. *Confligunt*: in the sense of *certant*.

419. *Nereus*: a marine god. The trident was assigned to him by the poets, as well as to Neptune. See *Ecl. vi. 35*.

420. *Si quos sudimus*: if we have routed any by stratagem through the shades in the

<p> <i>sidiis, totâque agitavimus urbe, primi clypeos incutitaque tela , atque ora sono discordia signant. mur numero, primusque Choræbus (trâ divæ arripotentis ad aram : cedit et Ripheus, justissimus unus, Teucris, et servantissimus æqui; isum. Perçunt Hypanisque, Dynasque, ociis : nec te tua plurima, Pantheu, pietas, nec Apollinis infula textit. es, et flamma extrema meorum, occasu vestro, nec tela, nec ullas ces Danaâm : et, si fata fuissent), meruisse manu. Divellimur inde, Pelias mecum : quorum Iphitus ævo r, Pelias et vulnere tardus Ulyssei. ad sedes Priami clamore vocati. ingentem pugnam, ceu cætera nusquam t, nulli totâ morerentur in urbe : a indomitum, Danaosque ad tecta ruentes</i> </p>	<p>422. Illi etiam appa- rent ; primique</p> <p>425</p> <p>427. Qui fuit unus justissimus, et</p> <p>430</p> <p>432. Testor vos, me vitavisse nec tela, nec ullas vices Danaâm</p> <p>435</p> <p>433. Hic vero cerm- mus ingentem pugnam, ceu</p>
---	---

NOTES.

&c. they also appear. *Menti-* or fictitious armour. It pur-
hose who wore it were Greeks ;
were Trojans.

atque ora : they observe our words
sound from theirs. We speak
guage, and, therefore, they know
some deception in the busi-
understand by *sono*, the Gre-
word. *Ora* : in the sense of
ton.

t obruimur : instantly we are
by numbers. The word *ilicet*
used in the sense of *actum est* :
It was an expression used by
ho, when he thought fit to put
ainess, ordered the crier to pro-
, i. e. *ire licet* : all may go—the
ver.

potentis Divæ : the warlike god-
See *Geor.* i. 18. *Penelæi* :
s one of the five generals of the
o came to the Trojan war.

maliter Dis. Having mention-
friend was the most just, and
ant of justice among the Tro-
certainly could not mean that
erwise to the gods. Something
must be understood. Now, the
his excellent man, would natu-
the reflection that he deserved
: he ought not to have fallen
t ; but he chocks himself : *Dis*
: it seemed otherwise to the
mentators have been much dis-
sion upon these words. But in
ey are plain and intelligible.
is understood.

429. *Nec tua plurima pietas* : nor did thy
great piety, nor the fillets of Apollo, protect
thee from falling.

431. *Iliaci cineres* : ye Trojan ashes, and
the last flames of my country, I call you to
witness, that, &c. *Vices*. By this Servius
understands *pugnæ*, fights ; because they
fought by courses. Scaliger takes it to
mean wounds and deadly blows, *vulnera et*
cædes ; because wounds in fighting are mutu-
ally given and received. Donatus consi-
ders it an allusion to the gladiators : the
verb *rito*, joined with it, being a term used
in fencing to parry off a thrust, in opposition
to *peto*, to aim one. For *vices*, Ruæus says
pericula. Heyne says *casus pugnae*.

433. *Fuissent* : in the sense of *sinuissent*.

434. *Meruisse manu* : that I merited it by
this right hand, i. e. by fighting. There is
something noble in this sentiment. It con-
siders death as a prize or reward, which the
valiant win by their merit or valor. This
agrees with his former reflection : *pulchrum*
que mori succurrit in armis. *Divellimur in-*
de Iphitus, et : we are torn away from thence.
He speaks of it as a great affliction ; and,
as it were, accuses his fate that denied him
the honor of so glorious a death.

435. *Gravior æro* : Iphitus was now op-
pressed or enfeebled with age ; and Pelias
disabled by a wound which he had received
from Ulysses. *Æro* : for *annis*.

437. *Protinus* : immediately—in haste
Vocati : sumus is understood.

438. *Ceu* : in the sense of *quasi*. It is
understood before *nulli*. *Bella* : in the sense
of *pugnae*.

440. *Martem indomitum* : Mars, furious,
ungoverned. Mars, the god of war, put for

- Cernimus, obsessumque actâ testudine limen.
 Harrent parietibus scalæ, postesque sub ipso
 443. Danaï nituntur Nituntur gradibus; clypeosque ad tela sinistris
 Protecti objiciunt, pressant fastigia dextris.
 Dardanidæ contrâ turres ac tecta domorum 443
446. His telis parant defondere se
 Culmina convellunt: his se, quando ultima cernunt,
 Extremâ jam in morte parant defendere telis;
 Auratasque trabes, veterum decora alta parentum,
 Devolvunt: alii strictis mucronibus imas
 Obsedère fores: has servant agmine denso. 450
451. Nostri animi sunt instaurati
 Instaurati animi, regis succurrere tectis,
 Auxilioque levare viros, vimque addere victis.
 Limen erat, cæcæque fores, et pervius usus
455. Dum regna Priami
 Tectorum inter se Priami, postesque relictis
 A tergo: infelix quâ se, dum regna manobant, 455

NOTES.

war, or fighting in general. *Ad tecta*: to the palace.

441. *Testudine actâ*: the testudo being formed. The *testudo* was a figure into which the soldiers formed themselves in attacking towns and other fortified places. The first rank stood upright, the next behind them stooped lower and lower by degrees, till the last rank kneeled down: all holding their targets or shields over their heads in their left hands. By these means they were secure from the missile weapons of the enemy from the walls and towers. To carry on an attack in this way was called, *agere testudinem*: to form the testudo, or target defence. *Limen*: the passage which led up to the palace—the place before the door.

442. *Parietibus*. *Parietis* is properly the wall of a house—*murus*, the wall of a city.

443. *Nituntur gradibus sub*, &c. By *gradibus*, here, we may either understand the steps that led up to the palace, or the steps of the scaling ladders by which they mounted up, or pressed to get up, to the roof, the foot of these ladders being placed at the very door-posts. Mr. Davidson understands the passage in this last sense. The former, however, is the easier: which is the sense of RŪMUS. *Ad ipsas portas*, says he. The Greeks ascend (*nituntur*) by the steps up to the very doors. *Postes*, properly the frame of the door, put, frequently, for the door itself, by meton.

444. *Protecti sinistris*: protected by their left hands, (by the shields which they supported on their left arm.) they oppose their shields, &c. *Fastigia*: the roof, or the eaves or edge of the roof.

445. *Tecta culmina domorum*: the covered tops of their houses. Here *tecta* is a participial adjective, from the verb *tecto*. Its neuter, *tectum*, properly signifies the roof or covering of any building. Hence by synec. the building itself—a house, a palace.

447. *In extrema morte*: in the last catastrophe. *Suprema ruina*, says RŪMUS.

448. *Deridunt auratas trabes*: they tumble down upon their enemies the gilded rafters, the stately decorations of their ancestors. In this passage, the poet has drawn a lively picture of men in despair. Some copies have *decora illa parentum*; which has a peculiar emphasis.

449. *Alii obsedère*. These I take to be Trojan guards, who had taken possession of the lower doors, to prevent the entrance of the Greeks. Others understand the Greeks themselves, who had besieged the doors *Mucronibus*. *Mucro* is properly the point of the sword; by synec. put for the whole sword.

450. *Denso agmine*: in a close, or compact body. *Animi*: courage.

452. *Levare*: in the sense of *juvare*. *Vitis*: to those despairing—fighting without any hope of victory. *Vim*: force—vigour. In the sing. it is a triptot; in the plu. regular.

453. *Pervius usus tectorum*: lit. a thoroughfare (free communication) between the palaces of Priam with each other, and a gate left free (unobserved by the enemy) from behind, where unhappy Andromache, &c.

It appears that Priam had two palaces near each other, with a communication between them; in one of which Hector and Andromache resided, while he and Hecuba resided in the other. *Limen*: an entrance. *Cæcæ*: private—secret. Through this private, or back door, Æneas entered the palace, and ascended by the usual passage up to the watch-tower.

454. *Postes*: in the sense of *porta*.

455. *Quâ infelix Andromache*. The mention of her using this secret passage of the palace, gives a dignity to the circumstance, which in itself is low.

Andromache ferre in comitata solebat
 os, et avo puerum Astyanacta trahebat.
 summis fastigia culminis, unde
 tu miseri jactabant irrita Teucris.
 præcipiti stantem, summisque sub astra
 tectis, unde omnis Troja videri,
 im solitæ naves, et Achaïca castra;
 ferro circum, quâ summa labantes
 tabulata dabant, convellimus altis
 impulimusque. Ea lapsa repentè ruinam
 itu trahit, et Danaûm super agmina latè
 ast alii subeunt: nec saxa, nec ullum
 intereâ cessat genus.
 ante ipsum primoque in limine Pyrrhus
 telis et luce coruscus ahenâ.
 in lucem coluber, mala gramina pastus,
 ub terrâ tumidum quem bruma tegebat;

458. *Hæc via evado*

460. *Nos circum ag-*
grossi ferro turrim

461. *Unde omnis Tro-*
ja solita est videri, et
naves Danaûm solitæ
sunt videri

465

468. *Cessat jactari a*
Danaïis

471. *Talus, qualis co-*
luber est, ubi serpit in
lucem, pastus mala gra-
mina, quem tumidum
frigida bruma tegebat
sub terra; nunc,

470

NOTES.

eros: her parents-in-law—Priam
æa. Astyanacta: a Greek acc. of
 Some say he was carried off by
 hers say by Menelaus, in the ab-
 pyrrhus, and thrown over a preci-
 side the prophecy, which imported
 lived, he would avenge his pa-
 country. The name is of Greek
 signifies, a king of a city.
ado ad fastigia: I ascend to the
 highest roof. The word *evado*
 danger of the enterprise, and the
 ran of being intercepted by the

able that by *fastigia* here, we
 stand the battlements, or watch-
 ch had been built upon the high-
 f the palace. We may suppose
 to have been of different heights,
 e consisted of several buildings,
 a height, and connected together
 arm one mass, each of them with
 ivo roof; hence the propriety of
 sions: *summi tecti*—*summi cul-*

præcipiti: in a dangerous place
 jecting situation.
amis tectis: with its highest roof,
 with its top. It is plain that *tec-*
 means the roof, or ridge of the

irro. Ferrum properly signifies
 ce any instrument made of iron
 ed tool; such as swords, axes, &c.
 e instruments they cut the tower
 re the topmost story gave weak
 r. Davidson observes, it is some-
 ult to determine the meaning of
 this place; because the poet
 f the whole tower had been torn
 ace, and not one story of it only.
 re thinks we may understand by
tabulata, the highest story of the

palace, on which the tower stood, and to
 which it was fastened: or perhaps the high-
 est story, or part of the tower only, was
 overthrown. *Labantes*: in the sense of
infirmas.

464. *Dabant*: in the sense of *habebant*.

469. *Ante ipsum*: before the very en-
 trance, or vestibule. The *vestibulum* pro-
 perly was the court yard or space before
 the door of the house. By *primo lignine*,
 we may understand the outer gate; perhaps
 the one that gave admittance into the *ves-*
tibulum.

470. *Coruscus ahenâ luce*: gleaming in
 arms, and brazen light; the brass of his
 armour reflected the light.

Pyrrhus. He was the son of Achilles
 and Deïdamia, so called from the color of
 his skin, which was red. He was sometimes
 called *Neoptolemus*, from two Greek words,
 which together signify a *new war*. He in-
 herited much of the spirit and temper of
 his father. He slew Priam while holding
 the altar, to which he had fled for refuge;
 and sacrificed his daughter Polyxena at the
 tomb of his father. After the destruction
 of Troy, he carried off Andromache, whom
 he married; at least he had a son by her,
 named *Molossus*. He afterwards married
 her to Helenus, the son of Priam, upon his
 falling in love with Hermione, the daughter
 of Menelaus and Helen.

Pyrrhus was slain in the temple of
 Apollo, at Delphi, by Orestes, to whom
 Hermione had been promised. He was also
 called *Pelides*, from *Peleus*, his grandfather.

471. *Pastus mala*: having fed upon poi-
 sonous herbs. It is said that serpents, when
 they lie in wait for either man or beast, eat
 poisonous herbs and roots, to make their
 bite more fatal.

472. *Bruma*: properly the shortest day
 of winter—the winter solstice; hence by

	Nunc positus novus exuviis, nitidusque juventâ, Lubrica convolvit, sublato pectore, terga	
475. Unâ cum Pyrrho	Arduus ad Solem, et linguis micat ore trisulcis.	476
ingens Periphâs, et Automedon Armiger	Unâ ingens Periphâs, et equorum agitator Achilîs Armiger Automedon ; unâ omnis Scyria pubes	
Pyrrhi, quondam agita- tor equorum Aclillîs, unâ etiam omnis	Succedunt tecto, et flammâs ad culmina jactant. Ipse inter primos, correptâ dura bipenni,	
479. Pyrrhus ipse in- ter primos	Limina perrumpit, postesque à cardine vellit Æratos ; jamque excisâ trabe firma cavavit	480
	Robora, et ingentem lato dedit orâ fenestram. Apparet domus intus, et atria longa patescunt :	
485. Danaï vident ar- mâtos custodes stantes	Apparet Priami et veterum penetralia regum : Armatusque vident stantes in limine primo.	486
	At domus interior gemitu miseroque tumultu Miscetur : penitûsque cavæ plangoribus ædes	
	Fæmineis ululant : ferit aurea sidera clamor. Tumavidæ tectis matres ingentibus errant :	
490. Figunt oscula illis	Amplexæque tenent postes, atque oscula figunt. Instat vi patriâ Pyrrhus ; nec claustra, neque ipsi Custodes sufferre valent : labat ariete crebro	490

NOTES.

synec. the whole winter. *Tumidum* : swollen, or bloated with poison.

475. *Novus exuviis* : now, renewed, his skin being cast off, and sleek with youth, he rolls, &c. It is well known that the snake changes, or creeps out of his skin, in the spring of the year. Aristotle informs us that they begin at the head, and having divested themselves of their old garment, they appear renewed in youth and beauty. This is effected in about the space of twenty-four hours.

475. *Arduus ad solem* : raised or elevated to the sun ; in order to receive his heat, especially in the spring, when his warm beams are the most cherishing. *Trisulcis*. The poets represent serpents as having three-forked tongues, probably on account of the volubility of their tongues, in which they are said to exceed all other animals. *Micat* : in the sense of *ribrat*.

477. *Scyria* : an adj. from *Scyros*, one of the Cyclades. Achilles was placed here in the habit of a woman, under the care of Lycomedes, king of the island, where he defiled his daughter Deidamia, who brought him Pyrrhus. Some say Lycomedes gave him his daughter in marriage. *Pubes* : in the sense of *juventus*.

478. *Succedunt tecto* : come up to the palace, so that they could reach the roof with the flames. They advance up to a proper distance, to throw flames upon the roof.

481. *Cavavit firma robora* : and now hath he pierced, or cut through the firm wood, &c. This change of tense is very expressive and beautiful. It marks the violence of Pyrrhus, and the rapidity of his progress. *By trabe* here, we may understand the bar,

or crosspiece, or other impediments, on the inside of the door, to secure it. *By limina*, we may understand the impediments or defences on the outside of the door ; and by *postes*, the door itself, by meton. *The perrumpit dura limina*, and *vellit postes à cardine*, show Pyrrhus breaking through all obstructions, and tearing down the doors ; and *cavavit* being in the perf. tense, marks the ease and rapidity with which the effect was produced. *Dedit* : in the sense of *fecit*.

484. *Penetralia*. *Penetrate* properly signifies the interior or private apartments of a house, as here—that part of the temple where the images stood—the place whence the responses of the oracles were given—the shrine. Ruaeus says, *recessus*.

487. *Cava ædes* : the rooms with concave arches, or ceilings. *Ululant* : in the sense of *resonant*. *Plangoribus* : shrieks, or lamentations. These rooms, or apartments of the females, were in the middle, or interior part of the palace. This is expressed by *penitûs*.

490. *Amplexæ tenent*, &c. This is an allusion to a superstitious opinion among the Romans, that the door-posts, gates, &c. possessed a kind of divinity. These, therefore, the poet represents as being seized and embraced by the Trojan matrons, who hoped by these means to recommend themselves to the protection of the deities that were supposed to preside over them. *Figunt oscula* : fix their lips to them—kiss them.

489. *Ingentibus tectis* : in the spacious apartments—halls.

492. *Sufferre* : in the sense of *impedire*. *Crebro ariete* : with the frequent strokes of the ram. This was an engine used in the

t enoti procumbunt cardine postes.
 i: rumpunt aditus, primosque trucidant
 Danai, et latè loca milite complent. 45b 495. Danai rumpunt
 aggeribus ruptis cùm spumeus amnis aditus, immissique
 , oppositasque evicit gurgite moles, 496. Amnis, cum exiit
 n arva furens cumulo, camposque per omnes spumeus, aggeribus rup-
 .bulis armenta trahit. Vidi ipse furentem tia, evicitque opposita:
 eoptolemum, geminosque in limine Atridas: 500 in arva sic furens
 cubam, centumque nurus, Priamumque per aras 498. Cunulo aquarum
 e fedantem, quos ipse sacraverat, ignes.
 ginta illi thalami, spes tanta nepotum,
 o postes auro spoliisque superbi, 505 505. Danai tenent lo-
 ere: tenent Danai, quà deficit ignis. cum, quà
 an et, Priami fuerint quæ fata, requiras. 509. Senior nequic-
 i captæ casum, convulsaque vidit quam circumdat arme
 tectorum, et medium in penetralibus hostem; diu desueta humeris tre-
 iu senior desueta trementibus ævo mentibus ævo, et

NOTES.

towns and fortified places, to make
 in the walls. It was a long beam
 of timber, one end of which was
 with iron, somewhat resembling in
 head of a ram, whence it took its
 This was suspended in the middle
 of ropes, to another beam, ex-
 posed two posts, and thrown forward
 siegers with great violence against

'estes: the door, or gate, by meton.
 rumpunt aditus: they force a pas-
 sance.

sen sic fertur: a river, when it hath
 rth foaming, its barriers being burst,
 overcome the opposing mounds
 whirling current, is not borne into
 so furious with its flood, &c. The
 gives us a very lively idea of the
 the Greeks. It exceeded that of a
 t up; at length, bursting its barri-
 ering the adjacent country, and
 y desolation and destruction overy
 its course. Cumulo: auctu aqua-
 s Rucus.

fecubam. She was the wife of Pri-
 daughter of Cisseus, king of Thrace.
 carried into slavery by the Greeks.
 nurus. Homer informs us that Priam
 fifty sons, Iliad vi. He could not
 have a hundred daughters-in-law,
 e suppose each one to have had two
 This might have been the case; but
 no mention made of it. To explain
 :ulty, some take the definite num-
 , for an indefinite one. Others,
 hom is Rucus, take nurus for an
 t, or waiter, understanding by cen-
 us, the hundred servants, or waiters
 be. But there is no impropriety in
 g that the sons of Priam, imitating
 ple of their father, had more than

one wife each; who, in the whole, might
 make the exact number of a hundred. This
 last is the best, or most probable explana-
 tion.

502. Fedantem: defiling with his blood
 the fires which, &c. In the open court of
 his palace, Priam had an altar consecrated
 to Jupiter Hercæus, or the Protector: on
 this altar, we are told that hallowed fire was
 kept perpetually burning.

503. Illi thalami: those fifty bed-cham-
 bers, the so great hope of posterity. These
 were the separate rooms where his sons
 lodged with their wives. Homer tells us
 that Priam had twelve daughters, who, with
 their husbands, lodged over against his sons.
 He had therefore sixty-two children by his
 several wives, nineteen of whom Hecuba
 bore him. The rest he had by his other
 wives. All these bed-chambers were in
 Priam's palace.

504. Superbi barbarico auro: decorated
 with foreign gold and spoils. The Romans
 frequently called Phrygia, Barbary. Some
 therefore understand by barbarico auro,
 Phrygian gold. It is better to understand
 it of the gold, which had been taken from
 their vanquished enemies; more especially
 since spoliis immediately follows it. Su-
 perbi: in the sense of ornati, or decorati.
 Postes: in the sense of porte: doors.

505. Danai tenent, &c. The Greeks are
 here beautifully represented more cruel than
 the flames. The fire abated, and fell from
 its rage: but the more merciless Greeks
 press on till all is destroyed.

507. Casum: in the sense of ruinam.

508. Limina tectorum convulsa: the door
 of his palace torn down—broken through.
 Penetralibus: in the inner or private apart-
 ments of his palace.

- Circumdat nequicquam humeris, et inutile ferrum 510
Cingitur, ac densos fertur moriturus in hostes.
Ædibus in mediis, nudoque sub ætheris axe
Ingens ara fuit, juxtâque veterrima laurus,
Incumbens aræ, atque umbrâ complexa Penates.
515. *Condensæ sunt* Hic Hecuba et natæ nequicquam altaria circum, 515
circum altaria præcipi-
tes, cœu columbæ volant
ab atra tempestate, et
amplexæ Præcipites, atrâ cœu tempestate columbæ,
Condensæ, et Divûm amplexæ simulacra tenebant.
Ipsum autem sumptis Priamum juvenilibus armis
518. *Autem Hecuba,* Ut vidit: Quæ mens tam dira, miserrime conjux,
ut vidit Priamum ipsum, Impulit his cingi telis? aut quò ruis? inquit. 520
juvenilibus armis sump-
tis, inquit: Non tali auxilio, nec defensoribus istis
520. *Impulit te cingi* Tempus eget: non, si ipse meus nunc afforet Hector.
Huc tandem concede: hæc ara tuebitur omnes;
524. *Aut tu moriere* Aut moriere simul. Sic ore effata, recepit 520
simul nobiscum. Ad sese, et sacrâ longævum in sede locavit.
Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hastâ. 530
531. *Tandem, ut eva-* Ut tandem ante oculos evasit et ora parentum,
sit ante oculos et ora Concidit, ac multo vitam cum sanguine fudit.
parentum Hic Priamus, quanquam in mediâ jam morte tenetur,
Non tamen abstinuit, nec voci, iræque pepercit:
At, tibi pro scelere, exclamat, pro talibus ausis, 535
Di (si qua est cælo pietas, quæ talia curet)

NOTES.

510. *Circumdat*: in the sense of *induit*.
Cingitur: in the sense of *cingit*.

512. *Sub nudo axe*: under the naked (open) canopy of heaven. *Axis*, properly the pole, by synec. the whole heaven or sky. This altar was situated in the middle, or centre of the palace—*mediis ædibus*. On this altar, Priam had consecrated the perpetual fire. Here he was slain. If we suppose the palace of such form and dimensions as to admit a large space or area in the centre, exposed to the open air above, there will be no difficulty in understanding this passage.

514. *Complexa Penates*: embracing the Penates with its shade. La Cerda would understand by *Penates*, the palace, or house, as the word sometimes signifies; because this was not the place of the *Penates*, or household gods. But others think the statues of the *Penates* were placed here, on the same altar with that of *Jupiter Hæcæus*.

515. *Natæ*: in the sense of *filix*, vel *nurus*.

516. *Præcipites*: quick—in haste.

517. *Condensæ circum*: crowded around the altars. *Simulacra*: in the sense of *status*.

519. *Miserrime*: in the sense of *infelicitissime*, the voc. *Conjux* is either a husband

or wife; from the verb *conjunge*. *Mis*: thought—purpose.

522. *Ipsæ meus Hector*: if my Hector himself were now here, he could be of no avail.

523. *Concede*: betake yourself hither now, in this last extremity. This altar will protect us all. Altars and other consecrated places were looked upon as sanctuaries and places of refuge: to which it was usual to flee for safety.

525. *Longævum*: in the sense of *senex*.

526. *De cæde Pyrrhi*: not from the death of Pyrrhus; but from death by the hand of Pyrrhus.

528. *Longis porticibus*: in the long passages. Mr. Davidson renders the words, the long galleries. *Lustrat*: in the sense of *pererrat*.

529. *Investo vulnere*: with the hostile weapon. *Vulnus* is here used by meton. for the wounding instrument—the weapon that inflicts the wound.

530. *Jam jamque*: almost seizes him with his hand, and presses upon him with his spear.

531. *Evasit*: in the sense of *pervenit*.

534. *Abstinet*: in the sense of *contrahit*.

535. *Pro scelere, pro*: for such wickedness, for such audacious deeds, may the gods make you suitable returns, &c. *Pro*

t grates dignas, et præmia reddant
 tui nati coram me cernere letum
 patrios fœdâsti funere vultus.
 e, satum quo te mentiris, Achilles
 540 Æste fuit Priamo; sed jura fidemque
 erubuit; corpusque exsangue sepulchro
 Hectoreum, meque in mea regna remisit.
 senior, telumque imbellè sinè ictu
 raucò quod protinùs ære repulsum,
 545 clypei nequiquam umbone pendit.
 us: Referes ergo hæc, et nuntius ibis
 nitori: illi mea tristia facta,
 nque Neoptoleum narrare memento. 549
 ere. Hæc dicens, altaria ad ipsa trementem
 in multo lapsantem sanguine nati:
 ue comam lævâ; dextrâque coruscum
 lateri capulo tenus abdidit, ense.
 Priami fatorum: hic exitus illum
 553. Funere ejus Alti
 540. A quo mentiris
 te satum esse
 545. Quod repulsum
 est protinùs
 547. Cui Pyrrhus re-
 spondit
 549. Memento narra-
 re illi mea tristia facta.
 Neoptoleum esse
 553. Ac abdidit cum
 lateri Priami tenus ca-
 pulo

NOTES.

significæ, in proportion to—cor-
 to. In the present case it is also
Ausis. *Ausum* is properly a
 verb *ausco*; used as a sub.

si fecisti me coram, &c. Priam
 complain of his killing his son;
 barbarity in making him to be
 of so shocking a sight—for
 before his eyes.

læsti patrios: heast defiled a fa-
 with the dead body of his son.
Servius, is a carcass or dead
 and newly slain. When car-
 receive funeral rites, it is called
 the ashes of it, when burned,
Reliquiæ; and the interment of
sepulchrum.

Achilles ille, quo: but Achilles
 whom, you falsely say, you was
 as not such toward Priam, his

severe sarcasm; as if he had
 claim descent from Achilles, but
 s give you the lie; no man of
 could beget such a son. *Satum*:
 of *genitum*.

erubuit jura: he blushed at the
 ions, and the faith due to a su-
 prand regard to the laws, &c. The
 is extremely beautiful and ex-

death of Hector, Achilles bound
 dy to his chariot, and drew it
 umb of Patroclus, whom Hector
 rd around the walls of Troy, for
 in succession. At this piteous
 was induced to go to Achilles,
 body, that it might receive the
 pulture; who, after much en-
 many rich presents given him,
 body on the twelfth day after i

was slain. Virgil, however, forbears to
 mention these circumstances, and attributes
 the restoration of Hector's corpse to the
 generosity, justice, and sense of honor, of
 Achilles, in order to set the character of
 Pyrrhus in a more forcible light.

Achilles had it in his power to have de-
 tained the aged monarch, or to have put him
 to death; but he blushed (*erubuit*) at the
 thought of violating the laws of nations,
 which forbid all violence to the person of a
 king; which require the forms of burial to
 be allowed to the dead, and the laws of
 humanity to be observed even to an enemy,
 when disarmed: those laws he observed,
 and that faith (*fidem*) which is due to a
 suppliant, whose person has always been
 held sacred by the laws of hospitality

544. *Ictu*: in the sense of *impetu*.

545. *Repulsum*: it was so repelled, that
 it fell short of wounding him. It, however,
 pierced the boss of his buckler, and hung
 there harmless, having produced no effect.

546. *Umbone*. Umbo was the middle part
 of the shield. This rose or projected for-
 ward from the plane of the shield, in a curved
 or circular form. By *summo umbone*, we
 are to understand the farthest point of pro-
 jection; which was also the centre of the
 shield. Here the spear of Priam stuck. It
 is sometimes taken for the whole shield, by
 synec.

547. *Ibis nuntius*: you shall go a mes-
 senger to my father Achilles, whom you
 so much praise, and tell him that his son
 has degenerated from the virtues of his fa-
 ther.

548. *Tristia*: foul—horrid. *Rucus* says
indigna.

554. *Fatorum*: in the sense of *vita*. This
 was the end of the life of Priam. *Hic exitus*

Sorte tulit, Trojam incensam et prolapsa videntem 555
 Pergama, tot quondam populis terrisque superbum
 Regnatorem Asiæ: jacet ingens litore truncus,
 Avulsunque humeris caput, et sinè nomine corpus
 At me tum prinnum sævus circumstetit horror :

560. Subiit mihi in Obstupui: subiit chari genitoris imago, 560
mentem
 Ut regem æquævum crudeli vulnere vidi
 Vitam exhalantem: subiit deserta Creüsa,
 Et direpta domus, et parvi casus Iuli.
 Respicio, et, quæ sit me circum copia, lustro.
 Deseruere omnes defessi, et corpora saltu 565

566. Dedere ea ægra Ad terram misère, aut ignibus ægra dedère.
 ignibus Jamque adeò super unus eram, cum limina Vestæ

NOTES.

tus tulit: this death carried him off (*sorte*) by divine appointment. This is a singular idiom. The several circumstances here mentioned in the death of Priam, aggravate the cruelty of the action, and set forth the ferocious temper of Pyrrhus. He drew him (*trahit*) trembling with age and decay of nature, to the very altar where he had fled for safety; and slipping (*lapsantem*) in the blood of his son; the sight of which was worse than death: then he twisted his hair with his left hand, and, with his right hand, drew his glittering sword from its scabbard, and plunged it into his body up to the hilt. Here we have a lively picture of a man lost to all sense of humanity, and capable of perpetrating the most atrocious deeds. It shows, also, the pen of a master. A painter could copy it.

556. *Pergama*: neu. plu. properly the fort of Troy. It is frequently taken for the city itself, by synec. Here it is used in its appropriate sense and meaning, as distinguished from the city.

555. *Videntem*: it agrees with *illum*.

557. *Superbum regnatorem*: the proud ruler over so many nations and countries of Asia. Priam is said to have once reigned over *Phrygia Major* and *Minor*: which included the greater part of Asia Minor, or Natolia. Ruæus interprets the words thus: *Regem Asiæ, clarum propter tot gentes, et tot regiones. Jacet ingens truncus*: he lies a large trunk upon the shore. Some think the poet had here in his view, the circumstances of the death of Pompey, whose head his assassins cut off, and threw his body on the shore. Others say that Priam was not slain at the altar; but drawn by Pyrrhus to the tomb of his father, which was on the promontory of Sigæum, and there slain to appease his *Mænes*. He may have been slain at the altar, and his dead body afterward cast upon the shore. This supposition will make the poet consistent and intelligible. *Regnatorem put in* apposition with *illum*.

558. *Corpus sinè nomine*: a body without

a name. The head being the index of the person, that being cut off, there is no means left to come at the name, or to distinguish the person. Or, *sinè nomine* may mean, without honor—despicable.

561. *Ut*: in the sense of *cum*.

562. *Creüsa*. The daughter of Priam and Hecuba, and wife of *Æneas*. She perished in the sack of Troy. *Direpta*: plundered

563. *Casus*: in the sense of *periculum*.

565. *Saltu*: by a leap or spring.

566. *Ægra*: faint—worn out with fatigue, so that they could fight no longer.

567. *Jamque adeò*: and so I was now remaining alone, when I behold Helen. &c. The parts of the verb *superbum* are here separated, for the sake of the verse, by *Tmesis*.

Some critics have doubted the genuineness of this passage concerning Helen down to the 583th line inclusive. The reasons assigned are three. First: What is here said of her fearing the resentment of *Menelaus*, contradicts what he says of her, (*lib. vi. 525.*) having sought to make peace with him by betraying *Deiphobus*. Secondly: That Virgil here outrages the character of his hero, by making him entertain a thought of killing a woman, and perpetrating the deed in the temple of *Vesta*. Thirdly: That Virgil cannot be supposed so unacquainted with the history of Helen, as not to know that she left Troy long before it was taken.

In answer to the first objection, it may be said that, though she endeavored to ingratiate herself with *Menelaus*, by betraying *Deiphobus* to him, it does not follow that he was entirely reconciled to her. And we are told by *Euripides* that he carried off Helen as a captive along with the Trojan women, with a view to have her put to death by the Greeks whose sons had fallen in the war. To the second objection, it may be replied, that *Æneas* did not put her to death; and even if he had, the deed might have been palliated, in a good degree, by a consideration of the circumstances of the case. In the hurry and confusion of mis-

tacitam secretâ in sede latentem
 icio : dant clara incendia lucem
 nque oculos per cuncta ferenti.
 os eversa ob Pergama Teucros,
 aüm, et deserti conjugis iras
 rojæ et patriæ communis Erinny's,
 ; atque aris invisâ sedebat.
 ; animo : subit ira cadentem
 n, et sceleratas sumere pœnas.
 partam incolumis patriasque Mycenæ
 loque ibit regina triumpho ?
 ; domumque, patres, natosque videbit,
 et Phrygiis comitata ministris ?
 ; Priamus ? Troja arserit igni ?
 ies sudârît sanguine litus ?
 que etsi nullum memorabile nomen
 enâ est, nec habet victoria laudem ;
 is tamen, et sumpsisse merentis

- 570 570. *Mihi erranti, fe-*
rentique oculos
 571. *Illæ, communis*
Erinny's Trojæ et ejus
patriæ, permetuens Teu-
eros infestos sibi ob ever-
sa Pergamæ, et
 575
 577. *Hæc-ne scilicet,*
inquirebam, incolumis as-
spiciet Spartam
 580
 583. *Non ita eris*
namque
 585

NOTES.

in which his mind must then
 d, who could have blamed
 aged his own and his coun-
 upon her, who was justly
 the guilt of so many thou-
 the utter desolation of a
 people—a once flourishing
 igdom? But when, instead
 the first emotions of a just
 checks himself, deliberates
 of the action, and is at length
 loing it by the interposition
 mother; or, in other words,
 superior judgment, there is
 for the severest critics to
 duct. Lastly: Herodotus
 e learned from some Egypt-
 had received the same from
 f, that the Trojans had sent
 before the Greeks redef-
 f this fact, the historian ap-
 een fully convinced. But
 was acquainted with this
 tory or not, it is sufficient
 tical tradition on his side;
 ported by the authority of
 ipides. A moment's atten-
 and manner of expression
 will convince any one that
 rpolation. *Unus*: in the

in *limina Veste*; the verb
 to look after any thing with
 citude; with a jealous eye,
 every dangor. *Limina*: in
 plum.

a: acc. of *Tyndaris*, a name
 ighter of Jupiter and Leda;
e Tyndarus, king of Sparta,
 er mother.

onjugis: her deserted, or
 ind, Menelaus.

573. *Permetuens*: dreading—greatly fear-
 ing. The *per* in composition increases the
 signification of the simple word. Helen
 proved fatal both to Greece and Troy; to
 the former, in the loss of so many heroes;
 to the latter, in being the cause of its ruin.
 She is therefore styled the *common* fury.
Erinny's, a name common to the three furies.
 See *Geor. i. 278*.

574. *Invisâ*: hated—an odious sight; ra-
 ther than unseen, as *Ruëus* has it.

575. *Ignes exarsere*: flames flashed in my
 mind. *Ira subit*: my resentment rose to
 avenge my falling country.

576. *Sumere sceleratas pœnas*: to take se-
 vere punishment. Or, perhaps, to take pu-
 nishment of such a cursed woman. The
 same as, *sumere pœnas de scelerata femina*.
Ruëus says, *pœnas sceleris*. *Heyne*, *pœna*.
sumptas à scelerata.

577. *Mycenæ*: *Mycenæ* was not the place
 of her own nativity, but of Menelaus, her
 husband. She was born at Sparta. *Scili-*
cet hæc: shall she, indeed, in safety behold?
 &c. These are all animated interrogatories
 and show the mind of *Æneas* hurrying from
 object to object, and agitated with a tide of
 passions. At last he concludes it must not
 be. She must suffer the punishment due to
 her crimes.

578. *Parto triumpho*: having obtained a
 triumph—a triumph being obtained.

580. *Comitata turbæ*: accompanied by a
 train of Trojan matrons, and Phrygian ser-
 vants, shall she see her former marriage bed?
 &c. *Iliadum*: gen. plu. of *Iliad*, a Trojan
 woman. *Conjugium*: *pristinum conjugem*,
 says *Heyne*. *Patres*: for *parentes*.

582. *Dardanium*: an adj. the same as
Trojanum.

583. *Nomen*: glory—renewn.

585. *Tamen laudabor*: nevertheless, I shall

	Laudabor pœnas; animumque explêsse juvabit	
537. Meorum civium.	Ultricis flammæ, et cineres satiâsse meorum.	
	Talia jactabam, et furiatâ mente ferebar,	
589. Cùm alma parens, non visa tam clara meis oculis antè, obtulit se videndam mihi, et refulsit per noctem	Cùm mihi se, non antè oculis tam clara, videndam obtulit, et purâ per noctem in luce refulsit	590
	Alma parens, confessa Deam; qualisque videri Cœlicolis et quanta solet; dextrâque prehensum	
592. Continuit me prehensum dextrâ	Continuit, roseoque hæc insuper addidit ore:	
596. Non aspicias prius, ubi liqueris parentem Anchisen, fessum	Nate, quis indomitas tantus dolor excitat iras? Quid furis? aut quònam nostri tibi cura recessit?	596
598. Circùm quos, omnes Graiæ acies errant undique	Non prius aspicias, ubi fessum ætate parentem Liqueris Anchisen? superet conjuxne Creûsa, Ascaniusque puer? quos omnes undique Graiæ Circùm errant acies: et, ni mea cura resistat, Jam flammæ tulerint, inimicus et hauserit ensis.	600
600. Tulerint eos, et inimicus ensis hauserit eorum sanguinem.	Non tibi Tyndaridis facies invisâ Lacœnæ, Culpatusve Paris: Divùm inclementia, Divùm, Has evertit opes, sternitque à culmine Trojam.	
602. Sed inclementia Divùm, Divùm, inquam, evertit	Aspice: namque omnem, quæ nunc obducta tuenti Mortales hebetat visus tibi, et humida circùm Caligat, nubem eripiam: tu ne qua parentis	606
604. Namque eripiam omnem nubem, quæ nunc obducta hebetat		

NOTES.

be praised for having put an end to the monster of wickedness, and taken vengeance of one so justly deserving it. *Nefas*, very forcibly expresses the enormity of her crimes: she was wickedness itself.

We are told that Helen was first ravished by Theseus. Afterward she married Menelaus, whom she left for Paris. She also committed incest with her son-in-law Orythus, the son of Paris and CEnone. It is also said that she had an amour with Achilles. She may truly be called (*nefas*) a monster of wickedness. *Mercetis*: part. of *Mereor*, agreeing with *ejus* understood: of her deserving or meriting it.

588. *Juabit*: it will delight me to have satisfied my desire of burning or ardent revenge. *Flammæ* may here be used in the sense of *flammæ* vel *ardentis*. *Animum*: in the sense of *desiderium*. *Animus* may signify any affection of the mind; especially in the plural. For *ultricis flammæ*, Ruæus says, *ardentis ultionis*. Heyne says, *flammâ sine ira ultrice (hoc est) ultione*.

589. *Clara*: manifest—clear: attended with evident marks of Divinity.

591. *Confessa Deam*: manifesting the goddess. *Qualisque, et quanta*: such, and as illustrious as she used to be seen, &c. *Venus* was the most proper deity to interpose in behalf of Helen, whom she had long protected, and had conferred on Paris, as a reward for his adjudging the prize of beauty to her, rather than to Juno or Minerva. See *Æn.* i. 27. This interposition of Venus was very seasonable in another respect; to check the ardor of his soul, to divert him

from his present object, and to direct his regard to his own—to his aged father, his infant son, and his beloved wife, who otherwise might have fallen victims to the fury of the Greeks.

593. *Addidit hæc*: she added these words. 595. *Tibi*: in the sense of *tua*: thy care—regard. *Quònam*: the compound in the sense of the simple *quò*.

597. *Superet*: in the sense of *superest*. 600. *Tulerint*: would have carried them off—consumed them.

601. *Lacœnæ Tyndaridis*: of Spartan Helen. See 569. supra. *Invisâ tibi*: hateful or odious to you.

602. *Divùm inclementia*. This reading is much more emphatic than *verùm inclementia Divùm*, as in the common editions: and it is supported by the authority of ancient manuscripts: it is the reading of Heyne and Valpy. Homer makes Priam exculpate Helen, and lay the blame of the destruction of his country to the gods themselves. *Iliad* iii. 164.

603. *Has opes*: in the sense of *hanc potentiam*. *Opes*, is, properly, power acquired by wealth.

604. *Quæ nunc obducta*: which now spread before you, looking earnestly, blunts your mortal sight, &c. This passage Milton appears to have had in view, where the angel prepares Adam for beholding the future vision of his posterity, and their history: which he is going to set before him. See *Paradise Lost*, lib. xi. verse 411. *Humida*: moist—impregnated with vapor so as to increase the darkness.

neu præceptis parere recusa.
 jectas moles, avulsaque saxis
 mixtoque undantem pulvere fumum ;
 iuros, magnoque emota tridenti
 a quatit, totamque à sedibus urbem
 c Juno Scæas sævissima portas
 t, sociumque furens à navibus agmen
 cta vocat.
 is arces Tritonia, respice, Pallas
 imbo effulgens et Gorgone sævâ.
 Danais animos viresque secundas
 se Deos in Dardana suscitât arma.
 , fugam, finemque impone labori.
 bero, et tutum patrio te limine sistam
 t spissis noctis se condidit umbris.
 iræ facies, inimicaque Trojæ
 gna Deûm.
 ð omne mihi visum considerare in ignes

mortales visus tibi tuen-
 ti
 608. Hic, ubi vides
 moles disjectas, saxaque
 avulsæ saxis, fumumque
 undantem mixto pul-
 vere, Neptuneus quatit
 muros Trojæ, fundamen-
 taque emota magno tri-
 denti
 615
 620
 624. Omne litum vi-
 sum est mihi

NOTES.

Neptunus quatit : here Neptune
 alls, &c. Neptune took an ac-
 inst the Trojans, having become
 on account of the perfidy of
 See Geor. i. 502. This fable
 by supposing that Laomedon
 e money which had been des-
 service of that god, in building
 Troy. *Emota* : in the sense of

Juno : here Juno, most fierce,
 Scæan gate in front, &c. It is
 e that *prima*, here, has reference
 of her standing, before, or in
 gate. It may, however, mean
 s the *first*, or *chief*, in urging on
 n the work of destruction. We
 gates of Troy were six in num-
 s of Antenor ; the gate of Dar-
 lian ; the Catumbrian ; the Tro-
 e Scæan. Through this gate
 horse is said to have entered.
 count, it is probable, the poet
 at this gate, clad in armour, and
 her Greeks.

ææ. She is sometimes called
 nce the adj. *Tritonia*. See 171.

gens nimbo : resplendent with
 y nimbo, in this place, Servius
 a lucid circle, resembling a dia-
 he head, to distinguish the gods
 s. *Gorgone* : the three daugh-
 ters and Coto, *Medusa*, *Euryale*,
 were called *Gorgones*, Gorgons,
 isters. The name is of Greek
 and signifies fierceness. It is said
 t one eye, which served them
 . They had great wings : their
 attired with vipers instead of
 eeth were tusks like those of a

boar : they were armed with sharp and
 crooked claws.

Medusa having been ravished in the tem-
 ple of Minerva by Neptune, the goddess
 gave her serpents the quality of transforming
 men into stones at the sight of them. Per-
 seus cut off her head by the aid of Minerva's
 buckler, which, being so finely polished,
 that it reflected the image of the Gorgon's
 head, secured him from the fatal influ-
 ence of her eye. This head Minerva af-
 terward wore upon her shield or buckler, to
 render her more awful and tremendous. See
 Lexicon, sub *Ægide*.

617. *Pater ipse* : the father himself gives
 courage and successful strength to the
 Greeks. Juno and Minerva opposed the
 Trojans from selfish motives, because they
 had been slighted by Paris ; but Jove was
 an enemy to them, because their cause was
 unjust, in detaining Helen against the laws
 of nations, when properly demanded.

620. *Abero* : in the sense of *relinquam*.

622. *Diræ facies* : horrid images appear
 the images of desolation, death, and despair.

623. *Magna numina Deûm*. The Ro-
 mans divided the gods into two classes : the
Dii majorum, and the *Dii minorum gentium*.
 In the first were ranked *Jupiter*, *Neptune*,
Minerva, and *Juno*. The three last, in an
 especial manner, are represented as hostile
 to Troy ; and Jove, on this occasion, is op-
 posed to them also. The *magna numina*
Deûm may simply mean the great gods ; or
 rather, the great powers of the gods, hostile
 to Troy. The overthrow of Troy is all
 along represented to have been effected, not
 so much by the power of the Greeks, as by
 the power of the gods. I am now persuaded
 of the inutility of making any further resist-
 ance, since it evidently appears that the
 great powers of the gods are against us.

625. Ac veluti cùm Ilium, et ex imo verti Neptunia Troja. 625
 agricolæ certatim in Ac veluti summis antiquam in montibus ornum
 erant eruere antiquam Cùm ferro accisam crebrisque bipennibus instans
 ornum in summis monti- Eruere agricolæ certatim; illa usque minatur,
 bus, accisam ferro Et tremefacta comam concusso vertice nutat: 630
 623. Illa usque mina- Vulneribus donec paulatim evicta, supremum
 tur ruinam, et tremefac- Congemuit, traxitque jugis avulsa ruinam. 630
 ta quoad comam Descendo, ac, ducente Deo, flammam inter et hostes
 Expedit: dant tela locum, flammæque recedunt
 636. Quemque primam Ast ubi jam patriæ perventum ad limina sedis,
 petebam, abnegat se Antiquasque domos: genitor, quem tollere in altos 635
 posse producere vitam, Trojâ excisâ
 Trojâ excisâ Optabam primùm montes, primùmque petebam,
 638. Ait: O vos, qui Abnegat excisâ vitam producere Trojâ,
 bus est sanguis integer Exiliumque pati. Vos ô, quibus integer sævi
 sævi; quibusque vires Exiliumque pati. Vos ô, quibus integer sævi
 stant solidæ suo robore Sanguis, ait, solidæque suo stant robore vires;
 642. Est satis super- Vos agitate fugam. 640
 que vidimus una exci- Me si cœlicolæ voluissent ducere vitam,
 dia, et Has mihi servassent sedes: satis una superque
 644. O vos, affati meum Vidimus excidia, et captæ superavimus urbi.
 corpus, sic, sic positum, Sic, ô, sic positum affati discedite corpus.

NOTES.

626. *Ac veluti, &c.* This simile is taken from Homer, Iliad xvi. 481, who applies it to the death of Sarpedon; but the copy exceeds the original.

627. *Bipennibus.* The axe is here used for the stroke, or blow of the axe, by metonymy. *Accisam:* in the sense of *circumcisam*.

628. *Usque:* in the sense of *duo*.

629. *Nutat comam.* It is usual with Virgil to consider a tree in analogy to a human body, and to call the extended limbs, or branches, *brachia*, arms; and the leaves, *comam*, hair, or locks. This diversifies his style, and renders it pleasant.

630. *Vulneribus.* in the sense of *ictibus*. This is beautifully figurative. The allusion to the human body is still kept up.

631. *Arusa jugis:* torn from the sides of the mountains.

632. *Deo ducente.* *Deus* is either a god or goddess. Here it means Venus. Under her conduct, Æneas made his way through the dangers that beset him, to the house of his father.

633. *Expedit.* *Habeo liberum iter,* says Heyne.

634. *Ast ubi perventum.* The imp. verb *perventum est* is used for the personal verb *perveni*. This mode of expression is very common among the poets. Our language will not admit of it, and we are under the necessity of rendering such impersonals by the personals of the correspondent verb, as in the present case *perventum est:* I came, or had come.

637. *Abnegat:* refuses to prolong his life. We learn from Varro that the Greeks having given permission to Æneas to carry off what was dearest to him, he took his father

upon his shoulders. The Greeks, struck with this eminent example of filial tenderness and affection, gave him a second option, when he carried off his gods. Upon this, they were induced to grant him full liberty to take along with him his whole family and all his effects.

638. *Integer sævi:* unimpaired, or entire, on account of age. *Causâ,* or some word of the like import, is probably to be understood, to govern the gen. O ye, whose blood is not chilled and wasted by age, and who are yet in the full vigor of youth, do ye attempt your flight. The repetition of the *vos* is emphatical. For *robore,* Rosas says *firmitate*.

642. *Satis superque:* it is enough, and more, that I have seen one destruction of my country, and survived the captured city. This is an allusion to the siege and capture of Troy by Hercules, in the reign of Laomedon, a fact mentioned by historians as well as by poets. And Virgil says of Anchises, that he had been twice saved from the ruins of Troy. Æn. iii. 476.

644. *Sic, O, sic affati:* O ye, having addressed my body, thus, thus laid out, depart. There is a peculiar emphasis in the repetition of the word *sic*. Anchises considers himself as already dead, and his body laid out in burial: *corpus positum,* placed on the funeral pile: at which time it was usual for the friends of the deceased to take a solemn farewell, by repeating the word *vale* three times. The repetition of the *ne* shows his determined purpose of dying and his earnest desire of being left to pursue his resolution. It is used in the same way in the fourth book, where Dido, bent

<i>Ipse manu mortem inveniam : miserebitur hostis,</i>	645
<i>Exuviasque petet : facilis jactura sepulchri est</i>	
<i>Jampridem invisus Divis et inutilis annos</i>	647. <i>Inutilis hominibus</i>
<i>Demoror, ex quo me Divum pater atque hominum rex</i>	648. <i>Ex tempore. quo</i>
<i>Fulminis afflavit ventis, et contigit igni.</i>	pater
<i>Talia perstabat memorans, fixusque manebat.</i>	650
<i>Nos contra effusi lacrymis, conjuxque Creusa,</i>	
<i>Ascaniusque, omnisque domus, ne vertere secum</i>	652. <i>Precamus, ne pater vellet vertere cuncta</i>
<i>Cuncta pater, fatoque urgenti incumbere vellet.</i>	secum
<i>Abnegat, inceptoque et sedibus hæret in isdem.</i>	654
<i>Rursus in arma feror, mortemque miserrimus opto.</i>	
<i>Nam quod consilium, aut quæ jam fortuna dabatur ?</i>	656. <i>Nam quod aliud consilium, aut quæ alia fortuna jam</i>
<i>Mene efferre pedem, genitor, te posse relicto</i>	657. <i>O genitor, sperasti-ne me posse efferre</i>
<i>Sperasti ? tantumque nefas patrio excidit ore ?</i>	660 <i>pedem, te relicto</i>
<i>Si nihil ex tantâ Superis placet urbe relinqui ;</i>	
<i>Et sedet hoc animo, perituraque addere Trojæ</i>	
<i>Teque tuosque juvat : patet isti janua leto.</i>	

NOTES.

on death, is just going to plunge the dagger into her bosom. She breaks forth into this abrupt exclamation: *Sic, sic juvat ire sub umbra*.

645. *Manu*. Servius understands by *manu*, the hand of the enemy; but it is easier to understand it of his own hand. Ruæus says, *propria manu*. *Hostis*: the enemy will take pity on me. This strongly marks the anguish of his soul. He was so weary of life, that he would consider it a favor in the enemy to put an end to it.

646. *Jactura*: the loss of burial is easy—the deprivation of burial rites is a matter of no concern to me.

648. *Demoror annos*: I linger out my years. *Traho vitam*, says Ruæus.

649. *Afflavit me*: blasted me with the winds of his thunder, and struck me with his lightning. The ancients supposed the winds were the efficient cause of thunder.

It is said that this calamity was inflicted upon Anchises for divulging his amour with Venus. Some say he was struck blind: others, with more propriety, say that he was blasted in his limbs. *Memorans*: in the sense of *dicens*.

651. *Nos effusi*: on the other hand, we, bathed in tears, (beseech) my father that he would not destroy all with himself, and press upon the calamity (*fato*) already weighing us down—that he would not, by the afflicting circumstance of his own death, increase the calamity already pressing us down with his own weight. *Ne vellet accelerare perniciosam instantem*, says Hoyno.

Dr. Trapp would read *occumbere*, or rather *succumbere*, if there were authority for it. As it is, he thinks it a metaphor taken from the falling on a sword. Mr. Davidson takes it to be a metaphor drawn from one's leaning or lying with all his weight upon a

load, which presses another down, so as to add to the pressure, and to render it more insupportable. Æneas and his family were already grievously oppressed and weighed down by the public calamity, (*fato urgenti*, the fate that lay so heavy upon them,) and therefore pray Anchises not to increase the burden, by the additional weight of his personal sufferings and death. Ruæus interprets *incumbere urgenti fato*, by: *addere viam fato prementibus nos*.

654. *Sedibus*: in the sense of *loco*.

655. *Miserrimus*: most miserable—distracted—in despair.

656. *Nam quod, &c.* The meaning of this line appears to be: for what other course could I take, what else could I do, than arm myself, and seek to renew the conflict? Anchises had positively refused to survive the fall of his country: Æneas could not leave him behind: nothing remained for him to do, but to sell his life as dear as possible. For *dabatur*, Ruæus says *offerebatur*.

657. *Efferre pedem*: to depart. *Sperasti-ne*: didst thou expect that I could depart, O father, without thee?

658. *Nefas*: impiety.

659. *Superis*. *Superi* are properly the gods above, as distinguished from those below.

660. *Et hoc sedet*: and this be fixed in thy mind, and it pleases thee to add thyself, &c. Ruæus understands this of the gods just mentioned; but Davidson and others refer it to Anchises. This appears the more correct and natural; for Anchises is left perfectly free to act, either to stay behind, or to depart, and to form his plans deliberately. *Si hoc fixum est in eorum mente, et delectat eos*, &c. says Ruæus.

661. *Janua isti leto*: the door to that death is open. The *isti* refer to what Æ-

- Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obruncat ad aras
Hoc erat, alina parens, quod me, per tela, per ignes,
Eripis ? ut mediis hostem in penetralibus, utque 668
Ascaniumque, patremque meum, juxtâque Creüsam,
Alterum in alterius mactatos sanguine cernam ?
Arma, viri, ferte arma : vocat lux ultima victos.
Reddite mo Danais, sinite instaurata revisam .
Prælia : nunquam omnes hodie moriemur inulti. 670
Hic ferro accingor rursus : clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulum.
Si periturus abis, et nos rape in omnia tecum : 675
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primùm tutare domum. Cui parvus Iulus,
Cui pater, et conjux quondam tua dicta, relinquo ?
Talia vociferans, gemitu tectum omne replebat :
quondam dicta tua con- Cùm subitum dictuque oritur mirabile monstrum. 680
jux ? Namque manus inter mæstorumque ora parentum.

NOTES.

Æneïdes had said, verse 645, supra, of his finding death by his own hand, or that the enemy would take pity on him, and kill him. Æneas here tells him the door to that death is open, and easy to come at; for he immediately adds: *Jamque Pyrrhus*: Pyrrhus will soon be here from the slaughter of Priam. Servius takes *isti* for *istic*, but without sufficient reason. *Iste*, properly, is that of yours, *hic*, this of mine.

663. *Qui obruncat*: who butchers the son, &c. This alludes to his killing Polites in the presence of his father, and after that atrocious deed, killing the aged monarch, dragged to the altars.

664. *Hoc erat*: was it for this, dear parent, that, &c. Ruvius says: *Hæc-eine erat causa, cur*.

665. *Eripis*: in the sense of *servavisti*. *Penetralibus*: in the sense of *domo*, vel *tecto*. See 484, supra.

667. *Mactatos*: butchered the one in the blood of the other. This part. refers to the three preceding nouns.

668. *Lux*: in the sense of *dies*.

670. *Prælia instaurata*: the fight renewed. *Nunquam*: in the sense of *non*.

672. *Insertabam*: I put my left hand to my shield, fitting it—I fixed my shield upon my left arm. The *clypeus* was a shield of an oval form, not so large as the *scutum*. It was usually made of the skins of beasts, and interwoven in such a manner, as to be impenetrable to the missile weapons of the enemy. They carried it upon the left arm.

674. *Tendebatque parvum*, &c. The poet here appears to have had in his view that affecting scene between Hector and Andro-

mache, in the sixth book of the Iliad, where the circumstances are nearly the same. Andromache expostulates with Hector, as Creüsa does with Æneas, and in like manner pleads her future forlorn condition, and that of her child, in case he should abandon them: and to add force to her entreaties, she puts *Asytanax* into his arms, as Creüsa here does *Iulus* into the arms of Æneas.

675. *Et*: in the sense of *quoque*. *Rape*: in the sense of *cape*, vel *trahere*.

676. *Expertus*: having experience in the art of war—being skilled in war. *Ponis* you place any, &c.

677. *Tutare*: in the sense of *defendere*.

678. *Quondam*: once called your wife. This is a very tender expostulation.

680. *Subitum monstrum*. This unexpected prodigy, or miracle, is extremely well timed. Had Anchises finally persisted in his resolution, it must have put an end to the poem, by involving Æneas and all his family in one common ruin. He had been urged by all human arguments in the strongest manner, without any avail; what then remained for the poet, but to have recourse to the interposition of the gods, to save his hero in this extremity. This was completely successful. Anchises is convinced of his duty to yield to the present necessity, and to save his life by flight. *Oritur*: in the sense of *apparet*.

681. *Inter manus oraque*: between the hands and face of his mournful parents—while they were holding him in their arms, behold, &c.

Ecce levis summo de vertice visus Iūli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætus
Extulit, et cælo palmas cum voce tetendit :
Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos : hoc tantum : et, si pietate meremur,
Da deinde auxilium, pater, atque hæc omina firma.

Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de cælo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæâ claram se condere sylvâ,
Signantemque vias : tum longo limite sulcus
Dat lucem, et latè circum loca sulfure fumant.

682. *Levis apex visus est fundere lumen de summo vertice Iulii flammaque innoxia vis est lambere ejus comas molli tactu*

685. *Nos pavidi metu capimus trepidare*

690. *Petimus tantum hoc : et, si meremur aliquid pietate, O Pater, da*

695. *Cernimus illam, labentem super summa culmina tecti, condere se*

NOTES.

682. *Levis apex* : the waving tuft, or plume. *Apex* properly signifies the top, or eminence of any thing. Hence it may mean the top of one's hat, cap, or bonnet, as in *En.* viii. 664. *Vertice* : in the sense of *capite*.

683. *Fundere* : in the sense of *emittere*. *Innoxia* : inoffensive—not hurting him. *Tactu*. This is the reading of Héyne and Davidson. But Rûmus and Valpy read *tractu*. *Molli* : gentle—easy. Heyne has *molliis*, agreeing with *flamma*. Most copies have *molli*.

684. *Lambere* : to glide along his hair—gently touch it.

685. *Nos pavidi* : we, trembling for fear, (begin) to bustle about, to shake his flaming hair, and to extinguish the sacred fire with water. *Fontibus* : in the sense of *agua*.

689. *Si flecteris* : if thou art moved.

691. *Firma hæc omina* : confirm this omen. The Romans deemed one omen not sufficient, unless it were followed or confirmed by a second. Hence *secundus* and *secundo* came to signify prosperous, and to prosper.

693. *Lævum intonuit* : the left thundered with a sudden peal.

Both the Greeks and Romans considered these omens, that were presented in the eastern part of heaven, to be prosperous or lucky. But the former, in observing the omens, turned their faces to the north, which brought the east on their right hand. The Romans, on the contrary, turned their faces to the south, which brought the east on their left hand. This was therefore a lucky omen. It seconded, or confirmed the former, that is, the lambent flame on the head of Iúlia. See *Ecl.* i. 18. *Lævum*. an adj.

of the neu. gender, used as a sub. the same with *læva pars celi*.

694. *Stella lapsa, &c.* Servius applies the several parts of this prodigy as figurative of the events that were to happen to Æneas and his followers. The star is said, *condere se Idæa sylvâ*, to fall or hide itself upon mount Ida, to indicate that the Trojans were to resort to that mountain : *cum multa luce*, with much light, to figure their future glory and dignity : *signantem vias*, the sparkles of fire left behind, intimate the dispersion of his followers, and that they should fix their residence in various parts : *longo limite sulcus*, marks Æneas' many wanderings, and the length of his voyage : lastly, by the smoke and sulphur, he understands the death of Anchises. The stars do not move from their stations ; they are fixed, and remain in the same part of the heavens. Meteors are of common occurrence, and are supposed to consist of electric matter, which in passing from one part of the atmosphere to another, becomes visible. In the language of the vulgar and ignorant, such an appearance is called the shooting of a star. Virgil conforms to this mode of expression. He calls the meteor a star. *Facem* : a train.

695. *Labentem*. Rûmus takes this in the sense of *cadentem* : falling behind the roof of the house. But it may be taken in its usual acceptation, gliding, or passing over the roof : for it appears that the meteor was near, since it filled the air about them with its sulphurous smell.

697. *Sulcus* : a trail—indented track.—The meteor drew after it a trail of light, as it passed through the heavens. It appeared to mark its way or path, which it left luminous behind it.

- Hic verò victus genitor se tollit ad auras,
 Affaturque Deos, et sanctum sidus adorat : 700
 Jam jam nulla mora est : sequor, et, quæ ducitis, adsum
 Dî patrii, servate domum, servate nepotem.
 Vestrum hoc augurium, vestroque in numine Troja est.
 Cedo equidem, nec, nate, tibi comes ire recusc.
 Dixerat ille : et jam per mœnia clarior ignis 705
 Auditur, propiùsque æstus incendia volvunt.
 Ergò age, chare pater, cervici imponere nostræ :
 Ipse subibo humeris : nec me labor iste gravabit.
709. *Quòcunque res cadent, periculum erit* *una et eadem nobis*
 Quò res cunque cadent, unum et commune periculum,
 Una salus ambobus erit : mihi parvus Iùlus 710
 Sit comes, et longè servet vestigia conjux.
 Vos, famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris ; juxtàque antiqua cupressus,
 716. *Nos omnes veniemus ex diverso*
 Relligione patrum multos servata per annos. 715
 Hanc ex diverso sedem veniemus in unam.

NOTES.

699. *Ad auras* : upright—or towards heaven.

702. *Patrii Dii*. By these we are to understand the guardian gods of Anchises' family ; those that his ancestors worshipped ; who presided over parental and filial affection. *Domum* : in the sense of *familiam*.

703. *Hoc augurium est* : this omen is yours : Troy is under your protection. This is plainly the meaning of *numine* in this place. Rùmus says, *potestate*.

706. *Incendia* : in the sense of *flamma*. *Æstus* : heat.

707. *Imponere* : 2d person of the imp. be thou placed, i. e. place yourself upon my neck : I will bear you upon my shoulders. *Subibo humeris* : *portabo te humeris*, says Rùmus. *Labor* : in the sense of *pondus*.

710. *Mihi parvus Iùlus*. Donatus reads, *mihî solus Iùlus* : let Iùlus only be a companion to me. This avoids the too frequent repetition of *parvus Iùlus*, and at the same time shows the prudent caution of Æneas, to secure their flight ; since the fewer went together, they would be the less liable to be discovered. Pierius approves this reading.

711. *Conjux servet* : let my wife observe my steps at a distance—let her stay behind, yet so as to have me in view, that she may not lose her way. The reason for his giving this direction was perhaps to prevent discovery, and to diminish the danger of escape by being divided into parties. This reason justifies Æneas. It was proper for the poet to mention this circumstance, to give probability to the account of her being lost. Sorvius takes *longè* in the sense of *valdè*. The meaning then will be : let my wife carefully observe my steps. The usual acceptation of *longè* is the better. The loss

of Creûsa is a fine device of the poet. It gave him an opportunity of finishing the catastrophe of Troy from the mouth of Æneas. As soon as he found his wife was missing, he resolves to return in search of her. He carefully retraces his footsteps, visits his own house, which was now in flames, and searches for her in the most frequented parts of the city. In the course of his search, he sees the spoils collected together in the temple of Juno, and the Grecian guards standing around. Unable to find her in any of these places, he calls her by name, and makes the streets resound with *Creûsa*. Her ghost met him, solaced his mind, unfolded to him the purposes of the gods, and encouraged him to look for more prosperous times. She tells him that in the land destined him by fate, a royal bride awaited him.

712. *Advertite* : turn with your minds to those things which I shall say. This is equivalent to, *advertite vestros animos ad ea, quæ dicam*.

714. *Desertæ Cereris*. This epithet of *deserted*, is added to Ceres, on account of her being deprived of her daughter Proserpine by Pluto ; or on account of the state of her worship, which was then neglected, her priest having been slain. Rùmus understands it as referring to her temple : an ancient temple of Ceres deserted. He interprets *desertæ* by, *desertum*, agreeing with *templum*. See Ecl. v. 79.

715. *Relligione* : by the religious veneration of our ancestors. *Serrata* agrees with *antiqua cupressus*. *Juxtà* : near—near by.

716. *Ex diverso* : the same as *ex diversis viis*. *Sedem* : in the sense of *locum*.

Tu, genitor, cape sacra manu, patriosque Penates.
 Me, bello è tanto digressum et cæde recenti,
 Attractare nefas; donec me flumine vivo
 Abluero.

Hæc fatus, latos humeros subjectaque colla
 Veste super, fulvique insternor pelle leonis,
 Succedoque oneri: dextræ se parvus Iulus
 Implicuit, æquiturque patrem non passibus æquis.
 Ponè subit conjux. Ferimur per opaca locorum: 725
 Et me, quem dudum non ulla injecta movebant
 Tela, neque adverso glomerati ex agrime Graii,
 Nunc omnes terrent auræ, sonus excitat omnis
 Suspensum, et pariter comitique onerique timentem.

Jamque propinquabam portis, omnemque videbar 730
 Evasisse viam; subitò cùm creber ad aures

718. *Nefas esset me digressum*

720

722. *Fatus hæc, insternor super latos humeros, subjectaque colla*

726. *Et nunc omnes auræ terrent, omnis sonus excitat me, et reddidit me suspensum, et pariter timentem comitique, onerique; me, inquam, quem dudum non ulla injecta tela, neque Graii*

NOTES.

717. *Sacra*: the holy, or sacred utensils; such as were used in offering sacrifices, and in other ceremonies of religious worship: neu. plu. of *sacer*, used as a sub. Heyne thinks *sacra* here, and in verse 293, supra, means the images of the gods; thus making it the same with *Penates*. The reader must judge for himself. His words are: *Sacra et Penates possunt pro eadem rs haberi: et sic de Deorum simulacris, etiam de Penatibus ipsis.*

Penates. This word is derived probably from *penus*, which signifies all kinds of food or provisions for the use of man. The *Penates* were usually worshipped in the interior part of the house. Their number is not known, nor is it certain what gods were so denominated. Some reckon *Jupiter, Juno, and Minerva*, among the *Penates*; others, *Neptune and Apollo*; others again, *Cæus and Terra*: and Arnobius reckons the *Dii Consentes, or Complices*, among their number. There were three orders of the *Dii Penates*. Those that presided over kingdoms and provinces, were called solely *Penates*: those that presided over cities only, were called *Dii Patrii*, domestic gods, or gods of the country: those that presided over particular houses and families, were called *Parri Penates*.

It is not certain under what shape or figure they were worshipped. Some suppose it was under the figure of a young man sitting and holding a spear. It is said that *Dardanus* introduced them from *Samothracia* into *Troy*, and that *Æneas* took them with him into *Italy*. See *Geor. ii. 505.*

719. *Nefas me*: it is unlawful for me, having come, &c. In like manner, *Homer* makes *Hector* say he was afraid of performing religious worship to *Jupiter*, while his hands were polluted with blood, *Iliad vi. 334.* It was the custom of the *Greeks and Romans*, and most other nations, to wash their hands, and sometimes their whole bo-

dies in water, before they performed acts of religion, especially if they had been polluted with bloodshed. On such occasions they were obliged to use pure water, like that of fountains or running water. Hence *Æneas* says: *Donec abluero me viro flumine*: until I shall have washed myself in pure or living water. *Flumine*: in the sense of *aqua*. *Bello*: in the sense of *pugnâ*.

722. *Insternor super*: I am covered upon my broad shoulders and bended neck with a garment, &c.—I cover myself, &c. This use of the verb answers to the middle voice of the *Greeks*. So *imponere*: be thou placed—place thyself; verso 707, supra. *Subjecta*: in the sense of *submissa*.

723. *Succedo oneri*. The meaning is: I take my father upon my shoulders—I place myself under the load.

725. *Opaca locorum*: the same as *opaca loca*. Or the word *spatia* may be understood, connected with *opaca*, and governing *locorum*.

727. *Glomerati ex adverso*: collected together in hostile array. Here we have a very beautiful image of our hero's pious and filial affection. With unshaken fortitude he faced the greatest dangers, when his own person only was exposed: now every appearance of danger strikes him with terror, on account of his dear charge. *Adverso*: in the sense of *hostili*.

729. *Suspensum*: in the sense of *solicitum*.

730. *Videbar, &c.* *Rueus* interprets the following words by, *excessisse ex omnibus riis*; which appears entirely inadmissible. The meaning is: that he seemed to have escaped all the danger of the way; when, to his surprise, a frequent sound of feet suddenly struck his ears.

731. *Viam*. This is the common reading. *Heyne*, at the suggestion of *Markland*, reads *vicem*, in the sense of *periculum*; which is preferable, if we had sufficient authority for the substitution.

733. *Hostes propinquant* Hostes propinquans
 735. *Hic malè amicū numen, necio quod numen, eripuit mihi trepido* Hic mihi nescio quod trepido malè numen amicū Confusam eripuit mentem. Namque avia cursu 736
 Dum sequor, et notā excedo regione viarum :
 738. *Conjux Creūsa substitit; incertum est, erepta-ne misero fato, erravit-ne viā, seu* Heu ! misero conjux fate erepta Creūsa Substitit, erravitne viā, seu lassa resedit,
 741. *Nec respexi, reflexivo animum, eam esse amissam, priūsq̄am venimus ad* Incertum : nec pōst oculis est reddita nostris. 740
 Nec priū amissam respexi, animūve reflexi,
 743. *Uxor una deficit* Quam tumulum antiq̄æ Cereris, setemque sacratam Venimus : hīc demum, collectis omnibus, una Defuit ; et comites, natumque, virumque fefellit. Quem non incusavi amens hominumque Deorumq̄ ? Aut quid in eversā vidi crudelius urbe ? 746
 748. *Recondo eos, in* Ascanium, Anchisenque patrem, Teucrosque Penates Commendo sociis, et curvā valle recondo. Ipse urbem repeto, et cingor fulgentibus armis. 750
 750. *Stat sententia renovare omnes* Stat casus renovare omnes, omnemque reverti
 755. *Ubique est horror; simul ipsa silentia noctis terrent animos. Inde refero me domum, ut viderem, si fortè, si fortè Creūsa tulisset pedem huc.* Per Trojam, et rursus caput objectare porticis. Principio, muros, obscuraque limina portæ, Quā gressum extuleram, repeto : et vestigia retrō Observata sequor per noctem, et lumine lustrō. Horror ubique animos, simul ipsa silentia terrent. 756
 Inde domum, si fortè pedem, si fortè tulisset,

NOTES.

732. *Ubram*: in the sense of *tenebras*.

734. *Cerno*: I see their glittering shields and gleaming brass. *Æra*: brazen armour.

735. *Malè*: in the sense of *non*. *Malè amicū*: in the sense of *inimicum vel infestum*.

736. *Confusam mentem*. His mind was confused, and in a state of perturbation, for fear that something might befall him in his retreat. He had retained his presence of mind so far as to make good his escape in the best possible manner. Now, on a sudden, he loses all recollection; he forgets himself; he knows not what he does: he is deprived of that presence of mind which he had hitherto retained, by some *unfriendly deity*. In consequence of this he left the plain road, taking the by-paths: nor did he recollect to look back to see if his wife was following him.

Avia: an adj. agreeing with *loca* understood; out of the way: from the ordinary or common way. Of *a*, privativum, and *via*.

737. *Nota regione viarum*: simply, from the known or beaten way.

738. *Misero fato*. Some render *misero*, with *mihi* understood. But *miser* signifies that which makes miserable, as well as simply, miserable. In this sense it may be connected with *fato*: distressing fate. When thus construed, it hath a peculiar force. Both Rûsius and Heyne say, *misero mihi*.

41 *Reflexi animum*: turned back my

mind—reflected. Heyne reads *et*. The common reading is *que*.

742. *Tumulum*. The hill, or eminence, on which the temple of Ceres was situated. See 714. supra.

745. *Quem hominumque*: whom both of men and gods did I not blame? *Amens*: distracted in mind—deprived of my reason: of *a*, privativum, and *mens*.

747. *Teucros*: in the sense of *Trojanos*.

750. *Stat. Sententia*, or some word of the like import, is understood: my purpose is fixed: *I am resolved*. While the mind is in doubt and uncertainty, it reels to and fro from one thing to another, *fluctuat, vacillat*: but when it is determined and resolved, then it stands still; it is at rest. *Casus*: in the sense of *pericula*. *Reverti*: in the sense of *redire*.

752. *Limina*: threshold—entrance.

753. *Extuleram gressum*: where I had come out. A phrase.

754. *Lumine*. *Lumen* properly signifies light: it also signifies an eye. In this last sense, Rûsius takes it, and interprets it by *oculis*. It is perhaps better to understand it of the light occasioned by the conflagration of Troy. In this case, *sequor*, &c. may be rendered: I follow back my footsteps observed in the darkness, and search them out by the light of the flames. Davidson agrees with Rûsius.

756. *Si fortè, si fortè*: if by chance, if by

Me refero. Irruerant Danai, et tectum omne tenebant.

Ilicet ignis edax summa ad fastigia vento
Volvitur; exsuperant flammæ; furit æstus ad auras.

Procedo ad Priami sedes, arcemque reviso. 760

Et jam porticibus vacuis, Junonis alylo,
Custodes lecti Phœnix et dirus Ulysses
Prædam pæservabant: huc undique Troia gaza

Incensis erepta adytis, mensæque Deorum,
Crateresque auro solidi, captivaque vestis 765 765. Solidi æ auro
Congeritur. Pueri et pavidæ longo ordine matres
Stant circum.

Ausus quinetiam voces jactare per umbram
Implevi clamore vias: mæstusque Crœusam
Nequicquam ingeminans, iterumque iterumque vocavi.

Quærenti, et tectis urbis sinè fine furenti, 771

Infelix simulacrum, atque ipsius umbra Crœusæ
Visa mihi ante oculos, et notâ major imago.

Obstupui, steteruntque comæ, et vox faucibus hæsit.

Tum sic affari, et curas his demere dictis: 775

Quid tantùm insano juvat indulgere dolori,
O dulcis conjux? non hæc sinè numine Divùm
Eveniunt: nec te comitem asportare Crœusam

771. Infelix simula-
crum, atque umbra Crœu-
sæ ipsius, et imago ma-
jor notâ visa est mihi
ante oculos, quærenti
eam, et furenti
775. Tum illa cæpit
sic affari me
778. Nec fas est, aut
ille regnator superi

NOTES.

chance, she had returned thither. *Tulisset pedem*: had returned, or gone thither. The repetition of the *si fortè*, is emphatical.

760. *Procedo*. Crœusa was the daughter of Priam, by Hecuba; which, perhaps, is the reason of his going to his palace in search of her.

761. *Alylo*: in the sense of *templo*. *Porticibus*: in the passages or aisles.

763. *Gaza*. This word signifies all kinds of rich furniture—wealth—property. It is of Persian origin. *Erepta*, is connected with it.

764. *Mensæ Deorum*. These were the tripods of the gods, which served for delivering the oracles, or for bearing the sacred vessels. *Adytis*: in the sense of *templis*.

763. *Undique*. This word may imply, that the things here mentioned were collected from all parts of the town, and thrown in this place (*huc*;) or that they were piled up here all around—in every part of the building.

770. *Ingeminans*: repeating her name in vain—in vain, because she did not answer him. *Mæstus*, agrees with *ego*, understood. *Furenti*: for *currenti*.

772. *Infelix simulacrum*: the unhappy apparition—unhappy, not on her own account, for she was blessed and at rest; but because she was the source of sorrow and unhappiness to her husband. *Umbra*. The introduction of Crœusa's ghost is extremely well timed. No other expedient could be found to stop the further search of Æneas for his wife, and permit him to return to his

friends in their expedition. It shows the judgment of the poet.

773. *Imago major notâ*: her image larger than life—than when alive. Spectres and apparitions are usually represented of a large size; fear having a tendency to enlarge objects that are presented to the imagination. The darkness of the night has a tendency to enlarge the appearance of objects seen obscurely and imperfectly.

This episode of Crœusa's death is introduced, not merely for the importance of the event, but because it answered several important purposes of the poet. It gave him an opportunity of more fully illustrating the piety of Æneas, by showing him once more exposed to all the dangers of the war in search of his wife; and, in consequence of that, leads us back with his hero to visit Troy smoking in its ruins, and makes us acquainted with several affecting circumstances, without which the narration would not have been complete. And then it makes way for the appearance of her ghost, that affords comfort to Æneas in his distress, by predicting his future felicity; and relieves the mind of the reader from the horrors of war and desolation, by turning him to the prospect of that peace and tranquillity which Æneas was to enjoy in Italy; and of that undisturbed rest, and happy liberty, of which herself was now possessed in the other world.

776. *Insano dolori*: immoderate grief. *Numine*: in the sense of *voluntate*.

- Olympi sinit te aspor- Fas, aut ille sinit superi regnator Olympi.
taro hinc Crœusam, com- Longa tibi exilia, et vastum maris æquor arandum. 780
mitem tibi
780. Longa exilia fu- Ad terram Hesperiam venies, ubi Lydius arva
tura sunt Inter opina virûm leni fluit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux
784. Parta sunt tibi Parta tibi : lachrymas dilectæ pelle Creûsæ.
Non ego Myrmidonum sedes Dolopumve superbas 785
Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et Divæ Veneris nurus.
787. Ego quæ sum Dar- Sed me magna Deûm genitrix his detinet oris
dania, et Jamque vale, et nati serva communis amorem.
790. Deseruit me la- Hæc ubi dicta dedit, lachrymantem et multa volentem
chrymantem, et volon- Dicere deseruit, tenuesque recessit in auras. 791
tem dicere
792. Ibi conatus sum Ter conatus ibi collo dare brachia circum :
ter circumdare Ter frustrâ comprehensa manus effugit imago,
Par levibus ventis, volucricque similima somno.
Sic demum socios, consumptâ nocte, reviso. 795
Atque hic ingentem comitum affluxisse novorum
Invenio admirans numerum ; matresque, virosque,
Collectam exilio pubem, miserabile vulgus.

NOTES.

779. *Superi Olympi* : of high heaven.
780. *Exilia* : in the sense of *itineræ*. It implies that Æneas should be for a long time destitute of any country, or fixed habitation. *Æquor* : properly any level surface, whether land or water. It is often used in the sense of *mare*. *Arandum* : in the sense of *navigandum*.
781. *Ad* : Heyne reads *et*. Some copies have *ut* : that you may arrive or come, &c. In this case there must not be a full point after *arandum*. The usual reading is *ad*.
782. *Lydius Tybris* : the Tuscan Tyber flows, with its gentle stream, between lands rich in heroes.
The Tyber is here called *Lydian*, or *Tuscan*. It separated Tuscany from *Latium*. The former having been settled by a colony of *Lydians* under *Tyrrhenus*, the son of *Alys*, king of Lydia, in Asia Minor. He called the inhabitants *Tyrrheni*, after his own name. *Agmine* : in the sense of *cursu vel flumine*. *Virûm*. *Vir*, properly signifies a man, as opposed to a woman—a hero. Also, the male of any kind or species of animals. *Arva* : properly cultivated lands, from the verb *aro*.
783. *Res lætæ* : prosperity. The same as *res secundæ*. Æneas, after his arrival in Italy, and the death of Turnus, married *Lavinia*, the daughter of *Latinus*, king of *Latium*, and succeeded him in his kingdom.
Æneas, in relating this prophecy to Dido, plainly informs her that he was destined by fate for *Lavinia* ; and, by so doing, pleads the necessity of his leaving Carthage. Dido, therefore, betrays herself by an indiscreet passion, and is not betrayed by any perfidy of Æneas. See lib. iv. *passim*.
784. *Dilectæ Creûsæ* : for, or on account of your beloved Creûsa.
786. *Servitum* : to serve in the capacity of a servant. The sup. in *iam*, of the verb *servio*, put after *ibo*.
787. *Dardanis*. Creûsa was the daughter of Priam, and consequently descended in a direct line from *Dardanus*, the founder of the Trojan race : at least one of the founders of it. See Æn. i. 1. *Nurus* : the daughter-in-law. Æneas was the son of Venus and Anchises, which made Creûsa the daughter-in-law to Venus.
788. *Genitrix* : Cybele. She is said to have been the mother of all the gods.
789. *Serva* : retain, or keep. *Nati* : Ascanius, who was the son of Creûsa and Æneas.
792. *Circumdare*. The parts of the verb are separated, for the sake of the verse, by *imesis*.
793. *Comprehensa* : a part. agreeing with *imago*. *Manus* : acc. plu. Her image, seized in vain three times, escaped his hands.
794. *Par* : in the sense of *similis*. *Somno* : a dream.
796. *Hic admirans inventio*, &c. The poet, by this circumstance, signifies how greatly Æneas was beloved by the Trojans, and the weight and importance of his character. It appears that this multitude, by resorting to Æneas, and putting themselves under his protection, chose him their king ; which appellation is given him throughout the *Æneid*. *Affluxisse* : in the sense of *advenisse*.
797. *Miserabile vulgus* : a pitiable multitude. They assembled, from all quarters, prepared in mind and fortune to follow me, to whatsoever countries I might wish to lead

Undique convenere, animis opibusque parati,
In quascunque velim pelago deducere terras.
Jamque jugis summa surgebat Lucifer Idæ,
Ducebatque diem : Danaïque obsessa tenebant
Limina portarum : nec spes opis ulla dabatur
Cæssi, et sublato montem genitore petivi.

799. *Illi convenere*
800. *Undique, parati animis*
opibusque sequi me

NOTES.

them over the sea. *Pubem* : in the sense of *juventutem*.

801. *Jugis summa Idæ*. Mount Ida lay to the east of Troy, and, consequently, *Lucifer, Venus*, or the Morning Star, as it is called when going before the sun, appeared to those at Troy to rise from the top (*jugis*) of that mountain. *Summa* : in the sense of *altæ*.

803. *Opis*. Ruæus interprets this by *auxilii* ; but it may mean wealth—property : and by the expression we may understand, that there was now no hope of obtaining any more of their wealth or property, the

city being completely in the possession of the Greeks.

804. *Cæssi* : I yielded 'o my fate. Dr. Trapp renders it, *I retired* ; but it is much better to understand it as an expression of the piety and resignation of Æneas, especially if we consider what immediately precedes : *nec spes opis ulla dabatur. Genitore sublato*. This instance of filial piety is highly pleasing. A modern commander would never have submitted to the task of bearing such a load ; but would have assigned it to a servant, or imposed it upon a soldier. Ruæus says, *ferens patrem*.

QUESTIONS.

What is the subject of this book ?
What is its character, when compared with the rest ?

How long did the siege of Troy continue ?

How was it taken at the last ?

To whom was this horse designed as a present ?

In return for what ?

What was the Palladium ?

By whom was it taken from the temple of Minerva ?

After building the horse, what did the Greeks do ?

How far was Tenedos from Troas ?

Did they pretend that they were about to return home, and relinquish the siege ?

Did this obtain belief among the Trojans ?

What was the real object of the Greeks in building this horse ?

Who acted a very distinguished part in this business ?

What is the character of Sinon ?

Who opposed the admission of this horse within the walls ?

What prodigy happened just at this time, which overcame all doubts in the minds of the Trojans ?

Who was Laocoon ?

To what office had he been appointed by Ict ?

What was the design of offering sacrifice to Neptune at this time ?

What did this horse contain ?

How did it enter into the city ?

Where was it placed ?

How many names has the poet invented for this engine of destruction ?

What time was the assault made upon the city ?

What office did Sinon perform upon this occasion ?

Did the Grecian troops return from Tenedos, and join their friends ?

How were they received into the city ?

In what state were the Trojans at this time ?

Were they aware of any such treachery ?

Finding the city in the hands of the enemy, what course did Æneas pursue ?

What were some of his actions ?

Where were his last efforts made to avenge his country ?

What became of Priam ?

What were the last actions of the aged monarch ?

What particularly roused his indignation against Pyrrhus ?

By whom was Priam slain ?

What was the manner of it ?

What were the circumstances of it ?

Where was Æneas during these transactions ?

What did he do, after he beheld the death of Priam ?

Under whose conduct did he pass in safety through his enemies ?

Did Æneas receive direction to leave the city, and to seek his safety in flight ?

How did he receive it ? From whom ?

What was the determination of his father Anchises ?

What effect had his refusal upon the mind of Æneas ?

What did his wife Cræusa do upon this occasion ?

How was the determination of Anchises, not to survive the capture of the city, changed ?

What were the prodigies that effected that change?

To what place did he retire?

How did he convey his father?

How his son Ascanius?

What direction did he give his wife Creusa?

Did he arrive in safety to the place appointed?

What became of his wife?

What did he do in consequence of her loss?

What effect had her loss upon him at the first?

How was his mind quieted?

What directions did her apparition give him?

After his return to the place of rendezvous, did he find great numbers there collected?

Did they consider him their leader and king?

Were they prepared and willing to undertake any enterprise, he might think proper

LIBER TERTIUS.

ÆNEAS, having finished the sack of Troy, proceeds to relate to Dido the particulars of his voyage. Having built a fleet of twenty ships near Antandros, he set sail in the spring, probably, of the year following the capture of Troy. He landed on the shores of Thrace, and there commenced the building of a city, which he called, after his own name, *Ænos*, and the inhabitants, *Æneada*. He was, however, soon interrupted in the prosecution of his work, by the shade of Polydorus, the son of Priam. He had been barbarously put to death by Polymnestor, king of Thrace, his brother-in-law, and buried in this place. It directed him to leave the polluted land, and to seek another clime for his intended city.

Having performed the funeral rites to Polydorus, he set sail, directing his course to the south; and soon arrived on the coast of Delos, one of the Cyclades. Here he was hospitably received by Anius, king of the island, and priest of Apollo. He was directed by the oracle to seek the land of his ancestors; there he should found a city, which should bear rule over all nations. This information was joyfully received. Whereupon, they concluded that Crete, the birth-place of Teucer, was the land to which the oracle directed them.

Leaving Delos, in a short time they arrive on the shores of Crete. They hail it with joy as the termination of their wanderings. Here Æneas lays the foundation of a city which he called *Pergama*, and was preparing to enter upon the business of agriculture, when a sudden plague arose, which put an end to his prospects, and carried off many of his companions. In this juncture, it was agreed that he should go back to Delos, to obtain further instructions. In the mean time, in a vision, he was informed that Crete was not the land destined to him, and that the oracle of Apollo intended he should seek Italy, the land of Dardanus. This quieted his mind; and Anchises acknowledged that both Teucer and Dardanus were the founders of their race, and that he had been mistaken in reckoning their descent in the line of Teucer.

Æneas, without delay, leaves Crete; and in a few days arrived on the coast of the *Syrphades*, in the Ionian sea, on the west of the Peloponnesus. Here he landed with his fleet, and found these islands in the possession of the Harpies. Celeno, one of them, informed him, that, before he should found a city, they should be reduced to the necessity of consuming their tables. This was the first intimation which he had received of want and suffering, in the land destined to him. It sunk deep into his mind.

Leaving these islands, he directed his course westward, and soon arrived on the coast of Epirus. He landed at *Actium*, and celebrated the Trojan games.

From Actium, he proceeded to that part of Epirus called Chaonia. On his entering the harbor, he heard that Helenus, the son of Priam, sat upon the throne of Pyrrhus, and that Andromache had become his wife. Desirous of hearing the truth of this report, he proceeds direct to *Buthrotus*, the seat of government. Here, to his great joy, he finds his friends, and remained with them for some time. Helenus, at their departure, loads them with presents. Andromache gives to Ascanius alone, who was the exact picture of her son Astyanax.

From Epirus, Æneas passes over the Ionian sea, and arrives at the promontory *Iapygia*. Thence he sails down the coast of *Magna Græcia*, and the eastern shore of Sicily, to the promontory *Pachynum*; thence along the southern shore to the port of *Drepanum*, where he lost his father Anchises; which concludes the book.

This book contains the annals of seven years, and is replete with geographical and historical information. Nor is it wanting in fine specimens of poetry, and in interesting incidents. The joy of Æneas at finding Helenus and Andromache on the throne of Epirus—their happy meeting—their tender and affectionate parting—the description of Scylla and Charybdis, and the episode of the Cyclops, are all worthy of the poet. In this book, Virgil in a particular manner follows the *Odyssey* of Homer.

POSTQUAM res Asiæ Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium, et omnis humo fumat Neptunia Troja :
Diversa exilia, et desertas quærere terras,
Auguriis agimur Divûm : classemque sub ipsa
Antandro, et Phrygiæ molimur montibus Idæ :
Incerti quò fata ferant, ubi sistere dætur ;
Contraimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat.

1. Postquam visum
est Superis evertere res
Asiæ

5

7 Ferant nos ubi de-
tur nobis sistere pecten

NOTES.

1. *Res Asiæ* : the power of Asia.

2. *Immeritam* : undeserving such a calamity. The ruin of their country was owing to the crimes of Paris and Laomedon. See *Geor.* i. 502, and *Æn.* i. *Visum Superis* : it pleased, or seemed good to the gods. This was a common mode of expression, when events were not prosperous. The verb *est* is to be supplied with *visum*.

3. *Neptunia*. Troy is here called *Neptunæam*, because Neptune, with Apollo, it is said, built its walls in the reign of Laomedon. Homer and Virgil ascribe the building of the walls to Neptune alone. Rûmus takes *Ilium* to mean the citadel of Troy, and distinguishes it from the whole town, which is here expressed by, *omnis Troja*. Homer uses *Ilios*, and Ovid, *Iliion*. *Fumat*. The present here is much more expressive than the past tense would have been: smokes to the ground.

4. *Diversas* : in the sense of *remota*, or *longinqua*. Although the Trojans, under different leaders, as Æneas, Helenus, and Antenor, settled in different regions, yet *diversas exilia* plainly refers to Æneas and his followers only, who were all appointed to go in quest of the same settlement. *Desertas terras* : unoccupied—uncultivated lands; where they might settle in peace. Or, we may suppose Æneas to speak the language of his heart at that time. Having the dismal idea of the destruction of his country fresh in his mind, and the uncertain prospect of a settlement in some unknown land, (*incerta quò fata ferant, ubi sistere dætur*.) it was natural for him to have uncomfortable apprehensions of the country to which he was going; to call it an exile, or place of banishment, a land of solitude and desertion. Some read *diversas, for desertas*.

5. *Auguriis Divûm* : by the intimations, or prodigies of the gods. This refers to the several prophetic intimations given to him of his future fate by the ghost of Hec-

tor—by the lambent flame on the head of Ascanius—and by the interview which he had with the ghost of Cræusa. *Ominibus Deorum*, says Rûmus.

6. *Antandro*. Antandros was a city of the lesser Phrygia, at the foot of mount Ida, and a convenient place to build and equip a fleet. *Molimur* : in the sense of *fabricamus*.

7. *Incerti quò*. We may be somewhat surprised to hear Æneas express any doubt as to his course and intended settlement. He had been distinctly informed by the ghost of his wife, that Italy was the place destined for him in the counsels of the gods: he could not therefore have given full credence to the account; or the dangers and difficulties of the undertaking might have filled his mind with anxious and distrustful apprehensions : or perhaps it is a passage, which the author would have corrected, if he had lived to revise his work.

8. *Prima æstas*. Scaliger thinks that Troy was taken about the full moon, and near the end of spring, and that Æneas set out the beginning of summer. But it is evident that it would require a greater length of time to build a fleet, and make other preparations for his long voyage. If he be correct in the time of the capture of Troy, the *prima æstas*, with more propriety, will mean the beginning of the summer of the following year. This better agrees with history. Dionysius of Halicarnassus, informs us that he collected an army and fortified himself on mount Ida; but not thinking it prudent to engage the enemy, he capitulated on honorable terms; one of which was, that he should be allowed to depart from Troy with his followers without molestation, after a certain time, which he employed in building and equipping a fleet.

9. *Fatis quò fata vident*, says Rûmus. *Propter jussa et montis Deorum*, says Heyne. Some copies have *ventis*

	Litora tum patriæ lachrymans, portusque relinquo,	10
	Et campos, ubi Troja fuit: feror exul in altum,	
	Cum sociis, natoque, Penatibus, et magnis Dis.	
	Terra procul vastis colitur Mavortia campis,	
14. <i>Quam</i>	Thraces arant, acri quondam regnata Lycurgo:	
<i>arant</i>	Hospitium antiquum Trojæ, sociique Penates,	15
15. <i>Fuit</i>	Dum fortuna fuit. Feror huc, et litore curvo*	
<i>hospitium Trojæ, cuius</i>	Mœnia prima loco, fatis ingressus iniquis:	
<i>que Penates erant socii</i>	Æneasque meo nomen de nomine fingo.	
<i>nostris, dum fortuna fuit</i>	Sacra Dionææ matri, Divisque ferebam	
<i>nobis</i>	Auspiciibus cæptorum operum: superoque nitentem	20
22. <i>Quo summo erant</i>	Cœlicolùm regi mactabam in litore taurum.	
<i>cornea virgulta, et myr-</i>	Fortè fuit juxtà tumulus, quo cornea summo	
<i>tus horrida densis</i>		

NOTES.

10. *Lachrymans*. The shedding of tears is an indication of compassion and humanity. It is not inconsistent with true fortitude and greatness of mind, and no way unbecoming a hero. But there is no necessity of understanding it here, and in various other passages where it occurs, as if Æneas actually shed tears. Rucius takes it in the sense of *lugens*, grieving at the idea of leaving his native country, and at the prospect of the dangers which were before him.

12. *Magnis Dis*. The great gods were Jupiter, Juno, Mars, Pallas, Mercury, and Apollo; sometimes called the *Dis majorum gentium*. The *Penates* were domestic gods, without any particular name. The images of all these gods Æneas took with him into Italy, and introduced their worship, as we are told, into *Latium*, after he was settled in that kingdom. Some take the *Magnis Dis* to be the same with the *Penatibus*. See Geor. ii. 505. and Æn. ii. 717.

13. *Mavortia terra*: a martial land.—Thrace is so called, because said to be the birthplace of Mars. This was a very extensive country, bounded on the east by the Euxine sea, south by the Propontis, Hellespont, and Egean sea, and on the West by Macedonia. *Colitur*: in the sense of *habitat*. *Procul*. This word sometimes signifies near, in view, as if *pro oculis*, as in Ecl. vi. 16. In this sense it may be taken here; for Thrace was only a short distance from the port where Æneas set sail. But it may have reference to Carthage, the place where he then was; and then it may be taken in its usual acceptation.

14. *Acri Lycurgo*: warlike Lycurgus. He was the son of Dryas. Being offended at Bacchus, it is said, he banished him and his votaries from his kingdom; and ordered all the vines to be destroyed in his dominions. For which impiety the god deprived him of his sight. *Regnata*, refers to *terra*: governed, or ruled.

15. *Hospitium*: an ancient retreat of Troy, and its gods were our friends, while fortune was with us

There had been a long and friendly alliance between the two countries, by virtue of which the Thracians gave a hospitable reception to all strangers from Troy; and the Trojans, in turn, repaid the kindness by civilities to the Thracians. This hospitality was sometimes between whole nations, between one city and another, and sometimes between particular families. Polynestor, king of Thrace, married *Hecuba*, the daughter of Priam. By these means the two nations became related in their respective heads: and their gods might be said to be allied, confederate, and friends, in consequence of it.

17. *Prima mœnia*: I place my first walls. The city which Æneas first founded, we are told, he called *Ænos*. It was not far from the mouth of the Hebrus, on the shore of the Egean sea. The tomb of Polydorus was near this place. *Ingressus*: having entered upon the business with fates unkind—against the will and purposes of the gods, who directed him to the land of Dardania.

18. *Fingo Æneas*: I call the inhabitants *Æneada*, a name derived from my name. *Fingo*: in the sense of *coco*.

19. *Dionææ*: an adj. from *Diene*, the mother of Venus. *Matri*: to his mother, Venus. *Sacra*: in the sense of *sacrificia*. And *ferebam*: in the sense of *offerebam*.

20. *Auspiciibus*: the favorers or patrons of our work begun. It is put in apposition with *Divis*.

21. *Mactabam*: I was sacrificing a shining bull to the high king of the gods.

Servius tells us that a bull was one of those animals forbidden to be offered in sacrifice to Jove; and thinks Virgil, designedly, makes Æneas offer here an unlawful sacrifice, in order to introduce the inauspicious omen that followed. But *La Cerda* assures us, upon the best authority, that it was usual to sacrifice bulls to Jupiter, as well as to the other gods. *Nitentem*, Rucius says, *pinguem*: and Heyne, *caudatum*.

22. *Tumulus*: a rising ground, or hillock. *Quo summo*: on whose top. *Cornes*: as

rigula, et densis hastilibus horrida myrtus.
 cæssi, viridemque ab humo convellere sylvam
 natus, ramis tegerem ut frondentibus aras :
 orrendum et dictu video mirabile monstrum.
 in, quæ prima solo, ruptis radicibus, arbos
 litur, huic atro liquuntur sanguine guttæ,
 terram tabo inaculant. Mili frigidus horror
 mbra quatit, gelidusque coit formidine sanguis
 rsus et alterius lentum convellere vimen
 sequor, et causas penitus tentare latentes :
 er et alterius sequitur de cortice sanguis.
 ita movens animo, Nymphas venerabar agrestes,
 adivumque patrem, Geticis qui præsidet arvis,
 tæ secundarent visus, omenque levarent.
 rtiã sed postquam majore hastilia nixu
 gredior, genibusque adversæ obductor arenæ :
 quar, an sileam ? genitus lachrymabilis imo
 ditur tumulo, et vox reddita fertur ad aures :
 id miserum, Ænea, laceras ? jam parce sepulto,
 rce piæ scelerare manus : non me tibi Troja
 ternum tulit : haud cruor hic de stipite manat.

24. Accessi ad locum
 25 conatusque sum convellere
 27. Quæ arbos prima
 vellitur solo, huic guttæ
 ex atro
 30 30. Coit circum cor.
 31. Alterius arboris,
 et penitus tentare laten-
 tes causas carum rerum ;
 et ater
 35 36. Ut ritè secunda-
 rent visus, levarentque
 malum omen
 40 41. Quid, O Ænea,
 laceras me miserum ?
 jam parco mihi
 43. De stipite arboris
 sed de meo corpore

NOTES.

of the cornel tree. *Densis hastilibus.*
 s long and tapering branches of a tree
 not improperly be called *hastilia*, spears.
 re is a peculiar propriety in the use of
 word here, as being the spears with
 ch the body of Polydorus had been trans-
 l ; and had sprung up into a thick
 of trees or shrubs. *Horrida* : awful.
 us says, *aspera*.
Sylvam : in the sense, here, of *ramos*
umum.
Monstrum : in the sense of *prodigium*.
Arbos : a shrub, bush, or small tree.
 from the earth.
Huic : in the sense of *ex hæc*. *Liqu-*
 in the sense of *defluunt*. *Atro san-*
 in the sense of *atru sanguinis*. The
 or *ex* is understood.
Terror : in the sense of *tremor*. *Mihi* :
 use of *mea*.
Sanguis gelidus : my blood, chilled
 fear, collects together—ceases to
 s regular course.
sequor : I proceed to tear up. *Vi-*
am : a limber, or pliant shoot or

verabar Nymphas. These rustic
 whom Æneas here prays, were
 the *Hamadryades*, whose destiny
 tied with that of some particular
 which they lived and died.
 ht consider this horrid omen, as
 m of their displeasure, for his
 violate those pledges of their
Movens : in the sense of *colvens*.
rum patrem : Mars. We are
idrus was an epithet, or name,
 ime of war, as *Quirinus* was

in time of peace. Its derivation is uncertain.
Geticis : an adj. from *Geta*, a people bor-
 dering upon the *Ister*, or Danube; here put
 for *Thracian*, on account of the vicinity of
 the two countries : or, because Thrace was
 thought to extend, indefinitely, to the North.

36. *Secundarent*. Two omens were re-
 quired for confirmation : if the first happened
 to be unlucky, and the second prosperous,
 the latter destroyed the former, and was
 termed *omen secundum* ; and hence *secundo*,
 to prosper. Æneas, therefore, wished to
 have the omen repeated, that the bad or un-
 lucky import of it might be removed, or
 taken away. *Visus* : vision, acc. plu. *Le-*
varent : in the sense of *avertent*.

37. *Tertia hastilia* : a third shrub or tree.
Nixu : in the sense of *vi*.

38. *Aggredior* : I attempt, or try to pull
 up, &c. He exerted himself to eradicate
 it, with his knees upon the ground, that he
 might have the greater purchase, or power.
Adversæ : opposite, right against his knees.

40. *Reddita* : in the sense of *emissa ex eo*.

42. *Parce scelerare* : forbear to pollute
 your pious hands. It was the law of the
 Twelve Tables, and, indeed, it is the voice of
 humanity, that no injury be done to the
 dead : *defuncti injuriã ne afficiantur*. The
 ghost of Polydorus, therefore, calls out to
 Æneas : *parce jam sepulto* : let me alone :
 leave me, at least, to my rest in the grave.

43. *Externum non*. Polydorus was the
 son of Priam, and the brother of *Creüsa*, the
 wife of Æneas. He was therefore not a
 stranger or foreigner, in the truest sense of
 the word, to Æneas. Cicero makes him the

45. Ferrea seges to-
lorum textit me confixum
hic
47. Pressus quoad
mentem ancipiti
49. Quondam infelix
Priamus furtim mandâ-
rat hunc Polydorum
Threicio regi alendum,
cum magno pondere
auri
53. Ille, nempe Polym-
nestor, ut opes Teucrâm
fractæ sunt
59. Quæ sit eorum
sententia de iis.
60. Est idom nimis
omnibus excedere
- Heu! fuge crudeles terras, fuge litus avarum,
Nam Polydorus ego: hic confixum ferrea textit
Telorum seges, et jaculis increvit acutis.
Tum verò ancipiti mentem formidine pressus
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Hunc Polydorus auri quondam cum pondere magno
Infelix Priamus furtim mandârat alendum
Threicio regi; cùm jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrâm, et fortuna recessit,
Res Agamemnonias victriciaque arma secutus,
Fas omne abrumpit, Polydorum obruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit,
Delectos populi ad proceres, primùmque parentem,
Monstra Deùm refero; et, quæ sit sententia, posco.
Omnibus idem animus, sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare clamibus Austros
Ergò instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus: stant manibus aræ,
Cæruleis mœstæ vitis atræque cupresso:

NOTES.

son of *Ilione*, the daughter of *Priam*, and wife of *Polymnestor*, king of *Thrace*. *Tulit*: produced, or bore. *Stipite*: the body, or trunk.

45. *Ferrea seges*. To understand this passage, we may suppose that these darts were thrown in upon the body of *Polydorus* as he lay in the grave; which they pierced: and, taking root in that place, sprang up, and grew in the form of sharp pointed javelins, forming a shade over the tomb. *Heyne* says: *excreverunt in arbores unde jacula petuntur*.

46. *Increvit acutis*: grow up into sharp javelins: into trees like sharp javelins.

47. *Pressus*: in the sense of *percussus*. *Ancipiti*: *dubia*, says *Rumus*.

50. *Mandârat*: in the sense of *miserat*.

51. *Diffideret*: in the sense of *desperaret*. *Dardaniæ*: in the sense of *Troja*. See *Æn.* l. 1.

53. *Opes Teucrâm*: the power of the Trojans was broken. *Ut*: in the sense of *quando*.

54. *Res Agamemnonias*: embracing (*secutus*) the Grecian cause, and their victorious arms, he breaks every sacred obligation. *Agamemnon* was captain general of the Grecian forces in the expedition against *Troy*. His interest, therefore, is the general interest of the Greeks. *Fas*: properly a divine, or sacred law. By the murder of *Polydorus*, he broke through the ties of consanguinity, hospitality, and friendship; which are considered of a sacred nature.

57. *Sacra fames auri*: O cursed desire of

gold, what dost thou not force the hearts of men to perpetrate! The word *sacer* signifies, usually, sacred, holy: here, accursed, execrable. The word *facere* or *perpetrare*, is to be supplied. *Heyne* says, *ad quid*: to what, &c.

59. *Monstra Deùm*: the prodigies of the gods. *Primùm*: in the sense of *præcipuè* *Heyne* says, *primo loco*

61. *Hospitium*: in the sense of *locus* *Dare austros classibus*: to give the winds to the fleet. In the sense of *dare vela ventis* *Auster*, is here taken for the wind in general: the *species* for the *genus*. The south wind would have been against him, going from *Thrace* to *Delos*.

62. *Instauramus funus*: we perform the funeral rites to *Polydorus*. He had not been buried with the usual solemnities, a matter which the ancients considered of great moment. These rites were called *justa*. Without them, they thought the soul wandered 100 years without any rest. *Virgil* here gives a full account of the funeral rites performed by the Romans, at the interment of the dead.

63. *Ingens tellus*: a huge pile of earth is thrown up for the tomb. *Aræ stant manibus*. It appears that two altars were consecrated to the *Manes*. See 305, *infra*; also, *Ecl.* v. 66. By *manibus* here, we are to understand the soul or spirit of *Polydorus*.

64. *Masææ*: mournful—dressed in mourning. These fillets were of a deep purple or violet color—a color between blue and black *Rumus* says, *tristes*.

Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras : animamque sepulchro
Condimus, et magnâ supremum voce cimus.

Inde ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat Auster in altum ;
Deducunt socii naves, et litora complent.
Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægæo :
Quam pius Arcitenes oras et litora circum
Errantem, Mycone celsâ Gyaroque revinxit ;

65 65. Iliades, soluta
quoad crinom de more,
stant circum

69 69. Prima fides est pe-
lago.

72. Recedunt à nostrò
aspectu

73. Gratissima tellus
sacra matri Nereidum,
et Ægæo :

75 75. Quam errantem
anted circum oras, et
litora

NOTES.

65. *Solutæ crinem*: loose as to their hair—having their hair loose or dishevelled. See Ecl. i. 55.

66. *Inferimus cymbia*: we offer bowls foaming with warm milk, and goblets of the consecrated blood. From the verb *infero*, is formed *inferiæ*, sacrifices for the dead, which consisted in pouring into or upon the grave, milk and the blood of a victim slain, as here mentioned.

67. *Condimus animam*: we place, or bury the soul in the grave. Rûmus says, *claudimus animam*.

It was a prevailing opinion among the Romans and Greeks, that the soul could not rest without burial; for this reason, they were so anxious about funeral rites. Hence *conditorium* came to signify a burial-place. *Et supremum*: and lastly, we call upon him with a loud voice. This they did, to call the soul to its place of its rest, and to take the last farewell, by pronouncing the word *vale*, three times. *Cimus*: in the sense of *conclamamus*. See Æn. i. 219.

69. *Fides*: confidence—security. *Placata*: in the sense of *quieta*, vel *tranquilla*. It agrees with *maria*.

70. *Auster*: properly the south wind; here taken for wind in general. *Crepitans*: murmuring—rustling—blowing gently.

73. *Gratissima tellus*. The island Delos is meant, the birth-place of Apollo and Diana. *Matri Nereidum*: to Doris, the wife of Nereus, and mother of fifty sea-nymphs, called *Nereides*. *Colitur*: in the sense of *incolitur*, vel *habitur*.

74. *Ægæo*. That part of the Mediterranean sea, lying between Asia on the east, and the Moræ, Attica, and Thessaly on the west, was called the Ægean sea; from Ægeus, the father of Theseus, who threw himself into it, and was drowned, expecting that his son, who had undertaken to fight the *Minotaur*, was slain.

The fable is this: it was agreed between the father and son, that if he subdued the monster, and returned victorious, he should hang out a white flag, or have white sails:

but if he should fail in the attempt, the ship should return with black sails.

Theseus, on his return, forgot to hang out the white flag, through grief for his beloved Ariadne, whom Bacchus had ravished from him. The father, who was expecting him with impatience, as soon as he, from the top of a high rock, saw the ship in mourning, threw himself into the sea, supposing his son to have been slain. Ægeus was king of Athens.

The islands in the southern part of this sea were called *Sporades*, from a Greek word which signifies, to scatter, or sow; because they lay as if scattered or sown, without order or regularity. The islands farther north were called *Cyclades*, from a Greek word signifying a circle, because they lay around Delos in the form of a circle. *Hodie*, the *Archipelago*.

Neptune is here called *Ægean*, because he was supposed to have his residence in the Ægean sea.

75. *Arcitenens*. This was an epithet of Apollo; also a name of Apollo, as in this place; compounded of *arcus* and *teneo*. He is here called *pius*, because, it is said, that as soon as he was born, he slew the serpent *Python*, which Juno sent to persecute his mother Latona. Pierius would read *prius*, instead of *pius*, connecting it with *errantem*. He assures us that it is found in several ancient copies.

Delos is a small island in the Ægean sea in lat. 37° 30' north, having Mycone on the north-east, Gyarus and Naxos on the east and south, and Rhena on the west.

The fable is this: Juno being angry at her husband for loving Latona, resolved she should have no place to bring forth in peace—Jupiter directed her to Delos, which was then a floating or wandering island, as a place of safe retreat. Apollo, after his birth, fixed and rendered it immoveable, for the residence of his mother. Its original name was *Ortygia*. This was changed into the name *Delos*, which, in the Greek, signifies apparent, or brought to view, it having been

78. Hæc placidissima
insula accipit nos
 79. Egressi *navibus*
 veneramur
82. Occurrit *nobis*
85. *Et sic dixi*: O
 Thymbrae Apollo, da
nobis fessis propriam do-
 mum
88. Quòve jubes nos
 ire? ubi jubes nos ponere
 nostras sedes?
90. Repentè omnia
 visa sunt tremere
91. Totusque mons
versus est moveri
94. Eadem tellus, quæ
 tulit vos à prima stirpe
- Immotamque coli dedit, et contemnere ventos.
 Huc feror: hæc fessos tuto placidissima portu
 Accipit. Egressi veneramur Apollinis urbem.
 Rex Anius, rex idem hominum Phœbique sacerdos, O
 Vittis et sacrâ redimitus tempora lauro
 Occurrit, veterem Anchisen agnoscit amicum.
 Jungius hospitio dextras, et tecta subimus.
 Tempula Dei saxo venerabar structa vetusto ;
 Da propriam, Thymbrae, domum, da mœnia fessis, 85
 Et genus, et mansuram urbem : serva altera Trojæ
 Pergama, reliquias Danaùm atque immitis Achillei.
 Quem sequimur ? quòve ire jubes ? ubi ponere sedes ?
 Da, pater, augurium, atque animis illabere nostris.
 Vix ea fatus eram : tremere omnia visa repentè, 90
 Liminaque, laurusque Dei : totusque moveri
 Mons circum, et mugire adytis cortina reclusis.
 Submissi petimus terram, et vox fertur ad aures :
 Dardanidæ duri, quæ vos à stirpe parentum

NOTES.

hidden before under the waves. This part of the fable some explain, by saying that Apollo here gave out his oracles plain and intelligible, but in every other place, in terms dark and obscure. See Ecl. iv. 10.

77. *Deditque*: and rendered it fixed to be inhabited, and to condemn the winds. This alludes to the story of its having been a wandering island, and driven about by the winds, till fixed by Apollo for the residence of his mother. Hence it became sacred to her.

80. *Idem rex hominum*. It was a custom among many nations to unite in the same person the offices of king and priest. Anius was both king, and priest of Apollo.

81. *Redimitus*: bound as to his temples with fillets, and the sacred laurel. The laurel was sacred to Apollo. Hence the propriety of his priest being bound with it: and the propriety of the epithet *sacra*.

83. *Subimus tecta*: we come under his roof—we enter his palace. But *tecta* here may mean the temple mentioned below: the word *tectum* properly signifying any covered building. Or *tecta* may be taken for the buildings of the city in general. The meaning then will be: *we enter the city*.

84. *Structa vetusto saxo*: built of ancient stone, or rock. Macrobius informs us that, when the temple at *Delphi*, and the temples built to Apollo in other places, were destroyed in any way whatever, his temple at *Delos* continued to stand unimpaired; and consequently retained its ancient or original stone. Whatever ravages the island had suffered, the sanctity of the temple preserved it from violation. *Venerabar*: I worshipped—I offered prayers. It is said that the altar of Apollo at *Delos* was never stained with the

blood of victims; but only honored with prayers, and other simple rites of ancient worship.

85. *Thymbrae*. Thymbraeus was an epithet of Apollo, derived, as we are told by Strabo, from *Thymbra*, a place near Troy, where he had a famous temple. *Propriam*: fixed, lasting.

86. *Genus*: offspring—posterity. *Rusus* says, *familias*. *Mansuram*: permanent, to remain.

87. *Pergama*: neu. plu. properly the fort or citadel of Troy; often used for the whole city. *Altera Pergama*. Simply, the other Troy—the city which Æneas prayed Apollo to grant to him, and his followers, the remains of the Greeks, and of cruel Achilles.

89. *Augurium*: a sign, or omen.

91. *Laurus*. Either the laurel, with which the image of the god was crowned; or rather the laurel tree, which was placed at the entrance of the temple. It was an opinion among the ancients that the gods gave signs of their approach, by causing the earth to move and shake. To this the poet here alludes. The laurel was sacred to Apollo.

92. *Cortina*. The covering of the tripod, whence the priest delivered responses. Hence by meton. the oracle itself. *Adytis*. The sanctuary, or inner part of the temple, where the Oracle was. *Reclusis*: in the sense of *apertis*. *Mons*. This was mount *Cynthus*, on which the temple was built: whence Apollo was sometimes called *Cynthius*, and *Diana*, *Cynthia*. *Mugire*: in the sense of *sonare*.

94. *Dardanidæ*: the same as *Trojens*. Servius observes that the Trojans might

Prima tulit, tellus eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem
Hic domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.

Hæc Phœbus: mixtoque ingens exorta tumultu
Lætitia; et cuncti, quæ sint ca mœnia, quærunt,
Quod Phœbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, ô proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto,
Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna
Maximus unde pater, si ritè audita recordor,
Teucrus Rhœteas primùm est advectus in oras,

95

99. Ingensque lætitia
100 exorta est cum mixto
101. Non errantes

105. Ubi est Idæus
mons

105 106. Incolæ habitant
centum

107. Unde Teucrus
noster maximus pater
primùm

NOTES.

have understood from this declaration of the Oracle, that Italy was designed them, whence Dardanus came; and not Crete, which was the birthplace of Teucus ~ *Stirpe*: in the sense of *origine*.

95. *Lato ubere*: in its joyous bosom: or perhaps, in its fertile soil. *Uber*: signifies the richness or fertility of the soil. Ruæus says, *fertili sinu*.

96. *Reduces*: brought back, or returning in safety. *Matrem*. It is supposed that the poet had in view the circumstance of Brutus, and the Tarquins, who went to *Delphi* to consult the Oracle of Apollo, concerning the succession to the kingdom. They received for answer, that the empire should be his, who first kissed his great mother. Brutus, on leaving the ship, feigned a fall, and kissed the ground, which he considered as the great parent of all. He received the government, after the expulsion of the Tarquins, being chosen Consul. He was slain by *Arms*, one of the Tarquins, soon after he entered upon his office.

97. *Domus Æneæ*: here the family of *Æneas* shall bear rule over all lands, &c. These two lines are taken from the *Iliad*. Lib. 20. 306. It is there said, however, that *Æneas* should reign over the Trojans. Hence some have inferred that he remained in Troas, and that the whole account of the origin of the Romans is a mere fiction, a compliment only to Augustus. But Dionysius of Halicarnassus understands it of his reigning over the Trojans in Italy. And in this he is followed by Eustathius in his commentary upon this passage of the *Iliad*. It may be observed that Virgil does not say, *Trojanis dominabitur*, which answers to the Greek of Homer; but *cunctis dominabitur oris*. This circumstance hath led some to alter the Greek text so as to conform to the Roman.

101. *Reverti*: in the sense of *procedere*. *Quod*: in the sense of *ad quæ loca*.

102. *Monumenta*: records, or memorials. These were of various kinds; not only wri-

tings, but paintings, columns, tombs, and statues. Ruæus says, *historias*. *Folens*: in the sense of *recogitans*, vel *revolvens in mente*.

104. *Creta*. A large island in the Mediterranean, lying between the Archipelago on the north, and the Lybian sea on the south: *Hodie, Candia*. It was called *Creta*, from *Cres*, who is said to have reigned there after Jupiter. It is also sometimes called *Crete*. *Teucer*, from whom the Trojans were sometimes called *Teueri*, and *Troy*, *Teueria*, was a native of this island. He was the son of *Scamander*; and, in the time of a famine, led a colony to *Troas*, and settled at *Rhætum*, a promontory on the shore of the Hellespont. He was most probably the founder of the Trojans: whence Anchises calls him *Marimus pater*. They were, however, very fond of deriving their descent from *Dardanus*, who fled from Italy to Troas, and became the son-in-law to Teucer. By marrying his daughter, he obtained a share in the kingdom, and at his death succeeded him in the government. Crete is here called the island of great Jove; because it was the place of his birth and education. See *Georg.* l. 121.

105. *Cunabula*: neu. plur. the cradle or nursing place of your race. Ruæus says, *origo*. *Idæus*: an adj. from *Ida*, a mountain in Crete.

106. *Habitant*: in the sense of *occupant*. *Uberrima regna*: most fertile realms. This answers to *lato ubere*, mentioned, 95, supra, and tended to mislead Anchises.

107. *Audita*: reports—traditions.

108. *Rhœteas oras*: the coast of *Rhætum*. *Rhætum* was a promontory of Troas, where Teucer landed with his colony from Crete. He introduced the worship of *Cybele*, the mother of the gods, and gave to the mountains of Phrygia the name of *Ida*, from mount *Ida* in Crete. He also changed the name of *Xanthus* into that of *Scamander*, after the name of his father. Hence Homer says that the river was called *Xan-*

- Optavitque locum regno: nondum flium et arces
 Pergamæ steterant; habitabant vallibus imis. 10
111. Hinc *vers.* mater Hinc mater cultrix Cybele, Corybantiaque æra,
 Cybele Idæumque nemus: hinc fida silentia sacris,
 112. Hinc *verserunt* Et juncti currum dominæ subiere leones.
 fida silentia Ergò agite, et, Divùm ducunt quæ jussa, sequamur
 Placemur ventos, et Gnossia regna petamus. 115
116. *Ille* distant longo Nec longo distant cursu: modò Jupiter adsit,
 cursu Tertia lux classem Cretæis sistet in oris.

NOTES.

thus by the gods, but *Scamander* by men—the former being its original, and more honorable name.

109. *Optavit*: in the sense of *elegit*. Strabo agrees with Virgil in making Teucer the first who reigned in Troy. Dardanus arrived not long after, married his daughter *Batea*, and succeeded him in the government.

110. *Pergamæ*: in the sense of *Trojana*.

111. *Cybele*. The same with *Rhea* or *Ops*, and wife of *Saturn*. She is so called probably from *Cybelus*, a mountain in *Phrygia*, where she was worshipped. She is taken sometimes for the earth; and in that sense is the common parent of all its inhabitants. Her priests were called *Corybantes*, *Curetes*, and *Idæi Dactyli*. Among other things in her worship, they used to beat brazen cymbals together. The origin of this practice was to prevent the cries of the child *Jupiter* from being heard by his father. *Cybele* is here called *Cultrix*, most probably because she was worshipped in a mountain of *Phrygia*: whence it might be said that she inhabited it, and, as it were, became the protectress of that country. This is the sense *Ramus* gives. He says, *protectrix loci*. *Æra*: brazen cymbals. Any thing made of brass may be called *æs*, or *æra*.

Heyne reads *Cybelæ*, the gen. of *Cybele*, sometimes written *Cybelus*, the name of a mountain in *Phrygia*. *Mater Deûm*, says he, *quæ colit, inhabitat Cybelen, montem Phrygiæ*: taking *cultrix* in the sense of *quæ colit vel inhabitat*. After the arrival of *Teucer* from *Crete*, he probably changed the name of the mountain *Cybele* or *Cybelus*, calling it *Ida*, after the *Cretan* *Ida*.

This goddess had several names: *Cybele*, from the mountain already named, where it is said she was first worshipped by sacrifices: *Ops*, from a word implying help, because she brings help or assistance to every production of nature: *Rhea*, from a Greek word signifying *to flow*, because her benefits flow without ceasing: *Dindymene*, from the mountain *Dindymus* in *Phrygia*: *Berecynthia*, from *Berecynthus*, a castle in the same country. See *Æn.* vi. 784. She was also called *Bona Dea*, and *Mater Deorum*. See *Ecl.* iv. 8. and *Geor.* i. 121.

Corybantia: an adj. from *Corybantes*, the

priests of *Cybele*, derived from the Greek. During her worship, they made a confused noise with timbrels, pipes, and cymbals. They danced, tossed their heads, and struck their foreheads against each other, appearing like mad men.

They were sometimes called *Curetes*, from a Greek word which signifies a virgin, because they wore a long robe like young virgins. They were also called *Dactyli*, from a Greek word signifying a finger, because they were ten in number, there being so many fingers on both hands. The epithet *Idæi* is here added, because they chiefly resided on mount *Ida*.

Cybele is represented sitting on a car with a robe of divers colors, and holding a key in her hand, to denote that she unlocks and distributes in summer those treasures, that the winter had hid and concealed. She wears a turreted crown on her head, and is drawn by a pair of harnessed lions. The box and the pine tree were sacred to her: the former, because pipes were made of that wood, and used in her worship; the latter for the sake of the boy *Atys*, whom she loved, and made president of her rites, or ceremonies: but afterwards changed him into the pine tree. Her sacrifices were performed in private, and men were excluded from participation. Silence was especially enjoined in her mysteries. This will explain *fida silentia sacris*, in the following line.

112. *Hinc fida*: hence the faithful secrecy in her sacred rites. The mysteries of *Cybele*, as well as those of *Ceres*, were carefully concealed from the common people. Her chariot was drawn by harnessed lions, *juncti leones*, to denote that maternal affection, figured by *Cybele*, or the earth, the common parent of all, triumphs over the most ferocious and savage nature. *Subiere*: in the sense of *traxerunt*. *Dominæ*. This is an epithet of *Cybele*, as being the mother of the gods.

115. *Gnossia*: an adj. from *Gnossus*, the principal city of *Crete*, put by synecdoche for the whole island.

116. *Nec distant*: nor are the realms of *Crete* a long way distant. *Modò*: provided that—in case that.

117. *Lux*: in the sense of *diem*.

Sic fatus, meritos aris mactavit honores :
 Taurum Neptuno ; taurum tibi, pulcher Apollo ;
 Nigram Hyemi pecudem, Zephyris felicibus albam.
 Fama volat, pulsum regnis cessisse paternis
 Idomenea ducem, desertaque litora Cretæ,
 Hoste vacare domos, sedesque adstare relictas.
 Linquimus Ortygiæ portus, pelagoque volamus :
 Bacchatamque jugis Naxon, viridemque Donyssam,
 Olearon, niveamque Paron, sparsasque per æquor
 Cycladas, et crebris legimus freta consita terris.
 Nauticus exoritur vario certamine clamor.
 Hortantur socii, Cretam proavosque petamus.
 Prosequitur surgens à puppi ventus euntes :
 Et tandem antiquis Curetum allabimur oris.
 Ergò avidus muros optatæ molior urbis,
 Pergameamque voco : et lætam cognomine gentem
 Hortor amare focos, arcemque attollere tectis.
 Jamque ferè sicco subductæ litore puppes :

119 119. *Mactavit tauram*
 Neptuno ; taurum tibi,
 O pulcher
 121. Fama volat du-
 cem Idomenea, pulsum
 cessisse paternis regnis,
 litoraque Cretæ esse de-
 125 *serta, et domos vacare*
nostro hoste
 125. Legimusque Nax-
 on bacchatam jugis, vi-
 ridemque Donyssam
 130 130. *Nos euntes*
 133. *Vocoque urbem*
 Pergameam
 135. *Puppes subductæ*
sunt è mari in sicco li-
 135 *tore*

NOTES.

118. *Mactavit* : he offered—sacrificed. *Honores* : in the sense of *victimæ*. And *meritis* : in the sense of *dignos*.

120. *Hyemi*. By *hyemi* we are here to understand the *stormy winds*. They were considered as a kind of divinities, and were accordingly worshipped in order to avert their fury. *Pecudem* : in the sense of *ovem*. *Felicibus* : in the sense of *propitiis*.

122. *Idomenea* : an acc. of Greek ending. *Idomeneus* was the son of Deucalion, and grand-son of Minos, king of Crete. He was one of the leaders in the war against Troy. On his return, being overtaken in a storm, he made a vow to the gods to sacrifice to them whatsoever he should first meet, if they would save him. This happened to be his own son. The father, however, performed his vow. A plague soon arising in his country, and his subjects considering him to have been the cause of it by this inhuman deed, rose against him, and expelled him from his kingdom. *Litora deserta* : the shores to be deserted—left without a guard, or defence.

123. *Sedes relictas adstare* : that the country being abandoned, lies open to us. *Sedes* : in the sense of *regiones*.

124. *Ortygia*. The ancient name of Delos was *Ortygia*, from a Greek word signifying a quail : those fowls having abounded in that island.

125. *Bacchatam* : frequented in its mountains by the priests of Bacchus—whose mountains resounded with the tumultuous rantings of the Bacchanals. *Viridem Donyssam*. This island was famous for its green marble, as *Paros* was for its pure white marble. See 75 supra.

127. *Cycladas sparsas*. These were a number of Islands, so called from a Greek word signifying a circle, because they lay

in that form around Delos. *Freta consita* : the straits set with many islands—the straits and narrow passes formed by the numerous islands, which diversified the sea.

127. *Legimus* : we coast along the shore—we sail near.

128. *Certamine* : in the sense of *emulatione*. *Nauticus clamor* : a shout of the sailors.

130. *Surgens à puppi*. This wind blew from the north : their course lay to the southward, and consequently it would be at their stern.

131. *Allabimur* : we arrive at the ancient shores of the *Curetes*. These were the ministers of Cybele, and thought by some to be the same with the *Corybantes* and *Idæi Dactyli*. Of *ad* and *labor*. See 111, supra. The *Curetes* are said to have been the original inhabitants of Crete ; from whom the island probably took its name.

132. *Molior* : in the sense of *extruo*.

133. *Pergameam*. Pliny mentions *Pergameum*, among the cities of Crete. Homer calls it, the hundred-city island. It is said to have had a hundred cities. *Gentem lætam* : my people delighted with the name. *Gentem*, in the sense of *populum, vel socios*.

134. *Amare focos* : to love their homes—to keep close at home, and not wander abroad, until they should discover the disposition of the inhabitants towards them. This agrees with the following injunction : *attollere arcem tectis*, to raise a tower on their houses in case of an attack, the better to defend themselves.

Servius thinks Æneas here intends to recommend to his people to cultivate the study of religion. It is an unnecessary refinement. *Focos* : properly the fire-places, or hearth, by synec. put for the whole house, in this place : also sometimes for the fire on the hearth, by meton.

136. <i>Juventus operata est connubiis</i>	Connubiis arvisque novis operata <i>juventus</i> : Jura domosque dabam : subito cum tabida membris,	
137. <i>Tabida, miserandaque lues, tractu cœli corrupto, venit eorum membris, arboribusque satisque, et annus est letifer</i>	Corrupto cœli tractu, miserandaque venit Arboribusque satisque lues, et letifer annus. Linquebant dulces animas, aut ægra trahebant	140
141. <i>Sirius caput exurero</i>	Corpora : tum steriles exurere Sirius agros. Arebant herbæ, et victum seges ægra negabat. Rursus ad oraculum Ortygiæ Phœbumque remenso	
143. <i>Pater hortatur me iro rursus ad oraculum</i>	Hortatur pater ire mari, veniamque precari : Quem fessis finem rebus ferat ; unde laborum Tentare auxilium jubeat ; quò vertere cursus.	145
145. <i>Et querere quom finem</i>	Nox erat, et terris animalia somnus habebat. Effigies sacræ Divùm, Phrygiique Penates, Quos mecum à Trojâ mediisque ex ignibus urbis	150
150. <i>Visi sunt adstare ante oculos mei jacentis insonnis</i>	Extuleram, visi ante oculos adstare jacentis Insonnis, multo manifesti lumine : quâ se Plena per insertas fundebat Luna fenestras.	150
153. <i>Tum sic visi sunt affari me, et</i>	Tum sic affari, et curas his demere dictis : Quod tibi delato Ortygiam dicturus Apollo est, Hic canit : et tua nos en ultrò ad limina mittit,	155
154. <i>Apollo canit hic idem, quod dicturus est tibi delato ad</i>	Nos te, Dardaniâ incensâ, tuaque arma secuti ; Nos tumidum sub te permensi classibus æquor ; Idem venturos tollemus in astra nepotes,	
156. <i>Nos secuti sumus te, tuaque</i>	Imperiumque urbi dabimus. Tu mœnia magnis Magna para, longuinque fugæ ne linque laborem.	160
158. <i>Nos iidem tollemus</i>		
159. <i>Imperium orbis tuæ urbi</i>		

NOTES.

136. *Juventus operata* : the youth had sacrificed for their nuptials, and new lands. They were prepared for contracting marriages, and for commencing the business of agriculture.

It was a custom among the Romans to offer sacrifices before they entered upon marriage, or any important business of life. To this, the poet alludes. *Sacrificabant pro felici successu conjugiorum, et agrorum.*

137. *Dabam* : in the sense of *distribuebam*. *Jura* : justice among my people. *Domos* : either the houses that had been abandoned by the inhabitants ; or the places where they should build houses for themselves.

139. *Tabida miserandaque* : a wasting and pitiable disease came upon their limbs, &c. This disease, or plague, was occasioned by the infection of the air. *Cœli* : in the sense of *aëris*. *Tractu* : a space, tract, or region, *Satis*. *Sata*, properly, crops—any thing planted and growing ; from the verb *sero*. *Hera*, in the sense of *segetes*.

140. *Animas* : lives. *Anima* properly signifies the animal life ; *animus*, the soul. Dr. Trapp thinks the expression an odd one, and proposes to change *linquebant* to *reddebant*. Ruæus says, *amittebant*. The difficulty is removed by rendering *dulces animas*, sweet, or dear lives.

141. *Sirius* : the dog-star ; a pestilential constellation, rising about the end of July,

when the heat of the sun is most intense. It is sometimes called *canicula*.

142. *Ægra seges* : the diseased, or sickly crop—corn.

144. *Precari veniam* : to supplicate his favor, or assistance.

145. *Fessis rebus* : to our afflicted state, or condition. *Ferat* : in the sense of *ponat*. *Laborum* : distress—sufferings. *Tentare* : in the sense of *querere*.

146. *Auxilium laborum* : relief in our sufferings.

148. *Effigies* : forms, or figures. Ruæus says *statua*. *Penates*. See *Æn.* ii. 717.

151. *Insonnis* : awake ; an adj. agreeing with *mei jacentis*. Most editors separate the word into *in* and *sonnis*, in my sleep. This is evidently incorrect : for if he had been asleep, the light of the moon would have been unnecessary. Besides, verse 173 infra, he declares it was no delusion of the fancy in sleep. *Manifesti* : in the sense of *conspicui*.

152. *Insertas fenestras* : windows inserted, or made in the side of the house. *Fenestras, quæ sunt in pariete*, says Heyne. *Fundebat se* : in the sense of *mittebat se* ; simply, alone.

154. *Delato* : carried back, or returned to Delos. *Canit* : declares, or reveals.

160. *Para magna* : prepare a great city. *Populis*, or some word of the like import, b

Mutandæ sedes: non hæc tibi litora suasi
 Delius, aut Cretæ jussit considerare, Apollo.
 Est locus, Hesperiam Graii cognomine dicunt;
 Terra antiqua, potens armis atque ubere glebæ.
 Ænotrii coluere viri: nunc fama, minores
 Italiam dixisse, ducis de nomine, gentem.
 Hæc nobis propriæ sedes: hinc Dardanus ortus,
 Iasiusque, pater; genus à quo principe nostrum.
 Surge, age, et hæc lætus longævo dicta parenti
 Haud dubitanda refer. Corytum, terrasque require 170
 Ausonias: Dictæa negat tibi Jupiter arva.

Talibus attonitus visis ac voce Deorum,
 (Nec sopor illud erat; sed coram agnoscere vultus,
 Velatasque comas, præsentiaque ora videbar:

165. Nunc fama est
 minores dixisse gentem
 167. Hinc Iasius or-
 tus est, paterque Darda-
 nus, à quo principe nos-
 trum genus deductum
 est.

173. Sed videbar mihi
 agnoscere vultus coram
 me, velatasque

NOTES.

to be understood, with which *magnis* is to agree: for your powerful people. *Magnis nepotibus*, says Heyno. Ruseus hath *nobis magnis*: for us the great gods. *Longum laborem fugæ*: the same as *laborem longæ fugæ*: the labor, or fatigue of the long voyage.

161. *Sedes*: in the sense of *regio*. The verb *sunt* is to be supplied. *Non suavit hæc*: Delian Apollo does not advise, or recommend these shores to thee.

162. *Creta*: at Crete. The place where is put in the gen. The same with, in *Creta*. *Delius*: a name, and epithet of Apollo; from *Delos*, the place of his birth.

163. *Est locus*. This passage had been recited to Dido by Ilioneus, *Æn.* i. 530. As they were the words of the oracle, it would have been disrespectful and improper to alter them in the least: besides, Dido would be more confirmed in the truth of Æneas' relation, when she found two witnesses delivering their testimony in the same words. *Locus*: in the sense of *regio*.

165. *Ænotrii*: an adj. from *Ænotria*, a name given to that part of Italy, afterwards called *Lucania*. It took its name from *Ænotrus*, the son of Lycaon, who settled here with a colony of Arcadians. The Ænotrians spread so widely, that all Italy was sometimes called *Ænotria*. *Ænotrii viri*: simply, the Ænotrians.

167. *Propriæ nobis*: destined, or allotted to us by the gods. The verb *sunt* is to be supplied. Mr. Davidson takes *propriæ* in the sense of *perpetuæ*. Ruseus says, *ad-dictæ*.

167. *Hinc*: hence Iasius sprang, and father Dardanus; from which prince our race is derived. *Principe* here is a sub. a prince—a chief—a founder. The construction is easier and more natural by connecting *pater* with *Dardanus*. In this instance I have ventured to depart from the common *ordo*. Iasius and Dardanus were sons of Electra, the daughter of Atlas, king of Mau-

ritania in Africa; who married Coritus, king of Tuscany. It is said, however, that Jove had an amour with her, and begat Dardanus. Upon the death of their father Coritus, a quarrel arose between the two brothers, which ended in the death of Iasius. Upon which Dardanus fled first to Samothracia, and afterwards to Phrygia, where he married the daughter of Teucer, and, in connexion with him, founded the Trojan race.

170. *Corytum*: a city and mountain in Tuscany, so called from *Corytus*, the supposed father of Dardanus, and king of that country. The name is derived from a Greek word which signifies a helmet. Both the city and mountain are now called *Cortona*. *Require*. Heinsius, and after him Heyne, reads *requirit*. But *require* is the common reading, and is the easier.

171. *Ausonias*: an adj. from *Ausonia*, a name of Italy; from *Auson*, or *Ausonius*, as Servius informs us. *Dictæa arva*: the Cretan territory, or lands. Crete is called *Dictæan*, from *Dictæ*, a mountain on that island, where Jupiter was educated; put, by synec. for the whole island.

172. *Talibus visis*: at such a vision, or sight.

173. *Nec sopor erat*, &c. Dr. Trapp, and some other commentators, imagine a difficulty occurs here. To solve it, they make a difference between *sopor* and *somnus*. But this difficulty arises entirely from their taking *insomnis* to mean, in sleep, and not taking it as an adj. See verse 151, supra.

174. *Velatas comas*: the heads of the images, or statues, were generally adorned with fillets and flowers. *Ora præsentia* their forms present before me. We see how much pains the poet takes to make us believe that it was no dream—no mere fancy. He mentions a variety of circumstances, all of which go to show that Æneas was awake, and not in sleep.

- Tum gelidus toto manabat corpore sudor) 175
 Corripio è stratis corpus, tendoque supinas
 Ad cælum cum voce manus, et munera libo
 Intemerata focis. Perfecto lætus honore
179. *Certum de his*
rebus
 Anchisen facio certum, remque ordine pando.
 Agnovit prolem ambiguum, geminosque parentes, 180
181. *Seque deceptum*
esse novo
 Tum memorat: Nate, Iliacis exercite fatis,
 Sola mihi tales casus Cassandra canebat.
184. *Nunc repeto eam*
portendere hæc loca de-
bita esse nostro generi;
et eam sæpe vocare
 Nunc repeto hæc generi portendere debita nostro,
 Et sæpe Hesperiam, sæpe Itala regna vocare. 185
 Sed quis ad Hesperiae venturos litora Teucros
 Crederet? aut quem tum vates Cassandra moveret?
 Cedamus Phæbo, et moniti meliora sequamur.
188. *Moniti nos sequa-*
mur meliora consilia.
 Sic ait: et cuncti dictis paremus ovantes.
 Hanc quoque deserimus sedem, paucisque relictis 190
 Vela damus, vastumque cavâ trabe currimus æquor.
 Postquam altum tenuere rates, nec jam ampliùs ullæ
193. *Sed undique cœ-*
lum apparet, et
 Apparent terræ, cælum undique, et undique pontus;
 Tum mihi cæruleus supra caput adstitit imber,
 Noctem hyememque ferens; et inhorruit unda tenebris

NOTES.

176. *Corripio*: I snatch my body from my bed. *Supinas*: palm upward; agreeing with *manus*.

177. *Libo intemerata*: I pour pure offerings on the fire. This private offering consisted of pure wine and incense, and was usually poured upon the fire in honor of the *Lares*.

178. *Honore perfecto*: the offering being made, or completed.

179. *Rem*: in the sense of *prodigium*.

180. *Geminos parentes*: the double founders. The Trojans reckoned both Teucer and Dardanus the founders of their race; the former from Crete, the latter from Italy. This *ambiguum prolem*, ambiguous, or double descent, led Anchises to mistake the oracle of Apollo. *Agnovit*: he owned—acknowledged.

181. *Novo errore*. It is not easy, perhaps, to fix the meaning of this line. Picrius informs us that some copies have *parentum* instead of *locorum*, which mends it much: through the recent mistake of our ancient founders. If *locorum* be read, it will be: through the recent mistake of the places of their birth.

Apollo had directed them to seek the land of their ancestors, promising that it should receive them in its fertile bosom. This Anchises had interpreted of the land of Crete, the birth-place of Teucer. It appears, then, that this mistake lay in reckoning their descent from him, and not from Dardanus, whose country had been Italy. This mistake in computing he calls *novus*, a recent, or now one because they usually deduced

their descent from Dardanus. See verse 94, et seq.

182. *Exercite*: exercised, or tried, in the disasters of Troy.

183. *Canebat*: in the sense of *prædicabat*. *Cassandra*. The daughter of Priam, endowed by Apollo with the gift of prophecy; but no body believed her predictions. See *Æn.* ii. 246.

184. *Repeto*: I remember—I call to mind. *Portendere*: in the sense of *prædicere*. *Vocare*: mentioned—spake of by name.

188. *Moniti meliora*: being advised, let us follow better counsels. This is the sense of Ruæus and Dr. Trapp. Mr. Davidson renders them: being better advised, let us follow (the gods); taking *meliora* as a Grecism. *Cedamus*: in the sense of *obediunt*.

189. *Ovantes*: in the sense of *læti*.

190. *Sedem*: in the sense of *terræ*. *Deserimus*: in the sense of *relinquimus*.

191. *Cava trabe*: in the sense of *cavis navibus*. *Currimus*: we sail upon the vast sea. *Trabe*, by synec. put for the whole ship.

192. *Altum*: properly, the deep, or open sea. *Rates*: in the sense of *naves*.

194. *Imber*: properly, a shower of rain; by meton. the cloud containing, or bearing along the rain, as in the present instance. *Cæruleus*, is what we may properly call leaden-colored. Clouds, that threaten thunder and rain, are often tinged with a deep blue, intermingled with black. This is the kind of cloud here meant.

195. *Hyemem*: in the sense of *tempeste*

Continuū venti volvunt mare, magnaue surgunt .	196	
Æquora : dispersi jactamur gurgite vasto.		
Involvère diem nimbi, et nox humida cælum		198 Abtulit cælum
Abstulit : ingeminant abruptis nubibus ignes.		à nobis
Excusimur cursu, et cæcis erramus in undis.	200	
Ipse diem noctemque negat discernere cælo,		201. Negat se posse discernere
Nec meminisse viæ mediâ Palinurus in undâ.		
Tres aded incertos cæcâ caligine soles		
Erramus pelago, totidem sinè sidere noctes.		
Quarto terra die primū se attollere tandem	205	205. Terra visa est tandem attollere se, et
Visa, aperire procul montes, ac volvere fumum.		207. Haud mora est
Vela cadunt ; remis insurgimus : haud mora, nautæ		208. Verrunt cœrula maria
Adnixi torquent spumas, et cœrula verrunt		
Servatum ex undis Strophadum me litora primū		
Accipiunt. Strophades Graio stant nomine dictæ	210	210. Insulæ, dictæ Strophades Graio nomine, stant in
Insulæ Ionio in magno : quas dira Cæleno,		
Harpysæque colunt aliæ : Phineia postquam		

NOTES.

tem, vel procellam. *Unda* : in the sense of *mare*. *Inhorruit* : looked terrific with the darkness.

197. *Æquora* : in the sense of *fluctus*.

198. *Involvère* : wrapped up the day—observed. *Nimbi* : in the sense of *nubes*. So also *imber*, in verse 194, supra. So importunous was this cloud to the rays of the sun, that it became dark as night—it converted the day into night. Darkness, or night, being the absence or want of the light of the sun. *Humida* : in the sense of *imbriferæ*. *Cælum* : for *lucem*.

199. *Ignes* : lightnings, in quick succession, flash from the broken clouds. Some copies have *abrupti*, agreeing with *ignes* ; which would be preferable, if it could be supported by sufficient authority.

200. *Excusimur* : in the sense of *dejici-mur*. *Cæcis* : dark—unknown sea.

201. *Palinurus ipse* : Palinurus himself denies that he can distinguish the day and night, (the day from the night, on account of the darkness,) in the heavens. *Meminiisse* : in the sense of *cognoscere*. He was the pilot of *Æneas*' ship, and represented as the most skilful mariner in the fleet.

203. *Aded erramus* : thus we wander over the sea for three doubtful days in thick darkness. Or, *incertos* may mean, uncertain—undistinguished ; because they could be scarcely distinguished from night, on account of the thick darkness. This is the sense put upon the words by Ruæus and others. *Ambiguus propter tenebras obscuras*, says that commentator. *Soles* : in the sense of *dies*.

206. *Volvere* : in the sense of *emittere*, or *erigere*.

207. *Insurgimus remis* : we rise upon our oars—we ply them briskly.

208. *Adnixi* : part. of the verb *adnixor* :

exerting themselves—laboring with all their strength, they toss the foam, and sweep the azure deep.

209. *Litora Strophadum* : the shores of the Strophades. These were two small islands, lying on the west of the Peloponnesus, near the *Sinus Cyparissæus*. Here *Æneas* with his fleet landed.

211. *Magno Ionio*. That part of the Mediterranean, lying between Greece on the east, and Sicily and Italy on the west, was called the Ionian sea. *Mari* is to be supplied.

212. *Harpysæ aliæ*. The Harpies were commonly reckoned three in number : *Iris*, *Aillo*, and *Ocypteta*. Virgil here calls one of them *Cæleno*. They are said to have been the daughters of Neptune and Terra, (according to Hesiod, of Thæmus and Electra,) and are therefore supposed to inhabit the islands principally. They had the faces of women, but the bodies of vultures. Their feet and fingers were armed with claws. They emitted an infectious smell, and poisoned whatever they touched. They were called *Harpysæ*, from the circumstance of their rapacity and voracious nature. Servius thinks they were called *Harpysæ* on earth, *Furiæ* in hell, and *Diræ* in heaven. *Phineia* : an adj. from *Phineus*, a king of Arcadia or Thrace, who put out the eyes of his two sons, at the instigation of his wife, their step-mother. For this unnatural conduct, Jove deprived him of sight, and sent the Harpyisæ to torment them ; which they did, till Calais and Zetes, the sons of Boreas and Orithyia, expelled them from his kingdom, in return for the favors which they had received of him on their way to Colchis, after the golden fleece. They pursued these monsters as far as these islands ; when, being admonished by Jove to pursue

213. Phineia domus clausa est illi Clausa domus, mensasque metu liquere priores
Tristius haud illis monstrum, nec saevior ulla
Pestis et ira Deum Stygiis sese extulit undis. 218
216. Vultus earum volu-
lucrum sunt Virginei; Virginei volucrum vultus, fœdissima ventris
est illis fœdissima prolucis; Prolucis, unœque manûs, et pallida semper
vies Ora fame.
221. Caprigenumque pecus errans per herbas
cum nullo custode. Irruimus in ea ferro Huc ubi delati portus intravimus; ecce
Læta boum passim campis armenta videmus, 220
Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et Divos ipsumque vocamus
In partem prædamque Jovem: tunc litore curvo
Extruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt 225
Harpyiæ, et magnis quatiunt clangoribus alas:
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Rursùm in secessu longo, sub rupe cavatâ,
228. Tum dira vox erat illis inter Arboribus clausi circum atque horrentibus umbris, 230
Instruimus mensas, arisque reponimus ignem.
Rursùm ex diverso cœli, cœcisque latebris,
Turba sonans prædam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc, arma capessant,
230. Nos circum clausi arboribus Edico, et dirâ bellum cum gente gerendum. 235
Haud secus ac jussi sunt Haud secus ac jussi faciunt, tectosque per herbam

NOTES.

them no farther, they returned. Hence they were called *Strophææ*, from a Greek word implying a return. Their former name was *Plotæ*. Here the *Harpyia* took up their residence. This serves to explain the words, *postquam Phineia domus*: after they were expelled from the palace of Phineus.

214. *Haud tristius*: there is not a monster more fell than they; nor any more cruel pest and scourge (*ira*) of the gods, &c. *Est*, is understood.

215. *Stygiis undis*: from the waters of Styx. This was a fabulous river of Hell, around which, the poets say, it flowed nine times. The gods held its waters in great veneration. If they swore by it, the oath was inviolable. It is said to have derived its name from the nymph *Styx*, who assisted Jupiter in the war against the giants. See *Geor.* iii. 551.

217. *Prolucis ventris*: a most offensive efflux of the belly. *Ora semper pallida*: and their faces always pale through hunger.

220. *Lata*: in the sense of *pinguia*, agreeing with *armenta*.

223. *In partem prædamque*: for *in partem prædæ*, by hendiadys. It was a custom among the Romans when they went out to war, or to the chase, to vow to consecrate a part of the spoils, or booty, to the gods. *Vocamus*: we invoke the gods, and Jove himself, to a share of the booty.

224. *Toros*: tables—couches. *Opimis*

dapibus: upon the rich, or delicious meat. See 231, infra.

225. *Lapsu*: motion. *Adiunt*: in the sense of *adveniunt*, vel *advolant*.

226. *Magnis clangoribus*: with a mighty noise. Some copies have *plangoribus*, as *Pierius* informs us.

227. *Diripiunt*: in the sense of *rapunt*.

230. *Horrentibus*: in the sense of *densis*. *Secessu longo*: in a long retreat—in a remote place.

231. *Instruimus mensas*: we spread out tables.

232. *Ex diverso cœli*: from a different quarter of the sky, and from their secret retreats. The word *tractu* is to be supplied with *diverso*: in the sense of *diversa pars cœli*. The Mythologists make the harpies only three in number. Virgil however speaks of them as being numerous, calling them *turba* and *gens*, so that they no sooner left one part of the Island than they were troubled with them in another. But the poets do not always conform to historical or fabulous tradition, farther than suits their design.

233. *Prædam*. This I take for their meat, or flesh in general; while *dapes* means that portion of it dressed, and prepared for eating. *Polluit*: spoils—or defiles with the mouth. *Sonans*, flapping their wings—whizzing.

235. *Edico*: in the sense of *judes*.

236. *Faciunt haud*: they do no other

ises, et scuta latentia conduit.	
apsæ sonitum per curva dedere	
signum speculâ Misenus ab altâ	
invadunt socii, et nova prælia tentant,	240
lagi ferro fœdare volucres.	
m plumis ullam, nec vulnere tergo	
celerique fugâ sub sidera lapsæ,	
edam et vestigia fœda relinquunt.	
alsâ consedit rupe Celæno,	245
rumpitque hanc pectore vocem :	
pro cæde boum stratisque juvenis,	
dæ, bellumne inferre paratis ?	
ontes Harpyias pellere regno ?	
ð animis atque hæc mea figite dicta :	250
pater omnipotens, mihi Phœbus Apollo	
is furiarum ego maxima pando.	
petitis, ventisque vocatis	
, portusque intrare licebit.	
datam cingetis mœnibus urbem,	255
ra fames, nostræque injuria cædis,	
ûgat malis absumere mensas.	

238. Ubi *Harpyias* de lapsæ

245 245. Celæno una ex
is, infelix vates, consedi
dit in

248. Paratis-ne inferre
bellum nobis, etiam bellum,
inquam, pro cæde boum

250 251. Ego maxima furiarum pando vobis ea, quæ
Omnipotens pater prædixit Phœbo, et Phœbus Apollo prædixit mihi.

255 255. Cingetis urbem datam vobis mœnibus ætæquam dira fames

NOTES.

y are commanded—they do
s commanded.

nt : they hide their shields,
ng the grass. *Intentia* : in
nulla. *Delapsæ* : in the sense

1. This was an elevated spot,
anding a wide prospect. It
the old verb *specio*. Hence
lor. *Signum* : the signal for

t nova : and try a new kind
: trumpet : see 111. supra.

in the sense of *ictum*. The
as is added to these birds,

they were of bad omen; or
d to be abhorred on account

ness. *Fœdare* : the primary
is word is, to mangle—to cut
ake havoc of. Hence the pro-
ing connected with *ferro*.

: flying—shooting away.

m : half eaten. Of *semi*, and
rb edo.

. As *felix* sometimes signifies
orable, auspicious; so *infelix*
ifies ill-boding, inauspicious,
oding prophetic. *Hanc vo-*
æ hæc verba.

de : for (in return for) the
r cattle, and bullocks slain.
the crime of killing our herds
r property; do you prepare
gainst us, and to drive us from
salms, who have done you no
, and are in every respect in-

In calling them the *sons of Laomedon*,
Celæno reproaches them as being impious,
unjust and faithless, like that prince, who
did not keep his promises even with the
gods. See *Geor.* i. 502.

248. *Laomedontiadæ* : a patronymic noun
from *Laomedon*, the father of Priam, and
king of Troy. The same with *Trojani*.

249. *Patrio regno* : from our paternal
kingdom. This is said, because Neptune,
their father, had the empire of the sea, and
the islands.

250. *Accipite* : hear—attend to.

252. *Maxima furiarum*. Servius infers
from this passage that the *Harpyies* and the
Furies were the same. *Pando* : in the sense
of *explico*.

255. *Datam* : in the sense of *concessam*,
vel *prædictam*.

256. *Dira fames* : direful hunger, and the
injury (done to) of our race, forces you to
consume your gnawed trenchers. *Malis* :
in the sense of *dentibus*. *Injuria nostra*
cædis. This injury consisted in killing their
cattle; and in making an attack upon them.

257. *Absumere mensas*, &c. The sense of
this prediction is seen from its accomplish-
ment in the seventh book, verse 116. The
story is not merely a poetical invention; it
was a historical tradition. Dionysius and
Strabo say that Æneas had received a re-
sponse from an Oracle, foretelling that be-
fore he came to a settlement in Italy, he
should be reduced to the necessity of eating
his trenchers, *mensas*. Varro says he re-
ceived it from the Oracle of Dodona in Epi-

- Dixit : et in sylvam pennis ablata refugit.
 At vocis subitâ gelidus formidine sanguis
 Dirigit : cecidere animi : nec jam ampliùs armis, 260
 Sed votis precibusque jubent exposcere pacem,
 Sive Deâ, seu sint diræ obscenæque volucres
 At pater Anchises, passis de litore palumis,
 Numina magna vocat, meritosque indicit honores :
 265. *Inquit* : O Di, Di, prohibete minas ; Di, talem avertite casum, 265
 prohibete has minas à Et placidi servate pios. Tum litore funem
 nobis Diripere, excussosque jubet laxare rudentes.
 Tendunt vela Noti : ferimur spumantibus undis,
 Quà cursum ventusque gubernatorque vocabant.
 Jam medio apparet fluctu nemorosa Zacynthos, 270
 Dulichiumque, Sameque, et Neritos ardua saxa.
 Effugimus scopulos Ithacæ, Laërтия regna,
 Et terram altricem sævi exsecramur Ulyssei.
 274. *Nimborum cacumina montis Leucateæ aperiantur conspectui*
 Mox et Leucateæ nimbose cacumina montis,

NOTES.

rus. Virgil puts it in the mouth of the *Harpies*, as being both suitable to their nature, and more apt to raise surprise, when coming from them. This prophecy received its fulfilment in the following manner. Having arrived in Italy, and being destitute of dishes, they were forced to eat their meat or flesh upon large oval cakes, made of flour, which they used for bread. And after they had eaten their flesh, they consumed their cakes also ; which they had used in the room of plates.

258. *Pennis* : in the sense of *alis*. *Ablata* : in the sense of *sublata*.

259. *Sanguis gelidus* : the blood chilled through sudden fear, grew thick, &c. Their blood ceased to flow in its ordinary course ; the heart being unable to propel it to the extremities with its usual force.

263. *Palmis passis de litore* : in the sense of *palmis extensis de litore*.

264. *Magna numina* : the great gods. See Gsör. i. 498. *Indicit* : and appoints proper sacrifices or offerings.

265. *Prohibete* : in the sense of *avertite*. *Carum* : calamity—misfortune.

266. *Placidi* : in the sense of *placati*, vel *benigni*. *Funem* : the cable.

267. *Diripere* : in the sense of *avellere*. Some copies have *deripere* : which is the reading of Heyne.

Rudentes : in the sense of *funes*. By these we are probably to understand those ropes, by the help of which the sails were hoisted and spread—the main sheets. They had already weighed anchor : they now let off the sheets—they extended the sails, and the wind fills them. *Excussos*. Heyne takes this in the sense of *evolutos*.

270. *Zacynthos*. An island in the Ionian sea, on the west of the Peloponnesus : *Hædie*, *Zante*. The south wind was necessary

in sailing from the *Strophades* to this place. *Fluctu* : in the sense of *maris*.

271. *Dulichium*. This island lies in the mouth of the *Sinus Corinthiacus*, and is one of the *Echinades*. *Hædie*, *Dolicha*. Same vel *Samos* : *hædie*, *Cephalonia*. These islands formed a part of the kingdom of Ulysses.

272. *Ithaca*. *Ithaca* was a very barren and rocky island, between *Cephalonia* and *Dulichium*, the birth-place of Ulysses. Hence he is called *Ithacus*. On this island was a barren and rocky mountain, called *Neritos*. The word is sometimes applied to the whole island. *Scopulos Ithacæ*. This is said by way of irony and contempt, in allusion to its rocks and barrenness. He adds, *Laërтия regna*, the realms of *Laërtes*. He was king of that island, and the father of Ulysses.

273. *Exsecramur terram* : we execrate the land, the nurse (birth-place) of cruel Ulysses. Those words express very forcibly his detestation of so great an enemy to the Trojans.

274. *Leucata montis* : the cloudy summit of the mountain *Leucata*. *Leucas*, *Leucata* vel *Leucata*, an island lying very near the coast of *Acarnania*, in *Epirus*. *Hædie*, *St. Maura*. It is said to have once been connected with the main land. It took its name from a famous white mountain, or rock, called *Leucata*, (from a Greek word, signifying white,) lying at the southern extremity of the island. It was supposed to have the virtue of curing despairing lovers, who went to cast themselves from it into the sea. Among those who made the experiment of its virtues, was the celebrated poetess *Sappho*, who fell in love with *Phaon*, a beautiful youth of *Lesbos*.

According to Strabo, Apollo had a temple on this rock, or mountain, from which a human victim was cast yearly into the sea, as a sacrifice to that god. On account

Et formidatus nautis aperitur Apollo. 275
 Hunc petimus fessi, et parvæ succedimus urbi.
 Anchora de prorâ jacitur; stant litore puppes
 Ergo insperatâ tandem tellure potiti,
 Lustramusque Jovi, votisque incendimus aras.
 Actiaque Iliacis celebramus litora ludis. 280
 Exercent patrias oleo labente palæstras
 Nudati socii: juvat evasisse tot urbes
 Argolicas, mediosque fugam tenuisse per hostes.
 Interea magnum Sol circumvolvitur annum,
 Et glacialis hyems Aquilonibus asperat undas.
 Ære cavo clypeum, magni gestamen Abantis,
 Postibus adversis figo, et rem carmine signo
 Æneas hæc de Danais victoribus arma.

286. Figo adversis
 postibus templi clypeum
 285 è cavo ære, gestamen
 magni Abantis, et signo
 rem hoc carmine:
 Æneas suspendit hæc
 arma capta

NOTES.

of this; or on account of the roughness of the coast, he is called *Apollo formidatus nautis*: Apollo dreaded by sailors. The name of the god, put by meton. for the temple. *Nimbosa*: some copies have *umbrosa*.

276. *Hunc*. This may refer to mount *Leucata*, mentioned before. Or we may suppose, with more probability, that Æneas continued his course hence to the *Sinus Ambracius*, where there was the small city *Ambracia*, (afterwards enlarged by Augustus, and called *Nicopolis*, in allusion to his victory,) and another temple of Apollo. If we make this supposition, the *hunc* may refer to this latter temple, or to the god to whom it was dedicated. Near this place Augustus afterwards obtained a complete victory over the combined forces of Anthony and Cleopatra, queen of Egypt. To this victory the poet alludes, with a view to compliment his prince. Here he landed, and performed those games, which Augustus afterwards instituted, in commemoration of his victory; and celebrated every fifth year.

277. *Puppes*: in the sense of *naves*. Or it may imply that the sterns of his ships lay aground, while the prows were afloat. This is the opinion of Dr. Trapp.

278. *Insperata*: greatly desired, or longed for. The prep. *in*, in composition, often increases the signification of the simple word, as well as changes it to a contrary sense. The former I take to be the case here; the same as *valde sperata*. For after the many dangers and perils of his voyage, what could be more desirable, than to find a place where he could land in safety, and enjoy the hospitality of the shore?

279. *Lustramus Jovi*: in the sense of *sacrificamus Jovi*. *Incendimus aras votis*. Ruus says, *cumulamus aras victimis*. *Votum*, by met. the thing vowed—the victim.

280. *Actia litora*. The poet here plainly alludes to the famous games which Augustus instituted on the promontory of Epirus, in commemoration of his victory over Anthony and Cleopatra, in the year of Rome 723. These were celebrated every fifth year. Hence, some have conjectured, that four years had now elapsed since Æneas left Troy. Virgil would make his prince believe that Æneas landed on this shore, and instituted these very games.

281. *Exercent patrias*: they practise their country's exercises with the slippery oil. The *palastra* was an exercise, in which the persons were naked; and, that they might free themselves the easier from the hands of their antagonists, they used to besmear their bodies and arms with oil. It is also applied to all kinds of games or exercises, such as wrestling, leaping, &c. Also the place where these exercises are performed.

283. *Fugam*: in the sense of *cursum*, vel *iter*.

284. *Magnum annum*: the sun completes (rolls round) a great year: a solar year of 12 months, as distinguished from a lunar year, which consists of 12 lunations, or 354 days. *Circumvolvitur*, is plainly in the sense of *circumvolvit*.

285. *Hyems asperat*: the icy winter roughens. *Undas*: in the sense of *mare*.

286. *Gestamen*. This word signifies any covering—any thing worn or carried by a person; from the verb *gesto*. *Abantis*. It is probable that *Abas* was one of those Greeks, whom Æneas and his party slew in the night of the sack of Troy, stript of their armour, and exchanged for their own. *Gestamen* is put in apposition with *clypeum*.

287. *Adversis postibus*: the fronting door posts of the temple. *Figo*: in the sense of *suspendo*. *Signo rem carmine*: I declare the transaction by this verse—incription. *Rem*: in the sense of *factus*.

<p>289. Tum jubeo socios Inquere</p> <p>293. Pectus incensum est miro</p> <p>301. Tum fortè An- dromacho libabat cineri Hectoris solemnes dapes, et tristia dona, ante urbem in luco ad undam falsi Simoëntis, voca- batque Manes ad Hec- toreum tumulum, quem inanem sacraverat è vi- ridi cespite, et geminas aras, causam lachrymis.</p>	<p>Linquere tum portus jubeo, et considerare transtria. Certatim socii feriunt mare, et æquora verrunt. Priamûs aërias Phæacum abscondimus arces, Litoraque Epiri legimus, portuque subimus Chaonio, et celsam Buthroti ascendimus urbem.</p> <p>Hic incredibilis rerum fama occupat aures, Priamiden Helenum Graias regnare per urbes, Conjugio Æacidæ Pyrrhi sceptrisque potitum, Et patrio Andromachen iterum cessisse marito. Obstupui: miroque incensum pectus amore Compellare virum, et casus cognoscere tantos Progredior portu, classes et litora linquens.</p> <p>Solemnes tum fortè dapes et tristia dona, Ante urbem, in luco, falsi Simoëntis ad undam, Libabat cineri Andromache, Manesque vocabat Hectoreum ad tumulum, viridi quem cespite inanem,</p>	<p>290</p> <p>296</p> <p>300</p>
---	--	----------------------------------

NOTES.

289. *Transtria*: upon the benches or thwarts. They extended across the vessels from side to side: the rowers sat upon them.

290. *Ceratim*: eagerly—striving to outdo one another. *Æquora*: the surface of the sea, which they sweep with their oars. *Æquor*: properly any plain or level surface, whether land or water. It is here used in its appropriate sense.

291. *Phæacum*: of the Phæacians—so called from *Phæacia*, an island lying to the west of the promontory of Actium. *Hodie, Corfu*. It was famous for its orchards. Here Homer placed the gardens of Alcinoüs, who was king of the island. *Abscondimus*: we hide the aerial towers, &c. we lose sight of them.

292. *Legimus Epiri*: we coast along the shores of Epirus. This was once a flourishing kingdom, bounded on the east by Achaia and Thessaly; on the north by Macedonia; and on the south and west by the Ionian sea. It was divided into four principal parts; *Ætolia, Acarnania, Thesprotia, and Chaonia*. In the last of which was the city *Buthrotus* or *Buthrotum*. It was built upon a hill. Hence the epithet *celsam*. For *ascendimus*, Heinsius, and Heyne after him, read *accedimus*.

294. *Incredibilis fama rerum*: an incredible report of things. It was an incredible revolution of fortune indeed, that a son of Priam should reign in Epirus, and should be married to Andromache, the widow of his brother, after she had been the wife of Pyrrhus, that very son of Achilles, who slew the venerable Priam in the most cruel manner. Yet these things are not the mere invention of the poet. Justin informs us, that after the taking of Troy, Pyrrhus was reconciled to Helelus, shared with him his

kingdom, and gave him Andromache in marriage.

295. *Priamiden*: the son of Priam—patronymic noun.

296. *Æacidæ Pyrrhi*: of Pyrrhus, a descendant of *Æacus*. He was king of Thessaly, and father of *Peleus*. *Æacides* was a name both of *Achilles* and *Pyrrhus*. *Conjugio*: in the sense of *uxore*. *Sceptris*: in the sense of *regno*.

297. *Andromachen cessisse*: that Andromache again had fallen to a husband of her own country. She was a Theban princess by birth; but by marrying Hector, Troy became her country. *Patrio marito*: in the sense of *Trojano marito*.

298. *Miro*: in the sense of *magna, vel vehementi*. *Amore*: desire.

299. *Tantos casus*: so great events—such a wonderful change of fortune.

301. *Tum fortè libabat*: then by chance Andromache was offering the yearly feast, and mournful gifts to the ashes of Hector, &c. Among other funeral ceremonies, was the custom of pouring into, or upon the grave, blood and milk; because it was thought that the (*animæ*) souls delighted and fed upon these, and particularly upon the blood. These constituted the feast and mournful gifts, which Andromache repeated yearly to the ashes or shade of Hector. See verse 66, supra.

302. *Falsi Simoëntis*: fictitious Simois. This was a small river of Epirus, to which Helenus and Andromache gave the name of *Simois*, after a river of that name in Troy. It was not the real Simois. *Undam*: in the sense of *aquam*.

304. *Inanem*: empty—not the real tomb of Hector; but one in memory of him. Such a one was called *tanvulus curvus, vel inanis*. These tombs, or cenotaphs were

Et geminas, causam lachrymis, sacraverat aras. 305
 Ut me, conspexit venientem, et Troia, circum
 Arma amens vidit; inagnis exterrita monstribus,
 Dirigit visu in medio: calor ossa reliquit:
 Labitur; et longo vix tandem tempore fatur:
 Verum te facies, verus mihi nuntius affers, 310
 Nate Dea? vivisne? aut, si lux alma recessit,
 Hector ubi est? Dixit: lachrymasque effudit, et omnem
 Implevit clamore locum. Vix pauca furenti
 Subjicio, et raris turbatus vocibus hisco:
 Vivo equidem, vitamque extrema per omnia duco. 315
 Ne dubita, nam vera vides.
 Heu! quis te casus dejectam conjuge tanto
 Excipit? aut quæ digna satis fortuna revisit?
 Hectoris Andromache, Pyrrhii? connubia servas?

309. Et tandem vix
 310 fatur longo tempore pœst
 311. Recessit à te

319. O Andromache,
 quondam uxor Hectoris,
 servas-ne connubia Pyr-
 rhi?

NOTES.

honorary merely, and erected to persons buried in another place; or to those who received no burial, and whose relics could not be found. The same religious regard was paid to these *tumuli inanes et honorarii*, as to real tombs. *Viridi cespite*: she made (consecrated) this tomb of green turf.

305. *Geminas aras*. Some will have it, that one altar was for Hector, and the other for Astyanax, her son, whom the Greeks threw headlong from the tower of Troy. Others, however, think she erected (consecrated) both to Hector, it being customary to erect two altars to the *Manes*, especially of Heroes, who were considered inferior deities. See verse 63, supra. *Cruam*: the cause, or incentive to her tears. They brought more forcibly to her mind the recollection of her husband, and renewed her former grief.

307. *Amens*: amazed. It agrees with *illa* understood. *Exterrita monstribus*: astonished at the mighty prodigy, she fainted in the midst of the sight.

Any thing that happens, or is contrary to the ordinary course of things, may be called *monstrum*. The sight of her countrymen was so unexpected, so improbable, and so far from the ordinary course of events, that it might well enough be called *magnum monstrum*.

308. *Dirigit*: in the sense of *defecit*.

309. *Labitur*: she falls.

310. *Vera-ne facies*: do you, a real form, a true messenger, present yourself to me?—are you really Æneas, or are you his image only?—are the things which I behold true and real, or are they mere phantoms? *Lux*: in the sense of *rita*.

313. *Furenti*: to her grieving, or sorrowing. *Furens* properly signifies, being transported with any inordinate passion or affection, as love, sorrow, anger, &c.—grieving immoderately. *Rucus* says, *marenti*.

314. *Subjicio*: in the sense of *respondeo*. *Hisco*: I open my mouth in broken, disconnected words. They were few in number, and interrupted by sighs and tears.

315. *Per omnia extrema*: through all perils and distress. *Extrema*, here, is a sub. *Rucus* says, *per omnes miseras*.

316. *Vera*: true things—realities.

317. *Quis casus*: what event hath befallen thee, deprived of so great a husband? *Conjuge*, here, plainly means Hector, her former husband. *Rucus* interprets *excipit te*, by, *successit tibi*; and *dejectam*, by *privatam*.

319. *Servas connubia*, &c. These words of Æneas would carry with them a severe reproach, if Andromache had been the mistress of her own fortune. Catrou observes, that this slavery rendered her connexion with Pyrrhus excusable; yet she is confused upon the occasion, casts her eyes upon the ground, and replies with a low voice, not answering his question directly, but breaking out into a passionate exclamation: *O frater*, &c. The sense which *Rucus* gives to the passage is plainly incorrect. He interprets the words thus: *O Andromache, tenes-ne conjugem Hectoris, an Pyrrhi?* which will be: Andromache, are you wedded to Hector, or to Pyrrhus? which is manifestly absurd, especially after what Æneas had said just before; *dejectam tanto conjuge*, meaning that she was brought low by being deprived of so great a husband. The construction is as in the crdo: is Hector's Andromache wedded to Pyrrhus? which is not so much a question, as an exclamation of surprise. That *Hectoris Andromache* is to be construed in this way, appears from *Justin*, who gives them the same honorable designation, *Lib. xvii. cap. 3*. He there says, that Pyrrhus gave the kingdom of Epirus to Helenus, the son of Priam; and also gave him (*Andromachen Hectoris*) Hector's An-

321. O Priamēia virgo una felix ante alias surgens, jassa mori ad noctem	Dejecit vultum, et demissâ voce locuta est O felix una ante alias Priamēia virgo, Hostilem ad tumulum Trojæ sub mœnibus altis, Jussa mori: quæ sortitus non pertulit ullos, Nec victoris heri tetigit captiva cubile!	320
323. Nos recte per diversa signora patriâ incensâ enixæ servitio. talibus fastus Achilles	Nos patriâ incensâ diversa per æquora vectæ, Stirpis Achilleæ fastus, juvenemque superbum Servitio enixæ tulimus: qui deinde secutus Ledaam Hermionem, Lacedæmoniosque Hymenæos, Me famulam famuloque Heleno transmisit habendam	325
324. Ast Orestes, in- flammat magnò amore conjugis ereptæ à se, et agitantis furis scelerum. excepit illum, nempe Pyrrhum.	Ast illum, ereptæ magno inflammatus amore Conjugis, et scelerum furis agitatus, Orestes	330

NOTES.

dromache, who had been his wife. *Serras*. This is the usual reading: but Heyne observes that some copies have *serrai*. This renders the passage somewhat easier: does Hector's Andromache preserve the marriage of Pyrrhus?—I. she joined in marriage with Pyrrhus?

320. *Demissâ voce*: in a low voice.

321. *Priamēia virgo*: Polyxena, the daughter of Priam and Hecuba. Achilles fell in love with her; and being invited to Troy by Priam for the purpose of celebrating their nuptials, while in the temple of Apollo, where the marriage was to have been performed, he was killed by Paris with an arrow. Achilles, with his last breath, enjoined his son Pyrrhus to revenge his death upon Priam's family, and to immolate Polyxena at his tomb, whenever Troy should be taken. This accordingly he did. Quintilian quotes this passage as an instance of Virgil's talent at the pathetic. In order, says he, to show the extremity of Andromache's misery, he makes her even envy the fate of Polyxena, who, in the eyes of all the world besides, was most wretched and miserable. How wretched then must Andromache's condition have been, if, when compared to her, even Polyxena was happy! Instit. Lib. vi. cap. 3. *Usa*: in the sense of *videt*.

323. *Quæ non pertulit*: who hath not borne any lots. The Grecian princes, after the capture of Troy, cast lots among themselves for the captives.

324. *Me ereptâ*: nor as a captive, hath touched the bed of a victorious lord. This is the anxiety from which Andromache declares Polyxena happy, in being delivered by death.

325. *Nos recte*: in the sense of *ego recte*.

326. *Furis*: acc. plu. pride—haughtiness. *Stirpis Achilleæ*: Pyrrhus, the offspring of Achilles. Some read *fastus*.

327. *Enixæ*: a part of the verb *enitor*, agreeing with *nos recte*, above. It signifies to *enire* and toil with our hands in general: also the pain and labor of bearing

children. In this last sense, perhaps, we are to take it here. For it is said, she bore a son to Pyrrhus, called *Molæsus*, who gave his name to a part of Epirus. Some, however, understand it of labor and toil in general: laboring in servitude. Ruens says, *parientes in captivitate*: bringing forth children in captivity.

328. *Hermionem*. Hermione was the daughter of Menelaus, king of Sparta or Lacedæmon, and Helen, the daughter of Jupiter and Leda; hence the adj. *Ledaam*, *Ledaam*. She was betrothed by Tyndarus to her cousin Orestes, in the absence of her father, who, it seems, had promised her to Pyrrhus, while he was at Troy. After his return, he went to Sparta, and carried off his spouse. This so enraged Orestes, that he followed Pyrrhus to Delphi, where he went to consult the oracle of Apollo concerning his future race, and there slew him. *Hymenæos*: marriage—match: also nuptials.

329. *Transmisit*: in the sense of *dedidit*, vel *tradidit*. *Habendam*: to be had—possessed—enjoyed.

331. *Conjugis*: namely, Hermione. *Agitatus furis*: hurried on by the furies of his crimes. Orestes, it is said, slew his mother Clytemnestra, for assisting *Egistus* in procuring the death of his father Agamemnon. After which he is said to have been haunted and tormented by the furies, (the remorse and stings of a guilty conscience,) for imbruing his hands in his mother's blood. It is said he was acquitted by the court of the *Areopagus* at Athens; and, after the death of Pyrrhus, he married Hermione, and added the kingdom of Sparta to his own hereditary dominions.

The furies were three in number, *Alecto*, *Tisiphone*, and *Megæra*. After they ceased to torment Orestes, they received the name of *Eumenides*, which implies benevolence and compassion. He built a temple to them, and offered them sacrifices. They were represented as holding a burning torch in one hand, and a whip in the other. The stings and remorses of conscience were the

neautum patriasque obruncat ad aras.
 eoptolemi, regnorum reddita, cessit
 Æno; qui Chaonios cognomine campos,
 que omnem Trojano à Chaone dixit:
 que, Iliacamque jugis hanc addidit arcem.
 qui cursum venti, quæ fata, dedere?
 te ignarum nostris Deus appulit oris?
 Ascanium? superatne, et vescitur aurâ?
 si jam Troja—
 in puero est amissæ cura parentis?
 antiquam virtutem animosque viriles,
 Æneas, et avunculus excitat Hector?
 fundebat lachrymans, longosque ciebat
 fletus; cum sese à mœnibus heros
 multis Helenus comitantibus affert,
 que suos, lætusque ad limina ducit;
 in lachrymas verba inter singula fundit.
 et parvam Trojam, simulataque magnis
 et arentem Xanthi cognomine rivum,
 Scææque amplector limina portæ

334. Pars regnorum
 335 reddita cessit Heleno:
 qui dixit campos Chaonios cognomine, omni nemque illam regionem Chaonian:
 339. Quid puer Ascanius agit?

345. Cum heros Helenus Priamides affert
 345 esse à mœnibus, multis comitantibus eum
 349. Et agnoscit parvam Trojam, Pergamaque parva simulata magnis
 350 350. Dictum cognomine Xanthi

NOTES.

Drestes, which the poet calls the *furies*, the furies of his crimes. It is that he pictured to his imagination of his being haunted by the dead with all those terrors, with which he was represented by the poets. says of Nero: *Sæpe confessus ex-maternæ specie, verberibus furia-tis ardentibus.*
Ad us: surprised—caught. *Ad us:* at his country's altars. The Apollo at Delphi was nearly in of Greece, the country of Pyrrhus sense *Rumus* and *Turnebus* the expression. Others take the mean: at his father's altars; *bellus* was slain at the altar of *Apollo*, at Troy; and he, at the *vollo* at Delphi.
Idita: in the sense of *data*. *Cessit:* *anus.*
xit: in the sense of *vocavit*, vel *Chaone*. *Chaon* was the son of *l* consequently the brother of *He-* *slew* him, while hunting, acci- and in memory of him, he called *m Chaonia.*
is: in the sense of *monte*. *Ad-* *ense* of *condidit.*
puhit: in the sense of *duriti*, vel *gnarum:* *Rumus* says, *insecum.*
perat: in the sense of *superest.* in the sense of *spirat.*
sem tibi, &c. This, and some effect lines in the *Æneid*, is a proof did not put the finishing stroke t of his works. It was his inten- had lived, to revise it. To com- ense of the line, something must l. Some have added: *perperit fu-*

mente Creusa. But at the time of the sack of Troy, *Ascanius* was several years old, and able to accompany his father. *Æn. ii. 724.* Others have added: *obsessâ est enixa Creusa:* whom *Creusa* bore you, Troy already being besieged—during the siege of Troy. This probably is the sense, but it has not the poetic spirit of *Virgil*.

341. *Cura:* in the sense of *dolor*, vel *soli-citudo.*

342. *Ecquid.* This word is used here merely as an interrogative, in the sense of *an*, vel *num.*

Dr. Trapp, in his translation of the *Æneid*, makes a number of excellent remarks upon this interesting interview between *Æneas* and *Andromache*. He concludes by saying: "That man surely can have no idea of friendship, nor of human nature itself, who is not sensibly touched with this whole passage; which to me is the most affecting in all the *Æneid*." *Animos:* courage. *Antiquam virtutem:* in the sense of *virtutem majorum.* *Excitat* is to be connected with each nominative case. *Eum*, vel *illum*, is understood after the verb.

344. *Fundebat:* in the sense of *dicebat.* *Ciebat:* in the sense of *excitabat*, vel *movebat.* *Longos:* in the sense of *multos.* *Hein-sius* reads *largos.*

348. *Multum:* an adv. in the sense of *copiosè*, vel *abundè;* or rather in the sense of *multas*, agreeing with *lachrymas.*

349. *Simulata:* resembling—looking like.

350. *Arentem:* in the sense of *parvam.* It was small, and perhaps, at some seasons of the year, dry.

351. *Amplector, &c.* It was a custom, when persons were going from home, or re-

- Necnon et Teucri sociâ simul urbe fruuntur.
 Illos porticibus rex accipiebat in amplis.
 Aulâi in medio libabant pocula Bacchi,
 Impositis auro dapibus, paterasque tenebant. 35c
356. Jamque *urus* Jamque dies, alterque dies processit; et auræ
 dies, alterque Vela vocant, tumidoque inflatur carbasus Austro.
 His vatem aggredior dictis, ac talia quæso:
360. Qui sentis numina Phœbi, qui sentis tri-
 podas, et lauros Clarii Qui tripodas, Clarii lauros, qui sidera sentis, 360
Apollinis, qui sentis Et volucrum linguas, et præpetis omina pennæ,
 Fare, age (namque omnem cursum mihi prospera dixit
 Relligio; et cuncti suaserunt numine Divi
 Italianam petere, et terras tentare repostas:
365. Harpyia Celæno Sola novum dictuque nefas Harpyia Celæno 365
 sola canit novum prodigium Prodigium canit, et tristes denuntiat iras,
 Obscœnamque tantem, quæ prima pericula vito?

NOTES.

turning, to embrace the pillars and threshold of their houses.

354. *Aulâi*: for *aula*. The gen. of the first declension was sometimes formed in *ai*. See Grammar. *Bacchi*: Bacchus, the god of wine, by meton. put for wine itself. *Libabant pocula*. It was customary at entertainments, after the first table or course, to introduce wine, with a libation to the gods; which consisted in pouring a few drops upon the altar, or upon the table. *Libabant*: in the sense of *bibebant*.

355. *Impositis auro*: served up in gold—in golden dishes.

357. *Tumido Austro*: by the rising wind. *Auster* here is put for wind in general. *Carbasus*: the canvass, of which the sails were made.

358. *Aggredior*: I address the prophet Helenus.

360. *Qui sentis numina*: who knowest the will of Phœbus. The verb *sentis* is to be supplied with each accusative following. The poet here enumerates five ways of divination. First, by the immediate inspiration of the gods—*sentis numina Phœbi*. Second, by sitting upon the Tripod. Third, by burning laurel. Fourth, by contemplating the stars. Fifth, by the observation of birds.

360. *Tripodas*. The tripod was a kind of three footed stool, upon which the priestess of Apollo sat, when she delivered the oracles. *Clarii*. *Clarius* was an epithet of Apollo, from *Claros*, a city of Greece, where he had a celebrated temple. One way of divination was to burn a branch of the laurel tree. If it made a crackling noise, it was a good omen; but if not, it was considered a bad one.

361. *Linguas volucrum*. The omens were taken from birds in two ways; from the sounds they uttered, and the manner

of their flight. The former was called *augurium*; the observation of which constituted the art of the *augures*: the latter was called *uspicium*; the observation of which constituted the art of the *auspices*.

Omina præpetis pennæ: the omens of the swift wing—widely extended wings. The augurs were certain persons, who pretended to foretell future events, principally from the noise of certain birds. Romulus created three; Servius Tullius added another, and Sylla appointed six additional ones. So that the number in his time was ten. They generally sat upon some tower, or high place, the better to make their observations.

362. *Prospera relligio*: favorable or propitious auspices and predictions have directed (*dixit*) my whole course. *Numina*: in the sense of *auctoritate*. Some take this for *omnis relligio dixit mihi prosperum cursum*: by *hypallage*. Here *relligio* is to be taken for the responses and predictions of the oracles, and the various intimations which he had received: all which declared that he should arrive safe in Italy. Rusus says, *ceremonia propitia*.

364. *Repostas*: by syn. for *repositas*. It may mean *remote*, or *at a distance*: she reserved, laid up in store. In this sense Rusus takes it here. In either case it will be true, as it respects the land of Italy, whether he was going. *Tentare*: to search out—to find: in the sense of *petere*.

365. *Nefas dictu*: horrible to be told. *Nefas* here is taken as an adj. indeclinable—the same as *nefandum*.

366. *Canit*: in the sense of *prædicat*.

367. *Obscœnam*: in the sense of *rabidam vel vehementem*. *Quæ pericula prima rite*? What dangers first do I shun?—what are the first, or chief dangers, which I have to avoid?

Quidve sequens, tantos possim superare labores ?

Hic Helenus, causis primum de more juvenis,

Exorat pacem Divum, vittasque resolvit

Sacraji capitis, ineque ad tua limina, Phœbe,

Ipse manu, multo suspensum numine ducit :

Atque hæc deinde canit divino ex ore sacerdos :

Nate Deâ ; nam te majoribus ire per altum

Auspiciis manifesta fides : sic fata Deum rex

Sortitur, volvitque vices : is vertitur ordo.

Pauca tibi è multis, quò tutior hospita lustras

Æquora, et Ausonio possis considerare portu,

Expediam dictis : prohibent nam cætera Parcæ

370

371. Ipseque
manu ad tua limina, O
Phœbe, suspensum mul-
to numine

375 est mihi te iro

377. Expediam dictis
pauca tibi, è multis, quò
tu tutior lustras hospita
æquora

NOTES.

368. *Quid sequens*: following what counsel, can I surmount, &c.

370. *Resolvit vittas*: the priest in performing sacrifice, had his head bound about with fillets: now he is about to prophesy, he unbinds, and takes them from his head. *Pacem*: favor—grace.

372. *Suspensum*: in the sense of *solicitum*, vel *trepidantem*. *Multo numine*: at thy awful majesty—thy mighty power. Rubeus says, *ob magnam reverentiam Dei*.

Some copies have *suspensus*, which means that *Helenus* was full of anxiety, perturbation, and awe, from the power or influence of the god. But *suspensum* is the better reading, referring to *Æneas*, who had good reason to be in awful suspense and anxiety about his future fortune, which the god was about to declare to him by the mouth of *Helenus*.

373. *Canit*: in the sense of *eloquitur*.

374. *Majoribus auspiciis*: may mean, *with the greater auspices*, signs, or manifestations. Among the various omens or signs, which were thought to give insight into futurity, some were considered more important than others. Of these were visions, appearances in the heavens, &c. which all along had accompanied *Æneas*. But *auspicium* signifies any event or fortune. If this be the meaning here, which most probably is the case, then *majoribus auspiciis* will be, for greater or more important events—for better fortune—for more prosperous days. This is the opinion of Heyne.

375. *Sic rex Deum*: thus the king of the gods dispenses his decrees, and fixes (*voluit*, rolls) the series of events: this order (or course of things) is fixed.

It is plain the poet hath here in view the fabulous story of the *Parcæ*, who were thought to preside over the events of human life; and to order, or fix, whatever befell to every individual from his birth to the close of his life. The first was represented as holding the distaff; the second as drawing out, or turning off (*volvere*) and fixing the course of events; the third as cutting the thread. See *Ecl. iv. 46*.

376. *Sortitur*. This alludes to the custom of consulting the oracle, which was sometimes done by casting or drawing lots: *ordinat*, says Heyne.

377. *Hospita*: an adj. intervening. Rubeus interprets it by, *quæ excipient te*: which shall receive you.

It is plain that the seas over which he was to pass, were those that *intervened*, or lay between Epirus, and that part of Italy to which he was bound. These would be the *Ionian sea*, lying between Epirus and the extremity of the peninsula; that part of the Mediterranean lying to the east and south of Sicily; and the *Tuscan sea*, lying between Sicily, Italy, and the islands of Sardinia and Corsica. *Lustras*: in the sense of *navigæ*. Valpy takes *hospita*, in the sense of *ignota*: to which he was a stranger.

379. *Parcæ prohibent*: the fates forbid that you should know the rest. Pierius observes, that in most of the ancient copies there is a full stop after *scire*; Servius approves of it, and it appears the best. The sense is easier, and we avoid any inconsistency. If we make both the verbs, *prohibent* and *velat*, refer to *Helenus*, there will be an inconsistency. For, would Juno forbid him to declare what he did not know himself? Besides, he had just said that he would only inform him of a few of the events that were to befall him; which certainly implies that he knew the rest, but was restrained by heaven from communicating them to him. Some of these events it was not proper for him to know; because the accomplishment depended on his own free will. Others Juno prevented him from revealing, that he might be the more perplexed with doubts and uncertainty; and the more surprised and unprovided against the calamity when it came. Of this kind is the interpretation of *Celæno's* prophecy, which *Helenus* appears to have understood: for he forbids him to be much concerned about it, for the gods would find a way to extricate him from it: verse 394. *infra*.

Another particular is the death of *Andriæ*. *Æneas* does not question the fore-

	Scire : Helenum farique vetat Saturnia Juno.	380
381. Principio, longa via invia longis terris procul dividit Italianam à te, quam tu, O ignare vir, jam rere esse propin- quam, parasque invadere vicinos portus.	Principio, Italianam, quam tu jam rere propinquam, Vicinosque, ignare, paras invadere portus, Longa procul longis via dividit invia terris. Antè et Trinacriâ lentandus remus in undâ, Et salis Ausonii lustrandum navibus æquor, Infernique lacus, Æææque insula Circæ, Quàm tutâ possis urbem componere terrâ. Signa tibi dicam : tu condita mente teneto. Cum tibi sollicito secreti ad fluminis undam Litorcis ingens inventa sub ilicibus sus, Triginta caput fetus enixa jacebit, Alba, solo recubans, albi circum ubera natæ ; Is locus urbis erit ; requies ea certa laborum. Nec tu mensarum morsus horresce futuros. Fata viam inventient, aderitque vocatus Apollo.	385
386. Infernique lacus transeundi sunt, insula- que Æææ Circæ adcun- da est, antè quàm tu pos- sis		390
389. Cum ingens sus, inventa tibi sollicito ad undam secreti fluminis sub litorcis ilicibus, enixa fetus triginta ca- pitum, jacebat solo re-		395

NOTES.

knowledge of Helenus concerning that event: he only complains that he did not reveal it to him: verse 712. *infra. Expediam*: in the sense of *explicabo*.

381. *Rere*: in the sense of *putas*.

382. *Invadere*: to take possession of—to enter.

383. *Longa via invia*: a long voyage, interrupted by extensive lands, separates Italy at a distance from you, which, &c. *Invia*: in the sense of *perdifficilis*. Æneas' voyage was much lengthened by his being obliged to sail round the southern part of Sicily; the islands that lay in his course, and other lands, rendered it long, difficult, and dangerous; and much interrupted and turned from a direct course.

384. *Trinacriâ*: a name of Sicily, (used here as an adj.) taken from its triangular form. Its three promontories were *Pelorus*, *Pachynus*, and *Lilybeum*. *Remus lentandus*: the oar must be bent in the Sicilian sea. This implies that they were to labor hard at the oar. The *est* is to be supplied.

385. *Æquor Ausonii salis*: the surface of the Italian (Tuscan) sea is to be sailed over. *Salis*: gen. of *sal*: by meton. put for the sea. *Æquor* is here used in its proper sense and meaning.

386. *Inferni lacus*: the infernal lakes must be passed, and the island of *Ææan* Circe must be approached, before that (*antè quàm*) you can, &c. Helenus here intimates to Æneas his descent to hell, which is the subject of the 6th book.

Circe was a celebrated sorceress, the daughter of the sun, and the nymph Poroë. She is here called *Ææan*, from *Æa*, an island and city of Colchis, not far from the river Phasis. She married a king of *Sarmatia*, whom she poisoned. After which she fled into Italy, to a mountain and promon-

tory, which, from her, was called *Circæ's Mount*. *Hodie, Circello*.

387. *Componere*: in the sense of *condere*. *Tuta terra*: in a safe land. This, perhaps, is said in allusion to his being obliged to abandon the settlements he had made in Thrace and in Crete. In Italy he should find a sure and permanent residence.

388. *Condita*: in the sense of *reposita*: it agrees with *ea*, understood.

389. *Tibi sollicito—inventæ*: found by you solicitous—anxious—musing. The *dat.* is frequently used by the poets in the sense of the *abl.*; also, in the sense of the *gen.* *Ad undam fluminis*. The river Tiber is here meant.

390. *Sub litorcis*: under the holm-trees shading the river—growing on the banks of the river.

391. *Enixa fetus*: having brought forth a litter of thirty head.

392. *Recubans*: this I take in the sense of *prostratus*, flat (at full length) on her side, in reference to the manner of her lying; that being the position of the female when she gives suck to her young. *Jacebit solo recubans, alba*: shall lie on the ground flat on her side; herself white, and her pigs white around her teats. In this *ordo* of construction, *recubans* conveys an additional idea to that already communicated by the verb *jacebit*, and is very significant. In the usual *ordo* it is mere tautology. This circumstance of finding a white sow, with thirty pigs, was founded on ancient historical tradition. *Alba*, a city built by *Ascanius*, and made the seat of his government, took its name from this omen of the white sow and her pigs, as *Varro* informs us.

394. *Morsus*: the eating, or consumption of your tables.

395. *Aderit*: in the sense of *adjurabit*.

Has autem terras, Italique hanc litoris oram,
 Proxima quæ hostri perfunditur æquoris æstu,
 Effuge : cuncta malis habitantur mœnia Graiis
 Hic et Narycii posuerunt mœnia Locri,
 Et Salentinos obsedit milite campos
 Lyctius Idomeneus : hic illa ducis Melibœi
 Parva Philoctetæ subnixa Petilia muro.
 Quin, ubi transmissæ steterint trans æquora classes,
 Et positis aris jam vota in litore solves ;
 Purpureo velare comas adopertus amictu :
 Ne qua inter sanctos ignes in honore Deorum
 Hostilis facies occurrat, et omina turbet.
 Hunc socii morem sacrorum, hunc ipse teneto :
 Hæc casti maneant in religione nepotes.
 Ast, ubi digressum Siculæ te admovent oræ
 Ventus, et angusti rarescent claustra Pelori ;
 Læva tibi tellus et longo læva petantur

cupans, ipsa alba ; et
 nati albi

400

401. *Hæc est illa parva
 Petilia subnixa muro
 Philoctetæ*

405

406. *Ne qua hostilis
 facies occurrat inter
 sanctos ignes*

410

408. *Socii tenentis
 hunc morem sacrorum,
 tu ipse teneto hunc*
 410. *Te digressum
 hinc Siculæ oræ*

NOTES.

396. *Effuge has terras.* Helenus means the lands of Calabria, Apulia, and all the lower part of the peninsula of Italy, which was called *Magna Græcia*: the whole of which lies not far from *Chaonia*, in Epirus. After the Trojan war, many of the Greeks were forced on this coast, and formed settlements in various places. Hence this part of the peninsula of Italy took the name of *Magna Græcia*. It now constitutes a considerable part of the kingdom of *Naples*. It was washed on the east by the Ionian sea, which Helenus here calls *nostræ aquoris*, because the same sea washed the shores of Epirus.

398. *Malis*: in the sense of *hostilibus*.

399. *Narycii Locri.* The Locrians originally were a people of Phocis, in Achaia. They followed *Ajax*, the son of *Oileus*, to the Trojan war: and, after the capture of that city, a colony of them settled in this part of Italy, most probably under the conduct of *Evanthes*; *Ajax* having perished on his return home. There they built a city called *Narycia* or *Naryceum*, probably after the name of *Naryx*, the city of *Ajax*.

401. *Idomeneus.* He was called *Lyctius*, from *Lyctus*, a city of Crete. Being expelled from his dominions, he came to Italy, and planted a colony on the promontory of *Salentum*, then in possession of the *Salentini*. This peninsula, which extends almost to the coast of Epirus, was formerly called *Messapia*, and *Læpygia*; *hodie, Terra d'Otranto*: and its extremity, the cape of *St. Mary*, or *St. Mary de Lucca*. *Idomeneus* either subdued the *Salentini*; or, which is more probable, expelled them from their country. See verse 122. *supra*. *Obsedit*: in the sense of *occupat*.

402. *Philoctetes.* *Philoctetes* was the son of *Pæas*, king of *Melibœa*, a city of *Thes-*

saly, near the foot of mount *Ossa*. He set fire to the funeral pile of *Hercules*, at the request of that hero, and received in return his bow and arrows, that had been dipped in the poisonous blood of the *Hydra Lernæa*. He set out for *Troy* with the other Greeks, but was abandoned by them in the island of *Lemnos*, on account of a wound which he had received from a serpent. But it being predicted, that *Troy* could not be taken without these arrows, the chiefs were obliged to send for him. On his return from *Troy*, hearing that the *Melibœans* had revolted, he went to Italy, and founded the city *Petilia*, or as some say, only fortified it. *Subnixa*: in the sense of *defensa*.

404. *Solves*: you shall pay, or discharge.

405. *Velare adopertus*: be thou veiled—covered as to your hair, with a purple veil. Simply, cover your head with a purple veil. From this circumstance, it is said, the Romans derived the custom of veiling or covering the head in sacrifice, and other acts of worship. *Velare*. *Heyne* takes this actively, the verb *memento* being understood: remember to veil your locks, covering them, &c.

406. *Honore.* *Ruæus* says, *cultu*.

409. *Casti*: in the sense of *pii*. *Religione*: rites—ceremonies.

410. *Admovent*: in the sense of *appulerit*, vel *attulerit*.

411. *Claustra*: the straits of narrow *Pelorus* shall widen—grow wider. *Pelorus* is the northern promontory of *Sicily*: *hodie, Capo di Faro*. It is separated from Italy by the straits of *Messina*. As *Æneas* approached, the shores would appear to separate and grow wider.

412. *Læva Tellus.* *Helenus* advises *Æneas*, as soon as he had approached *Sicily* so near, that the straits of *Pelorus* should appear to view, and plainly to grow wider, &c.

	<i>Æquora circuitu : dextrum fuge litus et undas.</i>	
414. <i>Homines ferunt hæc loca, quondam convulsa vi, et vastâ ruinâ</i>	Hæc loca, vi quondam et vastâ convulsa ruinâ, (Tantum ævi longinqua valet mutare vetustas)	415
	<i>Dissiluisse ferunt : cùm protinùs utraque tellus</i>	
	<i>Una foret, venit medio vi pontus, et undis</i>	
	<i>Hesperium Siculo latus absceidit, arvaque et urbes</i>	
419. <i>Angustoque æstu interluit arva, et urbes diductas, quasque suo litore</i>	Litore diductas angusto interluit æstu. Dextrum Scylla latus, lævum inplacata Charybdis	420
	<i>Obsidet : atque imo barathri ter gurgite vastos</i>	
	<i>Sorbet in abruptum fluctus, rursusque sub auras</i>	
	<i>Erigit alternos, et sidera verberat undâ.</i>	
426. <i>Prima facies est hominis, et illa est virgo cum pulchro pectore, tenus pube : postrema pars est pristis cum immani corpore, commissâ quoad caudas Delphium utero laporum</i>	At Scyllam cæsis cohibet spelunca latebris, Ora exsertantem, et naves in saxa trahentem.	425
	<i>Prima hominis facies, et pulchro pectore, virgo</i>	
	<i>Pube tenus ; postrema immani corpore pristis,</i>	
	<i>Delphinum caudas utero commissâ lupbrum.</i>	
429. <i>Præstat te cessantem lustrare metas</i>	Præstat Trinacrii metas lustrare Pachyni	430
	<i>Cessantem, longos et circumflectere cursus,</i>	
	<i>Quàm semel informem vasto vidisse sub antro</i>	

NOTES.

would then be time to alter his course to the left, and coast down the eastern shore of Sicily, rather than venture through the strait, the passage of which was attended with many difficulties and dangers to those who were not acquainted with it.

414. *Longinqua vetustas ævi* : in the sense of *longa duratio temporis potest mutare res tantum*. *Ferunt* : they report.

416. *Cum utraque tellus* : when each land was entirely one—united and formed one contiguous tract. It is supposed that Sicily at first was united to Italy, and rent or torn from it by some convulsion of nature; and there is some ground for such a supposition. Virgil here gives us a full account of the tradition.

417. *Pontus* : in the sense of *fretum*.

418. *Absceidit* : in the sense of *separavit*. It separated the Italian shore from the Sicilian.

419. *Angusto æstu* : with a narrow strait or current, flows between, &c. meaning the straits of Pelorus, now Messina, which separate Sicily from Italy. *Diductas* : in the sense of *dijunctas*.

420. *Scylla—Charybdis*. *Scylla*, is a rock lying in the straits of Messina on the Italian side. *Charybdis*, a dangerous whirlpool opposite to *Scylla*, on the Sicilian side. These rendered the passage of the straits very dangerous. They were represented by the poets as hideous monsters.

Scylla was the daughter of Phorcus, whom Circe is said to have transformed into this monster, because she was her rival. *Charybdis* is said to have been a rapacious prostitute, who, having stolen the oxen of *Heracles*, was thunderstruck by Jupiter, and thrown into the sea, where she was changed

into this devouring whirlpool. See *Ecl. vi. 74*. *Inplacata* : insatiable—greedy. *Ræsus* says, *immanis*. *Obsidet* : in the sense of *occupat*.

421. *Atque imo gurgite* : and thence she swallows the vast waves precipitately into the deep gulf of her maw, and again raises them alternate on high, and strikes the stars. *Charybdis* is represented as a hungry and voracious monster. *In abruptum*, may be taken adverbially, denoting the rapidity and quickness with which she absorbs the water. Taken as a sub. it conveys no additional idea : it is merely expletive.

425. *Exsertantem* : in the sense of *pendentem*. It agrees with *Scyllam*. She is here represented as a most hideous monster; her upper part down to her waist resembling a human being, while her parts below were a huge *Pristis*, whose belly resembled that of a wolf, with the tail of a dolphin.

426. *Hominis* : gen. of *homo*. It is here used in the sense of *humana*. *Homo* properly signifies a man or woman—the human kind. *Prima facies*—in the sense of *superior pars*.

428. *Commissâ* : in the sense of *conjunctâ*. It is a part. adj. agreeing with *pristis*. This is a fish of the whale kind, said to be of great length. Pliny mentions one of them in the Indian sea, to have been two hundred cubits in length.

429. *Lustrare* : in the sense of *circumnavigare*. *Pachyni*. *Pachynum* is the southern promontory of Sicily. *Trinacrii* : an adj. from *Trinacria*, a name of Sicily, from its triangular figure, or form. *Hodie*, *Cæc Passaro*.

430. *Cessantem* : delaying.

Scyllam, et cœruleis canibus resonantia saxa.
 Præterea, si qua est Heleno prudentia, vati
 Si qua fides, animum si veis implet Apollo;
 Unum illud tibi, nate Deâ, præque omnibus unum 435
 Prædicam, et repetens iterumque iterumque monebo.
 Junonis magnæ primùm prece numen adora:
 Junoni cane vota libens, dominamque potentem
 Supplicibus supera donis: sic denique victor
 Trinacriâ fines Italos mittère relicta.
 Huc ubi delatus Cumæam accesseris urbem,
 Divinosque lacus, et Averna sonantia sylvis,
 Insanam vatem aspicias, quæ rupe sub imâ
 Fata canit, foliisque notas et nomina mandat.
 Quæcunque in foliis descripsit carmina virgo, 445
 Digerit in numerum, atque antro seclusa relinquit:
 Illa manent immota locis, neque ab ordine cedunt.
 Verùm eadem verso tenuis cùm cardine ventus
 Impulit, et teneras turbavit janua frondes;
 Nunquam deinde cavo volitantia prendere saxo,
 Nec revocare situs, aut jungere carmina curat.
 Inconsulti abeunt, sedenque odère Sibyllæ.
 Hic tibi ne qua moræ fuerint dispendia tanti,
 Quamvis increpitent socii, et vi cursus in altum
 Vela vocet, possisque sinus implere secundos; 455

434. Si qua fides est
 habenda ei vati; si Apollo

435. Prædicam tibi
 unum, unumque præ
 omnibus, et repetens
 illud iterumque iterum-
 que monebo te

441. Ubi tu delatus
 huc accesseris

448. Verùm cùm ve-
 nis ventus impulit
 eadem

450. Curat prendere
 folia volitantia cavo
 saxo, nec

NOTES.

432. *Saxa*: and the rocks resounded with sea-green dogs. This interprets that part of the fable respecting the lower part of the monster resembling dogs, or wolves. The waves, dashing against the rocks in the lower part, caused a hoarse growling noise, which resembled that of a dog, or the howling of a wolf. See Ecl. vi. 74, and Æn. I. 200. Virgil took this description from the *Odyssey* of Homer, Lib. xii.

433. *Prudentia*: in the sense of *scientia*.

436. *Monebo*: in the sense of *inculcabo*. *Numen*: Ræmus says, *divinitatem*.

438. *Cane*: offer vows to Juno. Ræmus says, *fer, vol fertis*. *Dominam*: in the sense of *reginam*.

441. *Cumæam*: an adj. from *Cumæ*, a city of Campania, but long since destroyed. See Ecl. iv. 4.

442. *Divines lacus*. The lakes of Averna and Lucrinus are here called divine, probably on account of their nearness to the cave of the Sibyl. The lake *Avernus*, (plu. *Acerna*.) was formerly surrounded with high woods, which occasioned a very noxious atmosphere; so that it is said no bird could fly over it without being suffocated. Hence it derived its name. From the noxious quality of its waters, the poets feigned it to be the mouth of hell. See Æn. vi. 126.

443. *Insanam vatem*: the inspired prophetess.

444. *Cenat*: here, in the sense of *expli-*

cat, vol aperit. *Mandat*: in the sense of *inscribit*. *Notas*: her characters. *Nomina*: words—prophecies.

Varro informs us, that the prophecies of the Sibyl were written on the leaves of the palm-tree.

445. *Carmina*. *Carmen* properly signifies a verse or song. But because the responses were delivered in poetic numbers, *carmen* came to signify, as here, a prophecy, or prediction. *Descripsit*: in the sense of *inscripsit*.

446. *Digerit in numerum*: she places in measure—she arranges in poetic numbers. *Seclusa*: a part of *secludor*: laid by themselves in her cave.

449. *Janua*: the door being open, hath deranged. *Saxo*: for *antro*.

451. *Revocare*: in the sense of *restituere*.

452. *Inconsulti*: without receiving advice—unadvised. *Homines* is understood.

453. *Ne qua dispendia moræ*: let no expense of delay be to you of so much value, (importance,) but that you go to the prophets, &c.

455. *Secundos sinus*: prosperous sail—full sails. *Sinus* is properly the middle, or belly of the sail; here put for the whole sail. The expression implies that the wind be fair for prosecuting their voyage. It would be better to read this and the preceding line as a parenthesis. *Vi*: in the sense of *vehementer*.

456. *Poscasque precibus ut ipsa canat oracula, volensque resolvat vocem*
 Quin adeas vatem, precibusque oracula poscas
 Ipsa canat, vocemque volens atque ora resolvat.
 Illa tibi Italiæ populos, venturaque bella,
 Et quo quemque modo fugiasque ferasque laborem,
 Expedit; cursusque dabit venerata secundos. 460
458. *Illam expediet tibi populos Italiæ*
 Hæc sunt, quæ nostrâ liceat te voce moneri.
 Vade, ago, et ingentem factis fer ad æthera Trojam.
 Quæ postquàm vates sic ore effatus amico est,
 Dona dehinc auro gravia sectoque elephanto
 Imperat ad naves ferri, stipatque carinis 465
 Ingens argenti, Dodonæosque lebetas,
 Loricam consortam hamis, auroque trlicem,
 Et conum insignis galeæ, cristasque comantes,
 Arma Neoptolemi: sunt et sua dona parenti.
 Addit equos, additque duces; 470
 Remigium supplet: socios simul instruit armis.
 Intereà classem velis aptare jubebat
 Anchises, fieret vento mora ne qua ferenti.
478. *Necesse est ut præterlabare hanc proximam partem Italiæ pelago*
 Quem Phæbi interpres multo compellat honore:
 Conjugio Anchisa Veneris dignate superbo, 475
 Cura Deum, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniæ tellus: hanc arripe velis.
 479. *Illam pars Ausoniæ est procul, quam Apollo pandit tibi*
 Et tamen hanc pelago præterlabare necesse est.
 Ausoniæ pars illa procul, quam pandit Apollo

NOTES.

457. *Canat*: reveal—disclose—declare.
 460. *Expedit*: in the sense of *explicabit*.
 463. *Postquàm*: in the sense of *cum*.
 464. *Dehinc*: in the sense of *deinde*.
Gravia auro: heavy with gold and ivory.
 Ivory is the tooth of the elephant, cut and polished.
 465. *Stipat*: stows, or crowds in his ships a great mass of silver. *Carinis*: properly, the keels; here taken for the ships, by *synec*.
 466. *Dodonæos lebetas*: Dodonean kettles—kettles made of Dodonean brass. Dodona was a city of Epirus, whose brass was much celebrated. Here Jupiter had a very celebrated temple. The manner of delivering the oracles in this temple, we are told, was by a certain number of brass kettles suspended, so as to touch each other; and any motion communicated to any one of them, would be given to the rest. From the sounds thus emitted, the meaning of the oracle was gathered by the priests.
 467. *Loricam*. The Loricæ was a coat of armour, which covered the body down as far as the waist. It was at first made of leathern thongs, whence it derived its name. It was afterwards made of thin plates (*laminæ*) of iron, linked together with hooks or rings. These plates were sometimes single, sometimes double, and triple. The one here mentioned was of the latter form. *Hamis auroque*: for *aureis hamis*, by *hend*. The meaning is, that this coat of armour was of triple fold, or consisting of three plates (*trilicem*) of iron, fastened (*consortam*) together with gold rings, or hooks.
 468. *Conum*. Whatever has the form of the fruit of the pine may be called *conus*, a cone. This form is round, and diminishing to the top. Hence it is taken for that part of the helmet, which rises at the top, and supports the crest, or plume. All these accusatives are governed by the verb *stipat*.
 469. *Sua dona*: there are also for my father his own gifts—gifts suitable to his dignity. *Arma Neoptolemi*. The coat of mail, the helmet, and the crest, had belonged to Pyrrhus; at whose death, they fell to Helenus, as his successor. *Sua*: in the sense of *propria* vel *apta*.
 470. *Duces*: pilots to direct their course.
 471. *Remigium*: in the sense of *remiges*.
 473. *Ferenti*: blowing fair. *Rumus* says, *faventi*. *Interpres*: in the sense of *rates*.
 475. *Anchisa*: O Anchises, honored with the exalted bed (embrace) of Venus, the care, &c.
 476. *Erepte*: agreeing with *Anchisa*. He was twice saved from the ruins of Troy: first when it was taken by Hercules, and a second time, when destroyed by the Greeks.
 477. *Arripe hanc*: take possession of it with your ships—direct your course to it. *Velis*: in the sense of *navibus*; so says *Rumus*.
 478. *Præterlabare*: in the sense of *naviges ultra*.
 479. *Pandit*: in the sense of *ostendit*.

Vade, ait, ô felix nati pietate : quid ultra 480
 - Provehor, et fando surgentes demoror Austros ?
 Nec minùs Andromache, digressu mœsta supremo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem; nec cedit honori :
 Textilibusque onerat donis, ac talia fatur . 485
 Accipe et hæc, manuum tibi quæ monumenta mearum
 Sint, puer, et longum Andromachæ testentur amorem,
 Conjugis Hectoreæ. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago !
 Sic oculos, sic ille manus, sic ora ferebat ;
 Et nunc æquali tecum pubesceret ævo. 490
 Hos ego, digredjens lachrymis affābar obortis :
 Vivite felices, quibus est fortuna peracta
 Jam' sua : nos alia, ex alijs in fata vocamur.
 Vobis parva quies ; nullum maris æquor arandum ; 495
 Arva neque Ausoniæ sæmp̄r cedentia retrò
 409. O tu qui es sola
 490 imago mei Astyanactis
 super mihi
 493. Vivite felices, vos
 quibus
 491. Vocamur ex alijs
 495 fati in alia fata. Quis
 parva est vobis

NOTES.

481. *Provehor* : in the sense of *procedo*. *Austros* here is taken for wind in general, the species for the genus.

482. *Nec minùs* : likewise Andromache, sad at our departure, brings garments wrought (embroidered) with a thread of gold.

Heyne conjectures these vestments were wrought with the needle ; and accordingly takes *subtemine auri*, for a thread of gold. He also takes *picturatas* in the sense of *pic-tas*. Her presents of the loom *textilibus donis*, are mentioned, verse 485, and are different from these.

484. *Chlamydem*. The Chlamys was properly a military garment, a cassock, which the general wore over his corslet. It was embroidered with needlework, of which the Phrygians were the inventors. *Nec cedit honori* : nor does she fall below her dignity. *Nec malè respondetejus dignitati*, says Rucius. Scaurus explains the word thus : *non cedit Heleno liberalitate et munificentia*, taking *honori* for *honore* in the abl. Servius says, *Tanta dat munera, quanta merebatur Ascanius* : nor is her bounty disproportionate to the merit and quality of its object.

485. *Onerat textilibus donis* : and she loads him with woven presents—presents, the production of her loom. It was usual for women of the highest rank to be engaged in the works of the loom, as appears from the story of Penelope, the wife of Ulysses.

486. *Puer, accipe et hæc* : O boy, take even these, which, &c. *Monumenta* : memorials. *Et*, here is plainly in the sense of *etiam*, aut *quoque*.

487. *Longum* : lasting—continuing long.

489. *O sola imago* : O thou, the only image of my Astyanax, remaining to me ! *Super*, here is plainly in the sense of *super-*

stes, vel *supervivens* Rucius says, *Quæ restat*. Heyne, *quæ superes*, in the 2d pers.

Astyanax was the son of Hector and Andromache. His name is compounded of two Greek words, and signifies the king of a city. After the destruction of Troy, the Greeks were delayed for some time from returning home by contrary winds. In the mean time, Chalcas, their augur and prophet, declared that Astyanax must be put to death. For if he lived, he would prove a greater hero than his father, and would avenge his country. Whereupon Ulysses, having discovered where his mother had hid him, killed him, by throwing him from the wall.

490. *Sic ille ferebat* : just so he moved his eyes, just so his hands, just so his countenance : he had just such eyes—just such hands, &c. This reflection of Andromache is extremely delicate and moving. It is the voice of nature. She immediately adds : *Et nunc*, &c. This suggests the delight she would have felt to have seen Iulus, and Astyanax together, engaged in friend-ship, and fond of the same pursuits.

It may be observed, that while Helenus gives presents to Anchises and Æneas, Andromache is entirely taken up with Ascanius, and the recollection of her lost Astyanax. She confines her gifts to him alone.

491. *Et nunc pubesceret* : and now he would be of equal age with thee, if he had lived.

492. *Obortis* : gushing from my eyes.

494. *Nos vocamur ex alijs in* : we are called from one series of calamities to another.

496. *Cedentia* : a part, agreeing with *arva* : retreating, or fleeing backward. It implies an impatience on the part of Æneas to arrive at, and take possession of his *dom-*

	Quærenda : effigiem Xanthi, Trojamque videtis, Quam vestræ fecère manus. melioribus, opto, Auspiciis, et quæ fuerit minùs obvia Graiis. Si quando Tybrim vicinaque Tybridis arva Intrâro gentique meæ data mcenia cernam :	500
502. Faciemus olim cognatasque urbes, propin- quosque populos, tuos in Epiro, meos in Hesperia, quibus idem Dardanus fuit auctor, atque quibus fuit idem casus, faciemus, inquam, utram- que Trojam esse unam animis	Cognatasque urbes olim, populosque propinquos Epiro, Hesperia, quibus idem Dardanus auctor, Atque idem casus, unam faciemus utramque Trojam animis : maneat nostros ea cura nepotes. Provehimur pelago vicina Ceraunia juxta : Unde iter Italiam, cursusque brevissimus undis. Sol ruit intercà, et montes umbrantur opaci. Sternimur optatæ gremio telluris ad undam, Sortiti remos ; passimque in litore sicco Corpora curamus : fessos sopor irrigat artus. Necdum orbem medium nox horis acta subibat : Haud segnis strato surgit Palinurus, et omnes Explorat ventos, atque auribus aëra captat.	505
516. Circumspicit Arc- tutum, pluviasque	Sidera cuncta notat tacito labentia cœlo, Arcturum, pluviasque Hyadas, geminosque Triones,	515

NOTES.

tinod country. And, although he had been several years in pursuit of it, it was still at a great distance. The verb *sunt* is to be supplied with *quærenda*.

497. *Effigiem Xanthi*: the image or representation of Xanthus. It appears that Andromache gave the name of Xanthus to some river of Epirus, and also the name of Troy to some town. Xanthus was a river of Troy, the same as *Scamander*. Homer says its first name was given by the gods, but the latter by men.

499. *Melioribus auspiciis*: for better fortune. *Obvia*: in the sense of *exposita*.

501. *Data*: in the sense of *destinata*.

502. *Olim*. This word refers to time past, and also to time to come. This last is the meaning here—*hereafter*.

504. *Faciemus olim cognatas*: we will make hereafter the kindred cities, and resembling people (yours) in Epirus, (and mine) in Italy, &c. Buthrotus, the city of Helenus, bore some resemblance, perhaps, to old Troy; or this may be the city which he called by the name of Troy. Æneas, when he arrived in Italy, intended to build a city, and call it Troy; each of which cities, *utramque Trojam*, he designed should be one in affection and good will. The distance of the Tiber from Epirus is too great to justify the taking of *propinquos* in the sense of *vicinos*, as Ruæus has it. Mr. Davidson renders it by *allied*, (near of kin;) but this is mere tautology. That relation is sufficiently expressed by *cognatas*. It appears the better to understand it, of the people resembling each other in manners, customs, and habits; both having descend-

ed from the same stock, Dardanus being the parent (*auctor*) and founder of both. *Casus*. fortune—calamity.

506. *Ceraunia*: neu. plu. These were exceeding high mountains on the north of Epirus, so called from their being much exposed to thunder. They are sometimes called *Acroceraunia*. They lie over against the promontory of *Lapygium*. Here the distance between Italy and Epirus is the shortest; it is said about 50 miles. The prep. *in* or *ad* is understood to govern *Italiam*.

508. *Ruit*: in the sense of *occidit*.

509. *Sternimur*: in the sense of the middle voice of the Greeks: we throw ourselves down upon the bosom of the wished for land.

510. *Sortiti remos*: having distributed the oars by lot—having cast lots for the oars, to see who should perform the duty of oarsmen. This they did before they retired to rest, that they might start the following day without hindrance or delay. *Ad undas* refers to *sternimur*, and not to *sortiti*, as is some copies.

511. *Curamus*: we refresh our bodies. *Irrigat*: invigorates. This is a beautiful metaphor. It is taken from the effect and influence which gentle showers, or percolating streams, have upon the thirsty land, and parched herbs.

512. *Acta*: in the sense of *profecta*. *Necdum*, &c. This is a fine circumlocution to denote that it was not yet midnight.

516. *Arcturum*. Arcturus, a star near the tail of the Great Bear: it rises about the beginning of October. See Geogr. i. 68. *Hyadas*: they are said to have been the daughters of *Atlas*, king of Mauritania, in Africa;

re auro circumspicit Oriona.
 cuncta videt cælo constare sereno,
 in puppi signum; nos castra movemus,
 ne viam, et velorum pandimus alas. 520
 rubescebat stellis Aurora fulgatis,
 et obscuros colles, humilemque videmus
 taliam primus conclamat Achates;
 et socii clamore salutant.
 Anchises magnum cratera coronâ 525
 levitque mero, Divosque vocavit,
 in puppi:
 et terræ tempestatumque potentes, 528. O Di, inquit, po-
 vento facilem, et spirate secundi. tentes maris
 sunt optatæ auræ, portusque patescit 530
 et, templumque apparet in arce Minervæ.
 et socii, et proras ad litora torquent.
 Eo fluctu curvatur in arcum;
 læta spumant aspergine cautes:
 gemino demittunt brachia muro 535 535. Portus ipse latet
 puli, refugitque à litore templum.

NOTES.

g immoderately for the death
 her *Hya*, who had been killed
 ur, pined away, and died. They
 umber. After their death they
 red to the heavens, and made
 re constellation *Taurus*. The
 posed their rising and setting
 s attended with much rain.
 is derived from a Greek word
 rasia. *Triones*: the greater
 ar, two constellations near the

as: a Greek acc. Orion is a
 near the feet of the bull. It
 is the first of March, and rains and
 supposed to attend it. Hence
 it the epithets *nimborus*, and
 n. i. 535. and iv. 52. Orion
 sted hunter, and companion of
 ng bit by a serpent, he lost his
 ode, taking pity on him, trans-
 the heavens. His constellation
 , consisting of many very bright
 ilarly in his belt or girdle, in
 ord hangs. He is here said to
 à gold, on account of his many

! *cuncta constare*: he sees all
 icate fair weather—all the signs
 ndicating fair weather. *Post-
 rchum habere omnia, quæ signifi-
 tem*, says *Scrvius*.

mus castra. This was a mili-
 ion, denoting the commence-
 ch, from the place of encamp-

mus: in the sense of *incipimus*.
ilem. *Rusus* thinks Italy is
 us, either because in that part,

there are no mountains, because the high-
 est parts appear low when seen at a dis-
 tance—or because the sea every where ap-
 pears higher than the land. He interprets
 it by *planam*.

525. *Induit magnum*: he crowned a large
 bowl with a garland. *Coronare poculum*,
 sometimes, signifies no more than simply to
 fill it up to the brim. But, in the present
 case, it is taken literally, to adorn the bowl
 with flowers: otherwise what follows will be
 mere tautology. *Mero*. *Merum*, here, is
 taken for wine in general; the species for
 the genus. *Induit*: in the sense of *cinxit*.

528. *Potentes*. *Minelius* beautifully illustrates
 the design of this libation: *Maris, quod na-
 vigo; terræ, quam peto; tempestatum, quas
 timemus*.

529. *Ferte*: in the sense of *date*. *Spirate
 secundi*: and blow propitious upon us.

531. *Templum Minervæ*. *Strabo* mentions
 a temple of *Minerva*, on the promontory of
Lapygium, which is the one most probably
 meant. *Legunt*: in the sense of *colligunt*.
Arce: for *monte*.

533. *Portus curvatur*: the port is curved
 into (the form of) a bow by the eastern
 waves, and the cliffs opposite each other
 foam with salt spray, occasioned by the
 dashing of the waves against them. These
 two projecting cliffs formed the mouth of
 the harbor. *Eos*: the adj. *Eois* is derived
 from a Greek word signifying the morn-
 ing—also, the East. This part of Italy is
 washed on the east by the Ionian sea. *Heyne*
 reads *Euroo*, from the sub. *Eurus*.

536. *Scopuli*. *Scopulus* is properly a high
 sharp rock. Those here mentioned reason

537. Hic vidi in gramine primum omen, nempe, quatuor equos ð nivali candore, tendentes

539. Et pater Anchises inquit

545. Et velamur quoad capita Phrygio amictu ante ejus aras; exque præceptis Heleni,

548. Haud mora est

Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.

Et pater Anchises : Bellum, ð terra hospita, portas :
Bello armantur equi : bellum hæc armenta minantur :

Sed tamen idem olim curru succedere sueti 541

Quadrupedes, et fræna jugo concordia ferre :

Spes est pacis, ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes :

Et capita ante aras Phrygio velamur amictu ; 546
Præceptisque Heleni, dederat quæ maxima, ritè
Junoni Argivæ jussos adolemum honores.

Haud mora : continuè, perfectis ordine votis,

Cornua velatarum obvertimus antennarum,
Grajugenùmque domos, suspectaque linquimus arva. 550

Hinc sinus Herculei, si vera est fama, Tarenti

Cernitur. Attollit se Diva Lacinia contrà,

Caulonisque arces, et navifragum Scylacæum.

Tum procul è fluctu Trinacria cernitur Ætna :

NOTES.

bled towers, and stretched forth on both sides in the form of arms, making a double wall. *Refugit*. While they were at a distance, the temple appeared near the shore; but, as they approached, the distance between it and the port seemed to increase. It receded, or fled, from the shore.

537. *Hic vidi*: here I saw the first omen. It was a custom among the ancients carefully to observe the first objects which presented at landing in a country where they designed to form settlements: and hence to draw prognostics of their future good or bad fortune. *Tondentes*: in the sense of *carpenters*. *Gramine*: in the sense of *pratis*.

539. *Hospita*. This Ruëus interprets by *hospitalis*; but that illy agrees with *portas bellum*. Mr. Davidson renders it, *foreign*: to which we are strangers.

541. *Curru*: for *currui*, the dat. See Ecl. v. 29. *Concordia fræna*: the gentle reins. This implies perfect submission to the will of the driver. *Jugo*. Jugum properly signifies the yoke which passes over the necks of the horses, and holds up the tongue or pole of the carriage. Here, perhaps, the harness in general. *Olim*: in the sense of *diu*.

543. *Numina*: in the sense of *divinitatem*.

544. *Armisonæ*: sounding in arms. This is an epithet of *Pallas*, or *Minerva*, as goddess of war. *Ovantes*: in the sense of *latos*. *Nos* is understood.

547. *Adolemum jussos honores*. Ruëus interprets these words by, *offerimus præscripta sacrificia*. *Jussos*: ordered, or appointed by Helenus. See 435. *supra*, et *sequens*.

548. *Continuè*: immediately—forthwith. Ruëus considers it an adj. agreeing with *ordine*. *Perfectis*: in the sense of *persolutis*.

549. *Velatarum antennarum*. The *antennæ* were spars or yards which crossed the mast, to which the sails were fastened and suspended. The extremities of them were called *cornua*. By shifting or turning his sails, he would naturally alter his course. He now sails southward; and, as he passes along, he gives us a very particular description of the country. He takes his departure from the promontory of *Iapygia*.

551. *Tarenti*. Tarentum was a famous city and port at the northern extremity of the *Sinus Tarentinus*, founded by *Thras*, the son of Neptune, according to Strabo. The same author informs us that Hercules had here a colossus of brass, made by *Lycippos*, which *Fabius Maximus* carried to Rome. Not only the city, but also the adjacent country, was famous for the actions of that hero. Hence the poet gives it the epithet, *Herculean*.

552. *Contrà*: on the other side (of the bay) the goddess *Lacinia* raises her veil. *Diva Lacinia* is here put for the temple of the goddess, by meton. *Lacinia* as an epithet of *Juno*, taken from the promontory *Lacinium*, on which the temple stood.

553. *Arces Caulonis*: the towers of Caulon, or Caulonia. Caulon was a city farther south, at first called *Aulon*, from a valley, which was in sight. It was founded by the Greeks. *Scylacæum*. This was a city situated near the southern extremity of a bay of that name, founded by a colony of Athenians, according to Strabo. The navigation on this coast was dangerous—Hence it is called *navifragum*.

554. *Ætna*: a well known mountain and volcano on the island of Sicily. It is said to be sixty miles in circumference at its

ingentem pelagi, pulsataque saxa	555	
gè, fractasque ad litora voces ;		
vada, atque æstu miscentur arenæ.		
chipes : Nimirum hæc illa Charybdis :		
scopulos, hæc saxa horrenda canebat.		
cii, pariterque insurgite remis.	560	560. Eripite vos hinc,
is ac jussi faciunt : primusque rudentem		6 socii
vas proram Palinurus ad undas :		561. Illi faciunt haud
ta cohors remis ventisque petivit.		minus ac jussi facere
cælum curvato gurgite, et idem		563. Lavam partem
Manes imos descendimus undâ.	565	remis
clamorem inter cava saxa dedere :		
elisam et rorantia vidimus astra.		568. Nos femos cum
s ventus cum Sole reliquit :		sole
e, Cyclopum allabimur oris.		570. Portus est immo-
accessu ventorum immotus, et ingens	570	tus ab accessu

NOTES.

: in the sense of *mari*. The
hile they were a great distance

s : beaten, or lashed by the
: in the sense of *sonitus*.
he sense of *fremitum*.

trullant : the shallows boil,
are mingled with the tide.
s and foams upon the shal-
sand is tossed up by the
s.

s—saxa. *Scopulus* properly
gh sharp rock ; *saxum*, any
general. *Canebat* : for *præ-*

: equally—all as one.
: in the sense of *aliter*. *Ac* :
quam.

rus primus : Palinurus first
iking prow to the left waters.
lente, for *rudentem*, a sub. in-
rt. By this they would un-
e fastened to the side of the
elp of which the helmsman
which way he pleased. Ru-
it by *stridentem* : creaking as
the waves.

: *cohors* : in the sense of *om-*

e : in the sense of *fluatu*.

These properly were that
ad, which the ancients sup-
below—the shade, or ghost.
is used for the place of the
times for the infernal gods.
ning is : that when they were
a surge, or wave, they were
high ; and when they were
etween two waves, they de-
low ; in other words, the sea
rough.

em : in the sense of *sonitum*.

is astra : the stars bedowed,

or besprinkled. This is an extravagant hy-
perbole. Catrou, and some others, would
understand this of the dewy drops, which
thrown up by the dashing of the waters
against the rocks, sparkled like stars in the
sun-beams. This appears to be the opinion
of Heyne.

568. *Ventus cum sole*. These circum-
stances have a happy effect in preparing the
reader for the following description of mount
Ætna. The winds are hushed, that the
bellowings of the mountain might be more
distinctly heard ; and night is brought on
that in the dusky sky the flames might ap-
pear more conspicuous.

569. *Cyclopum*. It is said the Cyclops
were the first inhabitants of Sicily, especial-
ly about mount *Ætna*. They are said to
have been of gigantic stature, and of a na-
ture savage, cruel, and inhospitable. Hence
the poets took occasion to represent them
of a monstrous form, having only one eye,
and that in their forehead, and as being can-
nibals. From their vicinity to *Ætna*, it is
said, they were employed by *Vulcan* in
forging the thunderbolts of *Jupiter*.

The port, where *Æneas* landed, was near
the place where the city *Catæna* now stands,
near the foot of mount *Ætna*. The *Cyclops*
were supposed to be the sons of *Cælus* and
Terra. They took their name from the
circumstance of their having but one eye.
This tradition originated from their custom
of their wearing small bucklers of steel,
which covered their faces. These had a
small aperture in the middle, which cor-
responded exactly to the eye. They were
reckoned among the gods, and had a temple
dedicated to them at *Corinth*. *Ætna* is
now called mount *Gibcl*, and stands not far
from the eastern shore of Sicily. Its modern
name implies, the mount of mountains.

570. *Ingens* : in the sense of *capax*.

- Ipsæ; sed horrificis juxta tonat Ætna ruinis:
 Interdumque atram prorumpit ad æthera nubem,
 Turbine fumantem piceo et candente favilla:
 Attollitque globos flammarum, et sidera lambit
 Interdum scopulos avulsaque viscera montis 575
 Erigit eructans, liquefactaque saxa sub auras
 Cum gemitu glomerat, fundoque exæstuat imo.
 Fama est, Enceladi semiustum fulmine corpus
 Urgeri mole hæc, ingentemque insuper Ætnam
 580. Impositam insuper eum Impositam, ruptis flammam expirare caminis: 580
 Et, fessum quoties mutat latus, intremere omnem
 Murmure Trinacriam, et cælum subtexere fumo.
 Noctem illam tecti sylvis immania monstra
 583. Nos tecti in sylvis perferimus Perferimus: nec, quæ sonitum det causa, videmus.
 Nam neque erant astrorum ignes, nec lucidus æthra
 Sidereâ polus; obscuro sed nebula cælo, 585
 Et Lunam in nimbo nox intempesta tenebat.
 Postera jamque dies primo surgebat Eoo,
 Humentemque Aurora polo dimoverat umbram;
 590. Nova forma viri ignoti nobis, confecta Cùm subitò è sylvis, maciè confecta supremâ, 590
 supremâ maciè, miserandaque cultu,
 Ignote nova forma viri, miserandaque cultu,
 Procedit, supplexque manus ad litora tendit.
 Respicimus. Dira, illuvies, immissaque barba,
 Consertum tegmen spinis: at cætera Graius,
 593. Dira illuvies erat ei Et quondam patriis ad Trojam, missus in armis. 595
 594. At quoad cætera erat Isque ubi Dardanios habitus et Troia vidit

NOTES.

572. *Prorumpit*: in the sense of *emittit*.

573. *Candente favilla*: with hot, or burning embers.

574. *Lambit*: in the sense of *tangit*.

576. *Eructans*: in the sense of *eromens*.
Avulsa: torn loose.

577. *Glomerat*: and whirls about melted rocks into the air.

578. *Fama est*: there is a report, that the body of Enceladus, half consumed by lightning, is pressed under this mass of matter; and that ponderous Ætna being placed upon him, casts up flames from its burst furnaces; and as often as he, &c.

Virgil here gives us the fabulous account of the origin of this burning mountain, and the cause of its eruptions. Enceladus was the chief of the Giants, and the son of Titan and Terra. In the war of the Giants against the gods, he was struck with the thunderbolt of Jupiter, and placed under mount Ætna, by way of punishment: and, as often as he turns his weary side, an eruption follows. Ovid places Typhæus, another of the Giants, under the same mountain. *Insuper*: in the sense of *super*.

580. *Expirare*: in the sense of *emittere*.

583. *Immania monstra*: in the sense of *infanda prodigia*. *Illam noctem*: in the sense of *per illam noctem*.

594. *Perferimus*: we endure or suffer. The cause of this eruption was unknown

to them—the appearances were new and unexpected. Hence they may be called with propriety, *immania monstra*.

585. *Ignes*: lights of the stars. *Polus lucidus*: nor the heaven bright in the starry firmament. *Polus*, by synec. put for the whole heaven.

587. *Intempesta nox*: profound darkness. It properly signifies the darkest time of night—midnight. Here it denotes the quality of that night in particular, when one face of thick darkness prevailed through the whole night, like that which prevailed at the midnight hour. *Nimbo*: in the sense of *ubuloso aère*.

588. *Primo Eoo*: with the first dawn. *Eous*, the star Venus. When it rises before the sun, it is called *Lucifer*; when setting after him, *Hesperus*: here put for the dawn of day. *Aurora*. See Geor. i. 249.

590. *Confecta supremâ*: wasted away with extreme leanness. *Confecta* agrees with *forma*.

591. *Nova forma viri ignoti*: simply, a man unknown to us.

594. *Tegmen consertum*: his covering sewed, or fastened together with thorns. It probably consisted of the leaves of trees. *Romeus* says, *vestis contexta spinis*. *At cætera*: but as to other things—his station, gait, language, &c. he was a Greek.

595. *Habitus*: in the sense of *costis*.

, paulum aspectu conterritus, hæsit,
gradum : mox sese ad litora præceps
ecibusque tulit : Per sidera testor,
atque hoc cœli spirabile lumen,

Teucri ; quascunque abducite terras :
Scio me Danais è classibus unum,

os fateor petiisse Penates.
celeris tanta est injuria nostri,
in fluctus, vastoque immergite ponto.

nibus hominum periisse juvabit.
genua amplexus, genibusque volutans
qui sit, fari, quo sanguine cretus,
quæ deinde agitet fortuna, fateri.

extram Anchises, haud multa moratus,
atque animum præsentis pignore firmit.

positâ tandem formidine, fatur :
Ithacâ, comes infelicis Ulyssei,
Achemenides : Trojam, genitore Adamasto
mississetque utinam fortuna ! profectus.

trepidâ crudelia limina linquunt,
socii vasto Cyclopiis in antro

600 600. O Teucri, *inquist*,
testor vos per sidera, per
Superos
602. Scio me esse
unum

605

608. Hortamur *cum*
fari, qui sit, et ex quo
sanguine cretus est; de-
inde fateri, quæ

610 614. Achemenides est
nomen *mihî* : profectus
sum Trojam

615 616. Hic socii immemores
mei deseruere me
in vasto antro Cyclopiis,
dum

NOTES.

hesitated—paused.

in the sense of *precor*.

spirabile lumen : by this vital
air—by this light (air) of hea-
ven breathe, and by which we
live : in the sense of *air*, vel

Penates. The *Penates* pro-
household gods—the gods of
the house and country, and what
is held most dear, by meton.
7.

o : for which—for his being a
living taken part in the war
Sceleris injuria. Ruæus says,
invis. *Si scelus meum tantum*
est.

te : in the sense of *projicite* :
cast, and cast me into the sea.
eo, &c. Dr. Wharton makes
reflections upon this passage.
he, can more forcibly strike the
than these circumstances of
Trojans, sheltered in a wood,
own coast, and hearing strange
noises during a dark and moon-
light not knowing whence the
noises proceeded, or by what they
were occasioned. At daybreak, how
great the surprise, to see the
face of a man, who first runs to-
ward with great precipitation, as if
for assistance ; but suddenly starts
forth of Trojan habits and arms.
Offering himself a little, he re-
solves himself into their hands, what-
ever the consequence. Received

into a vessel, he gives them the dreadful
narration of Polyphemus, informs them that
this was the island of the Cyclops, begs
them to leave it instantly, and concludes
most pathetically, that if he must die, it
would be some comfort to him to perish by
the hands of men, and not by monsters.

607. *Amplexus* : embracing our knees,
and falling upon his own knees, he clung
to us. Servius observes, that the several
members of the body were consecrated to
particular deities : the ear, to memory ; the
knees, to mercy ; the right hand, to faith.
Suppliants were accustomed to throw, or
cast themselves upon their knees, and em-
brace those of the person of whom they
asked or begged any thing.

608. *Cretus* : in the sense of *ortus*.

610. *Haud multa moratus* : delayed not
a moment.

611. *Præsenti pignore*. The right hand
among all nations is considered a pledge of
friendship. *Præsens* here signifies, ready—
propitious. So *adsum*, I am present, signi-
fies also, to favor—to be propitious.

613. *Ithacâ* : an island in the Ionian sea.
It formed a part of the dominion of Ulysses.
Hodie, Isola del Compare.

614. *Adamasto* : Adamastus my father be-
ing a poor man. He mentions his poverty as
an excuse for his going to the war ; it was
not his choice. Sinon pleads the same ex-
cuse. See *Æn.* ii. 87. *Utinam* : I wish the
same state of poverty had remained to me !

617. *Cyclopiis*. Polyphemus is here meant.
It is said he was the son of Neptune and
Thoosa, the daughter of Phorcys. It is
said that Ulysses, on his return from Troy,

618. Ejus domus in-
tus est opaca, ingens, et
plena sanie

623 Egomet vidi, cum
ille resupinus in medio
antro frangeret duo cor-
pora de nostro numero,
prensa magnâ manû, ad
saxum

628. Fecit id quidem
haud impunè: nec Uly-
sēs passus est talia

Deseruere. Domus sanie dapibusque cruentis,
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera; Di, talem terris avertite pestem!
Nec visu facilis, nec dictu affabilis ulli.

Visceribus miserorum, et sanguine vescitur atro.
Vidi egomet, duo de numero cum corpora nostro
Prensa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque aspersa natarent
Limina: vidi, atro cum membra fluentia tabo
Manderet, et tepidi tremere sub dentibus artus.
Haud impunè quidem: nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto.

Nam simul expletus dapibus, viroque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensus, sanie eructans ac frustra cruento
Per somnum commixta mero; nos, magna precati
Numina, sortitique vices, unâ undique circum
Fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ solum sub fronte latebat,

NOTES.

visited Sicily, and the straits of Messina. He lost a part of his fleet in the whirlpool of Charybdis. This was a dangerous place to all who attempted to pass the straits. It gave rise to this proverb: *Incidit in Scyllam, qui vult vitare Charybdim*, implying that in avoiding one evil, we frequently fall into a greater. But no whirlpool is now to be found, sufficiently large to answer to the description given by the poets and other ancient writers. It is probable some change has been effected in this part of the sea in the course of time.

621. *Nec facilis visu*: nor is he easy to be looked upon, nor easy to be spoken to by any one. His terrific aspect fills you with dread, and deprives you of the power of speech. Servius says: *Cujus possit etiam aspectus ferre formidinem*; and Stephens: *Cujus ne aspectum quidem facile quis sustineat*.

625. *Limina aspera*. *Limen* properly signifies the threshold of the door; also the door itself, by meton. If it be taken in this sense here, then *limina aspersa sanie natarent* may mean: the door being bespattered with the blood, trickled or ran down. Ruæus says, *porta*. It may be taken either way.

627. *Manderet*: in the sense of *devoraret*.

629. *Ithacus*: a name of Ulysses, from *Ithaca*, his native island. *Tanto discrimine*: in so important a crisis—in so great danger.

631. *Inflexam*: bent, or reclined. Persons in a complete state of intoxication are unable to hold their heads erect. They recline them either upon their shoulders or breast. This was the case with Polyphemus. His head was reclined before he lay down to sleep.

632. *Immensus*. Some read *immensum*, to agree with *antrum*. But *immensus* is preferable, referring to the dimensions of Polyphemus. *Frusta commixta*: pieces (of human bodies) mingled with bloody wine. *Per somnum* is to be connected with *eructans*.

634. *Sortiti vices*: having drawn by lot our parts to act, all at once, we surround him from all quarters, and dig out, &c. Donatus thinks it should be *tenebramus*, instead of *terebramus*: we darken, or extinguish the light of his eye: which would express, as he thinks, the quickness and celerity of their action. But Homer, whom Virgil here follows, expressly mentions the circumstance of the boring out of the monster's eye; and compares the action of Ulysses and his companions to a carpenter boring a piece of timber. *Cicumfundimur*, is probably here used in the sense of the middle voice of the Greeks.

636. *Latebat* lay concealed; because his eye was shut in sleep. *Quod solus, &c.* The Cyclops are represented as having only one eye, and that one in their forehead. This is doubtless a fiction. No such people ever existed. Eustathius explains the fable thus: that in violent passion, men see only one single object, as that passion directs; in other words, see with one eye only: and further, that passion transports men into savages, and renders them brutal and sanguinary, like Polyphemus; and he, who by reason extinguishes that passion, may be said to put out that eye. Others explain it by alleging that Polyphemus was a man of uncommon wisdom and penetration, who is therefore represented as having only one eye, and that

620

625

630

635

71 ei aut Phœbeæ lampadis instar :

læti sociorum ulciscimur umbras.

6 'o miser! fugite, atque ab litore funem

640

quantusque cavo Polyphemus in antro

claudit pecudes, atque ubera pressat ;

i curva hæc habitant ad litora vulgò

colopes, et altis montibus errant.

Lunæ se cornua lumine complent,

645

in sylvis, inter deserta ferarum

osque traho, vastosque ab rupe Cyclopas

tonitumque pedum vocemque tremisco.

licem, baccas, lapidosaque corna

et vulsis pascunt radicibus herbæ.

650

ustrans, hanc primùm ad litora classem

orientem : huic me, quæcunque fuisset,

tis est gentem effugisse nefandam.

hanc potiùs quocunque absumite leto.

tus erat, summo cùm monte videmus

655

pecudes vastâ se mole moventem

olyphemum, et litora nota petentem :

horrendum, informe, ingens, cui lumen

tum.

pinus regit, et vestigia firmat.

omitantur oves : ea sola voluptas,

660

mali : de collo fistula pendet.

660. Comitantur enim :
ea est sola voluptas ipsæ

NOTES.

a, to denote his superior wis-
dom; but that Ulysses out-
-and was said, for that reason,
i eye.

æ lampadis : the lamp of Phœ-
-of the Sun. The Grecian
rge enough to cover the whole
that was of an oval form, the
enotes both the figure and mag-
i eye.

i. He calls them miserable, or
n having come to this coast,
posed to such danger. Sed
interruption in his speech is
autiful. The fear of the Cy-
e recollection of the dangers,
escaped, rush upon his mind,
i for a moment, to give the
ce to flee immediately. He
the subject.

i them that there were on the
dred other infandi Cyclopes,
s, such, and as huge as Poly-

i cornua Lunæ, &c. By this we
stand that it had been about
onths since he had been in that
ation : cùm traho vitam, &c.
ta lustra : the deserted dens, or

649. Infelicem : poor—scanty. Corna :
the fruit of the cornel tree. It is round,
and protected by a hard shell.

650. Pascunt : in the sense of nutriunt.
Dant : in the sense of præbent.

651. Collustrans : in the sense of circum-
spiciens.

652. Addixi me huic : I have surrendered
myself to it, whatever it may be—I have
given myself up into your hands ; do with
me as you please.

654. Vos potiùs absumite : take away this
life of mine by any death, rather than leave
me behind to die by the hands of these mon-
sters of rapacity. Absumite : in the sense
of perditæ.

658. Cui lumen : whose eye had been
taken out. Cui : in the sense of cuius.
The dat. is frequently used by the poets in
the sense of the gen. Est is to be supplied
with ademptum.

659. Trunca pinus : a cut pine guides his
hand. From this we may form some idea
of his stature. His staff is the trunk of a
pine. Heyne reads manu : in his hand.

661. Mali : in the sense of miseræ vel
doloris. Fistula pendet de collo. These
words are probably spurious. They are
left out in some editions. Heinsius, Do-
natus, and Heyne reject them. Nor does
Homer mention any such circumstance ;

- Postquam altos tetigit fluctus, et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens genitu : graditurque per æquor
Jam medium, necdum fluctus latera ardua tinxit. 665
666. Nos trepidi *copi-*
mus celerare fugam trepidi celerare, recepto
Supplice sic merito, tacitique incidere funem
Verrinus et proni certantibus æquora remis.
669. *Polyphemus* sen-
sit hoc, et torsit
670. Nulla potestas
datur illi affectare nos
dextrâ; nec potis est
673. Extorrita *fuit*
penitùs
Nos procul inde fugam trepidi celerare, recepto
Supplice sic merito, tacitique incidere funem
Verrinus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verùm ubi nulla datur, dextrâ affectare potestas, 670
Nec potis Ionios fluctus æquare sequendo;
Clamorem immensum tollit, quo pontus et omnes
Intremuere undæ, penitùsque exterrita tellus
Italæ, curvisque immugiit Ætna cavernis.
At genus è sylvis Cycloperum et montibus altis 675
Excitum ruit ad portus, et litora complent.
Cernimus adstantes nequicquam lumine torvo
Ætnæos fratres, cælo capita alta ferentes,
Concilium horrendum : quales cùm vertice cælo
Aëriæ quercus aut coniferæ cyparissi 680
Constiterunt, sylva alta Jovis, lucusve Dianæ.
Præcipites metus acer agit quòcunque rudentes
Excutare, et ventis intendere vela secundis.
679. *Tales* quales cùm
aëriæ quercus, aut coniferæ
682. *Acer* metus agit
socios præcipites excu-
tore

NOTES.

whom Virgil here imitates. *Ea sola voluptas*, &c. probably refers to his sheep.

663. *Inde*: in the sense of *deinde*. Or, perhaps it may be considered merely expletive.

665. *Fluctus*: in the sense of *aqua*.

668. *Certantibus*: in the sense of *laborantibus*.

669. *Sonitum vocis*. This may refer to the sound of *their voices*. For though it is said they went off silently; this can only mean, they did it with as little noise as possible. There must have been some, to give the necessary orders. But more probably to the sound of their oars; for *vox* sometimes signifies any sound whatever.

670. *Affectare dextrâ*: to grasp or seize with his right hand.

The common reading is *dextram*, but this is more difficult. Heyne reads *dextra*; which is approved by Valpy, although he retains *dextram*. Davidson observes some ancient copies have *dextrâ attræclare*.

671. *Fluctus*: in the sense of *mare*. He could not equal the depth of the sea.

673. *Undæ intremuere*. Dr. Trapp says, this is a most noble hyperbole. Some there are, who think it too bold. But they not only forget the prerogative of poetry, but the real nature of fear; which always swells and heightens its object. *Penitùs*: in the sense of *intimidè*.

674. *Immugiit*. in the sense of *remugiit*.

675. *Genus*: in the sense of *gens*. Some copies read *gens*.

677. *Lumine*: in the sense of *ocula*. *Ne quicquam*: in vain; because we were out of their reach.

679. *Concilium*: in the sense of *turbæ*.

680. *Coniferæ cyparissi*: such as when the aërial oaks, or cone bearing cypresses stand together with their lofty tops, &c. The cypress tree bears a fruit resembling the figure of the cone; hence called *conifera*. The *quercus* was sacred to Jove; hence *alis sylva Jovis*; and the cypress was sacred to *Proserpina* or *Diana*; hence *lucus Dianæ*.

682. *Præcipites*: in the sense of *celeræ*. *Quocunque*: for *quocunque modo*, in any direction or way whatever.

683. *Excutare rudentes*. *Rudentes* may be taken for those ropes, which seamen call the sheets. By the help of these, they draw in the sail when they wish to go near the wind; or let it out when they sail before it, or with a fair wind. It is usually fastened to the extremity of the sail, or to the boom or yard which extends the sail. That it does not here mean the cables, will appear, when we consider that they had already cut their cables, *incidere funem*, *v. 667 supra*, and were out at sea. *Excutare rudentes*, therefore, will be, *to let out, to loose or extend the sheets*, so as to sail before the wind. This is more fully expressed by *intendere vela secundis vintis*, to spread the sails to the favorable winds. It was not so much the object of *Aneas*, in this juncture, to proceed on his direct course, as to sail in

Contra, jussa monent Heleni Scyllam atque Charybdim :
Iner utramque viam, leti discrimine parvo, 685
Ni teneant cursus; certum est dare lintea retrò.
Ecce autem Boreas angustâ à sede Pelori
Missus adest : vivo prætervehor ostia saxo
Pantagæ, Megarosque sinus, Tapsunque jacentem.
Talia monstrabat relegens errata retrorsum
Litora Achemenides, comes infelicis Ulyssei.
Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum : nomen dixere priores
Ortygiam. Alpheum fama est huc, Elidis amnem,

690. *Relegens retrorsum litora errata jam antè à se*
 690 694. *Fama est Alpheum amnem Elidis egisse sibi occultas vias huc subter mare; qui amnis exiens è tuo ore, O Arctusa, nunc*

NOTES.

any direction, so as to escape the hands of the Cyclops. Heyne says, *explucare, intendere, evolvere rudentes*. See 267. supra.

684. *Contra jussa Heleni*: on the other hand, the commands of Helenus warn (my companions) of Scylla and Charybdis. That they may not hold their course in either way, in so great danger (small a distance) of death, it is determined to sail backward. That we may not pass near Scylla and Charybdis, nor near the monster Polyphemus, and his associates; in either way, we should be in imminent danger of death, we determine to spread our sails backward. The usual explication of this passage refers *utramque viam*, to *Scylla* and *Charybdis*: implying that the passage between the rock *Scylla* and the whirlpool *Charybdis* was dangerous, and *pariam à morte distare*. The explanation, referring *utramque viam* both to the straits of *Messina*, and the *Cyclops*, appears the easiest. In order to shun the dangers of each, they determined to sail back into the open sea, or from whence they came. The wind probably at that moment blew from the south, and prevented them from pursuing their direct course. But shifting to the north, they changed their purpose, and sailed down the eastern shore of Sicily. This, and the two following lines, Heyne conjectures are an interpolation.

685. *Discrimine*: in the sense of *spatio, vel distantia*: also, of *periculo*.

686. *Ni*: in the sense of *ne*. *Lintea*: in the sense of *vela*.

687. *Pelori*. Pelorus is the northern promontory of Sicily, forming, with Italy, the straits of *Messina*, so called from a city of that name on the Sicilian shore. These straits are about one mile and a half wide. The wind blowing from them, was fair for him to sail down the eastern shore of Sicily, according to the direction of Helenus. It is here called *Boreas*, because it came from the north. Æneas speaks of this wind as a person sent, or commissioned by Heaven to aid and assist him: *Missus adest. Angusta sede*. Ruvius says: *angusto fretu*.

689. *Pantagæ ostia*. Pantagia was a small river, whose mouth (*ostia*) was cu-

closed on each side with a steep rock. The prep. *è*, vel *ex*, is understood before *vires saxo*. *Megaros Sinus*: the bay of *Megara*. This bay lies between the river *Terias* and *Syracuse*. In this bay was *Tapsus*, a peninsula, which lay low, and almost level with the sea.

690. *Monstrabat*: *Achemenides* pointed out to us these things, as he was sailing back along the shores, along which he had wandered before.

Virgil here follows the opinions of those who make *Ulysses* to have sailed from the country of the *Lotophagi* in Africa, to the southern part of Sicily; and turning the promontory of *Pachynum*, sailed along the eastern shore, and visited *Ætna*, and the country of the *Cyclops*. The course of Æneas being to the south, was the reverse of that of *Ulysses*. *Achemenides*, therefore, might be said to sail back again, with the greatest propriety. Dr. Wharton observes, that Virgil is an exact observer of probability. If it should be objected by any one, that Æneas was a perfect stranger to this coast, and could not be supposed acquainted with the several places, which he passed; an answer is at hand: *Achemenides*, who had lately passed along the same shores, pointed them out to him.

691. *Infelicis*: unfortunate. This may refer in general to the disasters he suffered in his return from Troy; and particularly the loss of a part of his fleet in the straits of *Messina*. The return of *Ulysses* from Troy, is the subject of the *Odyssey*.

692. *Insula prætenta*: an island lies in front of the Sicilian bay, over against boisterous *Plemmyrium*. This was a promontory near *Syracuse*, against which the waves from the sea beat. Hence the epithet *undosum*. Between this promontory and *Syracuse* lay the island of *Ortygia*.

693. *Priores*: in the sense of *majoris*.

694. *Alpheum*. *Alpheus*, a celebrated river of the Peloponnesus, rising from the mountain *Symphalus*, running in a westerly direction, passing through a part of *Arcadia*, and *Elis*, falls into the *Sinus Cyparissæus*.

- Occultas egisse vias subter mare ; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis. 696
697. *Ul eramus jussi* Jussi numina magna loci veneramur : et inde
Helenu, veneramur Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus ; et fatis nunquam concessa moveri 700
Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Agragas ostentat maxima longè
Mcenia, magnanimùm quondam generator equorum
Teque datis linquo ventis, palmosa Selinus : 706
Et vada dura lego saxis Lilybeia cæcis.
Hinc Drepani me portus et illætabilis ora
Accipit. Hic, pelagi tot tempestatibus actus,
Heu ! genitorem, omnis curæ castisque levamen,
710. Hic, O optime Amitto Anchisen : hic me, pater optime, fessum 710
pater, deseris mo fossam Deseris, heu ! tantis nequiquam erepte periclis.

NOTES.

696. *Arethusa*. This was a fountain on the west side of the island of Ortygia. The poets feigned that Alpheus, the river-god, being in love with the nymph Arethusa, rolled his stream from Elis under ground, passing through the sea, without intermingling with it, and arose up in this fountain, mingling his waters with those of the nymph. What makes this fable the more absurd, is, that the distance between the Peloponnesus and Sicily is not less than 450 miles. *Egisse*: in the sense of *fecisse*. *Ore*: in the sense of *fonte*. *Undis*: in the sense of *aquis*.

698. *Exsupero*: in the sense of *prætereo*. It is sometimes written, *exupero*. *Helori*. Helorus, or Elorus, was a river falling into the sea, a little to the north of the promontory *Pachynum*. It overflowed its banks like the Nile of Egypt, and rendered the country fertile, through which it passed. Hence the epithet *stagnans*, overflowing—stagnating.

699. *Pachyni*. The southern promontory of Sicily was called *Pachynum*. *Hodie, Capo Passaro*.

701. *Camarina*. The name of a lake at the southern part of Sicily, near a city of the same name, built by the people of Syracuse. In the time of a plague, which the inhabitants imagined originated from its stagnant waters, they consulted the oracle of Apollo concerning the expediency of draining it. The oracle advised them to let it remain, alleging it would be better to endure its noxious vapors, than to remove it. This explains the words: *nunquam concessa moveri fatis*; never permitted by the fates to be removed. However, the people made the experiment, and they found the words of the oracle true. For the enemy entered on the ground where the lake stood, and took the city. *Hodie, Lago di Camarina*. *Campi Geloi*: the plains of *Gelas*. *Geloi*: an adj.

of *Gelas*, or *Gela*, a river not far from Camarina, near the mouth of which stood *Gela*, once a large (*immanis*) and respectable city, founded by the Rhodians and Cretans. It was destroyed by the *Agrigentini*.

702. *Dicta cognomine*: called after the name of the river.

703. *Agragas*: a city situated at the mouth of a river of the same name. It was built on the summit of a hill, or mountain: hence called *arduus*, high. It was one of the largest cities of Sicily. Its horses were celebrated for their performance at the Olympic games. Hence, *quondam, &c. once the breeder of generous horses*.

705. *Selinus*: a city whose plains abounded in palm-trees. Hence the epithet *palmosa*. *Datis*: in the sense of *farctibus*.

706. *Lilybeia*: an adj. from *Lilybeum*, the western promontory of Sicily. The water here is said to be shoal to the distance of three miles from the land, and the bottom rocky. Hence *lego*: I coast along the Lilybeian shallows, dangerous (*dura*) with latent rocks. *Rumus* interprets *dura* by *spera*. In this sense it will allude to the roughness of the sea, occasioned by the rocks lying on the bottom.

707. *Portus Drepani*. *Drepanum* (*hodie, Trepani*) a city and harbor a few miles to the north of the promontory just mentioned. Here Æneas lost his father. He therefore calls it *illætabilis ora*: an unjoyous coast. It is said the inhabitants still show his tomb.

708. *Actus*: in the sense of *jaclatus*.

709. *Jevamen*: in the sense of *solatium*.

710. *Fessum*: weary—worn out with toil and misfortunes.

711. *Erepte*: voc. agreeing with *optime pater*. In placing the death of Anchises here, Virgil differs from Strabo, who represents Æneas as arriving in Italy with his father, and his son Ascanius.

Nec vates Helenus, cum multa horrenda moneret,
Hos mihi prædixit luctus; non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digrossum vestris Deus appulit oris.

Sic pater Æneas, intentis omnibus, unus
Fata renarrabat Divûm, cursusque docebat:
Conticuit tandem, factoque hic fine quievit.

713. Dira Celæno non
prædixit
715. Hic fecit extre-
mus labor

718. Fine narrationis

NOTES.

712. *Moneret*: in the sense of *prædiceret*.

714. *Hic extremus*: this line may be taken in two senses either to mean the end of Anchises' labor, and the termination of his long voyage, or that the death of his father was to Æneas the greatest of all his afflictions, and the end of his voyage toward the Italian coast. Rucius takes it in the former sense; Mr. Davidson in the latter.

715. *Deus appulit*: a god directed me, departing hence (from the coast and port of Drepanum) to your shores.

717. *Unus renarrabat*: he alone related the purposes (decrees) of the gods (toward him,) and declared his wanderings. *Unus*. in the sense of *solus*.

718. *Quievit*: he rested—he went to rest. Segrain observes that the second and third books may be recited in two hours. The story did not appear long to Dido and the guests: for he ceased, *intentis omnibus*, and at midnight too, nor will they appear long to any reader of taste and judgment.

QUESTIONS.

How did Æneas employ his time during his residence at Antandros?

How many ships had he when he set sail?

At what time of the year did he set sail?

How long probably after the capture of the city?

To what place did he direct his course?

What city did he find in Thrace?

What did he call the name of it?

What did he call his followers from this circumstance?

Did he soon abandon the idea of remaining in Thrace?

Why did he thus abandon it?

Who was Polydorus?

How came he by his death?

From Thrace, to what place did Æneas direct his course?

Where is Delos situated?

Of what cluster of islands is it one?

How was he here received?

Who was at that time king of the island?

For what is this island famous?

What is the fable or story respecting it?

From what Greek word is the name derived?

What is the signification of that word?

Did he consult the oracle of Apollo at this place concerning the land destined to him?

What answer did he receive?

How did his father Anchises interpret that answer?

From Delos, to what place did he sail?

What prevented him from making a settlement in Crete?

What did he call the city, which he there founded?

Why did Æneas go to Crete?

Who were the founders of the Trojan race?

Of what country were they natives?

From Crete, to what country was he directed to sail?

How did he receive this instruction?

What befel him soon after he set sail?

What land did he first make?

In what sea are the Strophades?

By whom were these islands inhabited?

Who was the chief of the Harpies?

Did she give to Æneas any intimation of suffering and want, before he should find a permanent settlement?

How was this prediction accomplished?

From these islands, which way did he direct his course?

At what places did he land?

What games did he celebrate?

For what was this coast celebrated?

Between whom was the battle fought?

From Actium, to what part of Epirus did he proceed?

What surprising news did he hear on entering the port?

Was the meeting of his friends very interesting as well as unexpected?

What does Dr. Trapp observe of it?

How was Andromache employed at that time?

What effect had the sight of Æneas and the Trojans upon her?

Leaving Epirus, what sea did he first pass over?

How many miles is Italy from Epirus in that place?

What was the name of the promontory, where he landed?

What course did he then take?

Why did he not pass through the strait of Messina?

Where does this strait lie?

What is the navigation of it—safe or dangerous?

What renders it dangerous?

Why is Sicily sometimes called *Trinacria*?

What are the names of its three promontories?

Where did Æneas first land on this island?

What famous mountain was near?

How long did he remain?

Was there an eruption at that time?

What effect had it upon the Trojans?

What is the fabulous account of the cause of an eruption?

Is this very far from the true cause?

Who were the inhabitants of that part of Sicily?

Who was at that time their king?

From what circumstance were they called *Cyclops*?

How large was their eye said to be?

What was their employment according to the poets?

Who had been upon this coast a short time before the arrival of Æneas?

To what place was Ulysses bound?

What misfortune befel him in the strait of Messina?

What did he do to Polyphemus?

Why did he thus punish him?

From whom did Æneas receive this account of the Cyclops?

How many of these giants were there then on the island?

Who was Achemenides?

On what part of Sicily did Æneas afterward land?

What is the name of the port?

What loss befel him here?

Does this close the account, which Æneas gave to Dido at her request?

When does the poem open?

Where was Æneas at that time?

LIBER QUARTUS.

THIS book opens with the love of Dido for Æneas, and her conference with her sister Anna upon the subject. Juno perceiving her passion, conceived the plan of forming a connexion between them. To effect this the easier, she endeavors to draw Venus over to her views. In the mean time, Æneas and Dido prepare to go on a party of hunting; and while in the chase, Juno raises a violent tempest. The thunder rends the skies, and torrents of rain fall. The party seek shelter wherever they can. Through a device of Juno, Æneas and Dido repair to the same cave, where the goddess consecrates their nuptials. Fame immediately spread the news abroad; and it reached the ears of Iarbas, king of the Getuli, the reputed son of Jupiter Ammon. He had formerly proposed a match with Dido, who rejected his offers. As soon as he heard that she was married to a stranger, he was transported to rage, mingled with grief. In this state of mind he made complaint to his father, who, taking pity on him, sends Mercury to dissolve the match, and to order Æneas to prepare to leave Carthage for Italy. In obedience to his commands, he privately makes the necessary preparations for setting sail. Dido perceiving his movements, endeavors to dissuade him from his purpose, in the tenderest and most affectionate strain; but it had no influence over him. Being warned a second time, he weighs anchor in haste, and the love-sick Queen beholds him leaving her coast. The sight wrung her soul, and drew from her lips the most severe reproofs and bitter imprecations. She enjoins it upon her people to revenge the injury done to her, and to pursue his descendants with irreconcilable hatred. Having ordered a funeral pile to be erected, she ascends it, and with her own hand puts an end to her existence. The nature of the subject renders this book highly interesting; and it is considered one of the finest in the *Æneid*.

At regina, gravi jamduðum saucia cura,

NOTES.

1. *Regina*. Dido sometimes called Eliza, was a Tyrian princess. Josephus informs us her father's name was *Melginus*. He obtained his information from the records of the *Tvrians*: and Theophilus of Antioch

calls him *Mellen*. Her grandfather was *Badesorus*, and her great grandfather was Ithobalus, called in Scripture *Ethbaal*, whose daughter Jazebel was married to Ahab, king of Israel, Virgil, however, makes the name

Vulnus alit venis, et cæco carpitur igni.
 Multa viri virtus animo, multusque recurSAT
 Gentis honos: hærent infixi pectore vultus,
 Verbaque: nec placidam membris dat cura quietem. 5

Postera Phœbeâ lustrabat lampade terras,
 Humentemque Aurora polo dimoverat umbram

6. Postera Aurora
 lustrabat terras Phœbeâ
 lampade

NOTES.

of her father to be *Belus*. *Æn.* i. 825. Marollius has given a list of the kings of Tyre, and makes *Belus* an abbreviation of *Ithobalus*, the father of Pygmalion and Dido; but he follows fabulous and traditionary accounts, which should always be received with caution. Among other things, what renders his account doubtful, is, that he brings Dido upon the stage of action more than a hundred years before the destruction of Troy.

After the death of his father, Pygmalion ascended the throne. He was an avaricious prince, and stopped at nothing by which he could increase his riches. He conceived the plan of murdering *Acerbas*, or *Sicharbas*, the beloved husband of his sister. Virgil calls him *Sichæus*, softening the name to make it flow more easily into his verse. *Sichæus* was the richest of all the Tyrians. Pygmalion coveted his treasures; but there was no way to possess them while he was living. He therefore formed the purpose of taking away his life. He came upon him unexpectedly, and slew him while he was performing his devotions before the altar. This atrocious deed, the base prince had the address to conceal, for some time, from his sister. At length the whole matter was laid open to Dido by the ghost of her deceased husband, and she was admonished to flee her country. Having collected what treasure she could on so sudden an emergency, and seizing some vessels that were then ready for sea, she set sail, accompanied by many of her countrymen: and, after a long and tedious voyage, she arrived in Africa. It appears to have been her purpose to join her countrymen, who, many years before, under Xorus and Carchedon, had formed a settlement, to which they gave the name of *Utica*, about 15 miles from the place where *Tunis* now stands. This place was afterward rendered famous by the death of the second *Cato*, who was hence called *Cato, Uticensis*. Dido met with a welcome reception, and was desired to build a city on the spot where she landed. For this purpose, she purchased a tract of country of the natives, many of whom joined her, together with some from *Utica*. She called her city *Cutharda* or *Carthage*, which, in the Phœnician and Hebrew languages, signifies a *new city*. It stood about 700 years, and was destroyed by the Romans under *Scipio*, in the year of Rome 603, and before *Christ* 145. See *Rollin's An. His. lib. ii. ch. 1.*

There are some who say that Dido, on

her arrival in Africa, found Carthage already built, and that she only fortified it, and added a tower or citadel, which she called *Byrsa*. This word is evidently from the Hebrew *Bosra*, which means a fortification, or fortified place. The Greeks, mistaking the meaning, or overlooking it, supposed, from the similarity of the words, that it was the same with their *Byrsa*, which means a bull's hide. Virgil followed the received opinion. See *Æn.* i. 367. It has been the general opinion that Virgil, in making *Æneas* and Dido cotemporary, is guilty of an anachronism. Bochart is positive of this, and says that all the ancient chronologers of any credit, place the destruction of Troy, at least 60 years before the reign of Saul, king of Israel; and the time of Dido's building *Byrsa*, the fortress of Carthage, at least 200 years after it, making 260 years to intervene between the destruction of Troy, and the building of *Byrsa*. In this case, the destruction of Troy will be 1160 years before the Christian era. Sir Isaac Newton, however, in his chronology, has brought it down nearly 300 years; and thus makes *Æneas* and Dido cotemporary. However the case may be, it was undoubtedly a received opinion among the Romans, that they were cotemporary, and this was sufficient for the poet; and even if he knew otherwise, he acted prudently in following the general opinion, since it contributed so much to the embellishment of his poem.

Jam dudum: a long while. Servius explains it by *nimiùm*, or *reherentius*. Though it were only a short time since *Æneas* came to Carthage, yet, with respect to Dido's passion, and the impatience of her love, it might be said to be a long time. *Cura*: Ruæus says, *solicitudine*.

2. *Alit vulnus*: she nourishes a wound in her veins, and is consumed by the secret fire of love. This is said in allusion to Cupid's arrow and torch; the former to wound, and the latter to inflame. *Cæco igni*. Valpy says, "a concealed passion."

3. *Multa viri virtus*: the many virtues of the hero, and the many honors of his race, recur to her mind. By his father, *Æneas* descended from the royal family of Troy; and, by *Venus* his mother, from Jove himself.

6. *Phœbeâ Lampade*: with the lamp of Phœbus, that is, with the sun. By *Turpinæsis*. *Polo*: in the sense of *colo*.

8. *Malè sana regina* Cùm sic unanimes alloquitur malè sana sororera
 alloquitur Anna soror, quæ me suspensam insomnia terrent!
10. *Quis novus hospes* Quis novus hic nostris successit sedibus hospes! 10
 hic successit Quem sese ore ferens! quàm forti pectore et armis!
12. *Eum esse genus* Credo equidem, nec vana fides. *genus esse* Deorum.
 Deorum Degeneres animos timor arguit. Heu, quibus ille
 Jactatus fatis! quæ bella exhausta canebat!
 Si mihi non animo fixum Immotumque sederet, 15
16. *Ne vellem sociare* Ne cui me vinco vellem sociare jugali,
 me cui in jugali vinco, Postquam primus amor deceptam morte fefellit;
 postquam meus primus Si non pertæsum thalami tædæque fuisset;
 amor fefellit me Huic uni forsân potui succumbere culpæ.
24. *Sed optem vel* Anna, fatebor enim, miseri post fata Sichæi 20
 ima tellus dehiscat mihi, Anna, fatebor enim, miseri post fata Sichæi
 vel pater omnipotens adigat me fulmine ad umbras, Conjugis, et sparsos fraternâ cæde penates,
 Eræbi, profundamque Solus hic inflexit sensus, animumque labantem
 noctem, priusquam, O Impulit: agnosco veteris vestigia flammæ.
 pudor, ego violo te Sed mihi vel tellus optem prius ima dehiscat,
 Vel pater omnipotens adigat me fulmine ad umbras, 25

NOTES.

8. *Malè sana*: the love-sick queen addressed her concordant sister. *Unanimes*, here, is very emphatical. It implies that there was such a harmony and agreement subsisting between them, that they both seemed to be animated with the same soul: (of *unus* and *animus*.) *Malè sana*: *Malè*, here, has the force of *non*. The queen was so in love with *Eneas*, that she disregarded the sober dictates of reason, and her better judgment. Valpy says, "with disturbed mind." *Insomnia*: dreams. *Suspensam*: in the sense of *solicitam*.

11. *Quem sese ferens ore*: what an illustrious person, showing himself (to be) by his countenance! of how great fortitude and prowess!

The *Quàm forti pectore et armis*, is an elliptical expression. It is thus filled: *Quàm forti pectore est ille; et quàm fortibus armis*. The preposition *et*, or *er*, being still understood, governing the ablative cases. By the *forti pectore*, we are to understand his fortitude in undergoing hardships, and supporting misfortunes: and by the *armis*, his courage and prowess in arms.

13. *Timor arguit*: fear shows a base and ignoble mind. As fear argues a base and ignoble mind, so courage and valor bespeak a noble and divine original. The poet has filled the speech of *Dido* with these abrupt half sentences, and made her speak incoherently, on purpose to show the confusion and perturbation of her mind.

14. *Exhausta*: drawn out—endured to the last. Not only begun, but accomplished, and with resolution brought to an end. Here is plainly an allusion to the draining of some bitter cup to the very last drops. A participle from *exaurio*. *Fatis*. The word *fa-*

tum signifies, sometimes, as in this place—distress—misfortunes—calamities.

14. *Canebat*: in the sense of *narrabat*.

15. *Sederet*: in the sense of *maneret*.

16. *Sociare*: to connect myself in marriage with any one.

17. *Primus amor*: after my first love deceived me, disappointed by the death of my husband. She had pictured to herself an uninterrupted course of conjugal felicity, of which she was disappointed by the death of her husband. This led her to enter into the resolution of never forming a second connexion.

18. *Si non pertæsum fuisset*: if I had not been weary (displeased) with the marriage bed, and nuptial torch, perhaps, &c. *Tædæ*. It was a custom among the Romans to carry a torch before the newly married wife, when she was conducted to the house of her husband. Hence it is often put for the nuptials themselves.

19. *Potui*: I might yield to this one fault. *Potui*: in the sense of *potuisssem*.

Second marriages were considered disreputable among the Roman women, as showing a want of respect for the memory of the deceased, and as conveying a suspicion of incontinency.

But *culpa* is sometimes taken simply for the indulgence of the passion of love, however innocent.

21. *Fraternâ cæde*. *Sichæus* was murdered, by her brother, at the altar. Hence the murder is called *fraternal*. *Fata*: in the sense of *mortem*. See note 1. *supra*.

22. *Institerit sensus*: he alone hath changed my inclinations, and made an impression upon my wavering mind.

Pallentes umbras Erebi, noctemque profundam,
 Antè pudor, quàm te violò, aut tua jura resolvò.
 Ille in eos, primus qui me sibi junxit, amores
 Abstulit; ille habeat secum, servetque sepulchro.
 Sic effata, sinum lachrymis implevit obortis.

Anna refert: O luce magis dilecta sorori,
 Solane perpetuà mœrens carpère juventâ?
 Nec dulces natos, Veneris nec præmia nôris?
 Id cinerem, aut Manes credis curare sepultos?
 Esto: ægram nulli quondam flexere mariti,
 Non Libyæ, non antè Tyro: despectus Iarbas,
 Ductoresque alii, quos Africa terra triumphis
 Dives alit: placitone etiam pugnabis amori?
 Nec venit in mentem, quorum consederis arvis?
 Hinc Getulæ urbes, genus insuperabile bello,
 Et Numidæ infræni cingunt, et inhospita Syrtis:
 Hinc deserta siti regio, latèque furcentes

28. Ille *Sichæus* abstrahit meos amores, qui

30

31. O tu, magis dilecta sorori lucè, sola-ne mœrens carpère in perpetuà juventâ?

35 *Sichæi*, aut sepultos

36. Esto: Iarbas despectus est, aliique ductores

40

NOTES.

26. *Erebi*: the place of the dead—the infernal regions.

27. *Antè*. The *antè* here is plainly expressive. *Prius* goes before it, and is to be connected with *quàm*. Some copies have *violam* and *resolvam*. *Pudor*: in the sense of *puclitia*.

30. *Implevit sinum*: she filled her bosom with flowing tears. *Servius* and *Turnebus* take *sinum*, here, for the cavity of the eye. But the common import of the word is much more expressive, as it shows her tears to be much more copious, and paints her passion as more violent. *Refert*: in the sense of *respondet*. *Luce*: in the sense of *vita*.

32. *Sola-ne carpère*: will you fade and wither away, mourning alone as a widow through all your youth, &c. *Rûmus* says, *an sola consumeris dolens per totam juventutem*. But *carpère* may be used in the sense of the Greek middle voice. The meaning is obvious.

35. *Nulli mariti*: no suitors moved you sorrowing—while your loss was fresh in your memory, and your grief unabated. *Mausi*: in the sense of *proci*. *Ægram*: in the sense of *dolentem*. *Te* is understood.

36. *Iarbas*. Among the many who made suit to *Dido*, was *Iarbas*, a rich and powerful prince of Africa, and reputed son of *Jupiter Ammon*. But *Justin* gives a very different account of the matter from the one given here by the poet. He says, *Iarbas*, having gotten ten of the principal Carthaginians, demanded of them *Dido* in marriage; and, in case of a refusal, he threatened to declare war against them. Fearing to deliver the message to the queen, they said the king demanded a person who might teach him and his people the arts of civilized life; but that no one could be found who was willing to leave his relations and friends to

undertake the business; upon this the queen rebuked them, and declared that if the safety of his country required it, any one should be willing to give up even his life. They then opened the whole matter, saying, the very thing she had enjoined on others, she had to perform herself, if she would consult the good of the city. Being taken by this device, after much lamentations, and many invocations of her husband, she declared that she would obey the call of her country. Having passed three months in this manner, she caused a funeral pile to be erected in one part of the city, as if to appease the *Manes* of her departed husband, and to offer sacrifices for him before her nuptials. She ascended the pile, and taking a sword in her hand, said to her people, that she would go to her husband as they required, and, with her own hand, put an end to her existence. While Carthage remained, she was worshipped as a goddess.

37. *Terra dives triumphis*. It appears from *Servius*, that the Africans were the inventors of triumphal shows. Some say they never triumphed. But *Justin* tells us that *Adrubal*, in particular, was honored with four triumphs. *Placito*: in the sense of *grato*. *Nè* is interrogative.

40. *Getula urbes*. The Getuli were a brave and warlike people, to the south of Carthage. *Hinc*, when it has its correspondent *hinc*, the former is rendered, *on the one side*; and the latter, *on the other side*.

41. *Numidæ*. The Numidians, again, were a people fierce and uncivilized, lying to the westward. *Inhospita Syrtis*. Both the greater and the less *Syrtis* lay in the *Sinus Libyæus*, to the north and east of Carthage, and rendered the navigation dangerous.

42. *Deserta siti* rendered desert by drought.

- Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas ?
45. *Ego equidem reor* Dis equidem auspibus reor, et Junone secundâ, 45
Iliacas carinas tenuisse Huc cursum Iliacas vento tenuisse carinas.
cursum huc vento, Dis Quam tu urbem, soror, hanc cernes ! quæ surgere regna
auspibus, et Junone Conjugio tali ! Teucrum comitantibus armis,
secundâ. Punica se quantis attollet gloria rebus !
Tu modò posce Deos veniam, sacrisque litatis, 50
Indulge hospitio, causasque innecte morandi ;
Dum pelago desævit hyems, et aquosus Orion ;
Quassatæque rates, et non tractabile cælum.
Iiis dictis incensum animum inflammavit amore,
54. *Animum jam incensum amore* Spenque dedit dubiæ menti, solvitque pudorem. 56
Principio delubra adeunt, pacemque per aras
59. *Sed Junoni ante omnes, cui jugalia vincla sunt curæ.* Exquirunt : mactant lectas de more bidentes
Legiferæ Cereri, Phæboque, patrique Lyæo
60. *Pulcherrima Dido* Junoni ante omnes, cui vincla jugalia curæ.
ipsa tenens pateram Ipsa tenens dextrâ pateram pulcherrima Dido, 60
dextrâ fundit vinum inter media cornua candelentis vaccæ : Candelentis vaccæ media inter cornua fundit :
Aut ante ora Deum pingues spatiatum ad aras,

NOTES.

43. *Barcæi.* These were a people to the east, inhabiting a dry and barren country.
Quid dicam : why shall I mention the wars arising from Tyre, and the threats of your brother ? Justin says, when Pygmalion understood that Dido had fled her country, and taken with her much treasure, he determined to pursue her ; but was dissuaded from his purpose by his mother, and the threats of the gods.
45. *Junone secunda.* Juno is here particularly named, because she presided over marriage, and because Carthage was under her peculiar protection. *Auspibus :* in the sense of *fautoribus*, vel *auctoribus*. *Secundâ :* in the sense of *propitia*.
49. *Quantis rebus :* by what noble deeds will the Carthaginian glory exalt itself, the arms of the Trojans accompanying yours ?
50. *Sacris litatis :* sacrifices being offered. The proper signification of *litare*, is, to propitiate by sacrifice. *Sacris :* in the sense of *victimis*.
51. *Innecte :* devise causes for detaining him.
52. *Desævit.* Rumus takes this in the sense of *deserviet*, the present for the future.
53. *Non tractabilis :* in the sense of *procellorum*, vel *sarum*. *Cælum :* the air or weather. Æneus arrived in Africa, it is probable, in the latter part of autumn, some time before the approach of winter. It appears to be the plan of Anna to detain him during the pleasant part of the season, until the navigation should become dangerous, and when it would be imprudent to set sail ; in the hope that having passed so long a time with them, he might be persuaded finally to settle at Carthage, and give over his intended purpose of settling in Italy.
54. *Incensum :* burning, or inflamed with love.
55. *Dubiæ :* wavering. *Solvit pudorem.* removed her scruples in regard to disrespect to the memory of her late husband. Valpy.
57. *Exquirunt pacem per aras :* they seek peace by the altars. This refers to the way of prying into the entrails of the victims, in order to know the will of the gods. *Bidentes lectas de more.* It was a regulation that no victims should be offered to the gods, but such as were without blemish. *Bidentes :* properly sheep of two years old.
58. *Legiferæ Cereri.* Ceres was the daughter of Saturn and Ops, and the goddess of husbandry. It is said, she was the first institutor of laws, especially those of marriage. See Ecl. v. 79. *Phæbo.* Dido offers sacrifices to Phæbus, as the god who presided over futurity, that he might send her favorable omens. See Ecl. iv. 10. To father Bacchus, as the god of mirth and jollity, that he might crown the match with joy. See Ecl. v. 69. And especially (*sate omnes*) to Juno, as the goddess who presided over nuptials. *Cui vincla jugalia curæ :* to whom the marriage knot is for a care. See Æn. i. 4.
61. *Fundit, &c.* This was according to the manner of the Romans performing sacrifice. After the *immolatio*, which consisted in throwing corn and frankincense, together with the *mola*, (which was made of bran or meal mixed with salt and water,) upon the head of the victim, the priest sprinkled wine between the horns.
62. *Spatiatum :* she walks before the images (*ora*) of the gods, &c. It was a custom among the Romans for matrons to walk on holy days, in a grave and solemn

Instauratque diem donis, pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.
Heu, vatum ignaræ mentes! quid vota furentem,
Quid delubra iuvant? est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.

Uritur infelix Dido, totâque vagatur

Urbe furens: qualis conjectâ cerva sagittâ,
Quam procul incautam nemora inter Cressia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius: illa fugâ sylvas saltusque peragrat
Dictæos: hæret lateri lethalis arundo.

Nunc media Æneam secum per mœnia ducit;
Sidoniasque ostentat opes, urbemque paratam.
Incipit effari, mediâque in voce resistit.

Nunc eadem, labente die, convivia quærit;

Iliacosque iterum demens audire labores

Exposcit, pendetque iterum narrantis ab ore.

Pœst, ubi digressi, lumenque obscura vicissim

Luna premit, suadentque cadentia sidera somnos;

Sola domo mœret vacuâ, stratisque relictis

Incubat: illum absens absentem auditque videtque:

Aut gremio Ascanium, genitoris imagine capta,

Detinet, infandum si fallere possit amorem.

Non cœptæ assurgunt turres, non arma juvenus

Exercet, portusve, aut propugnacula bello

Tuta parant: pendent opera interrupta, minæque

Murorum ingentes, æquataque machina cælo.

65 65. *Ram furentem*

69. *Talis, qualis cer-
va, sagittâ conjecta.
70 quam pastor agens telis
fixit incautam procul
inter Cressia nomora,
liquitque volatile fer-
rum in vulnere, nescius*

75 *facti*
74. *Nunc Dido ducit
Æneam secum*

79. *Ore Æneas nar-
80 rantis*

80. *Ubi omnes digressi
sunt ad quietem*

83. *Ille absens audit-
que videtque*

85

NOTES.

manner, before the altars, with torches in their hands. *Ora*: in the sense of *statuas*, *vel imagines*.

63. *Instaurat*: she passes the day in offering. *Rusus* says, *renovat sacrificia per diem*.

64. *Inhians*: prying into—exploring attentively. *Spirantia*: throbbing—palpitating. *Extæ*: properly the part which we call the lungs, including the heart, liver, &c.

65. *Vatum*: in the sense of *extispicum*.

66. *Mollis flamma est*: a gentle flame consumes. *Est*: in the sense of *edit*. *Furentem*: in the sense of *amantem*. *Tacitum*: concealed.

69. *Qualis cerva*. This is a very proper comparison, and agrees almost in every circumstance. There is a peculiar beauty in the *hæret lateri lethalis arundo*, which strongly images the fast hold that the arrows of Cupid had gotten of Dido's heart. *Cressia*: an adj. Cretan.

71. *Ferrum*: in the sense of *arundinem*.

74. *Mœnia*: properly the fortifications of a city. *Rusus* says, *munitionta*.

77. *Eodem*: the same entertainment she had received the preceding night.

81 *Luna obscura vicissim*: the moon, in turn obscure, withdraws her light. This shows the approach of day. When the

stars disappear in the superior light of the sun, they are said to set; so when the sun disappears, and withdraws his light, they become visible, and are said to rise. The same may be said of the moon. *Vicissim*. after having given light in her course.

82. *Relictis stratis*. The couch on which Æneas had been sitting, and which he had just left to retire to rest.

84. *Capta*: taken, or captivated with the resemblance of his father, she hugs, &c.

88. *Pendent*: stand, or remain. *Interrupta*: in the sense of *imperfecta*. *Ingentes minæ murorum*. Heyne takes this simply for the high walls, (*alti muri*), which by their altitude, presented a threatening aspect. Valpy is of the same opinion: but most interpreters take *minæ murorum* to be the fortifications built upon the walls, which presented a threatening appearance to an enemy. Hortensius and Ræmus are of opinion, they were huge and unfinished parts of the wall, which seemed to threaten a ruin, and presented a terrific appearance.

89. *Machina*. By this we are most probably to understand the engines used in raising stones, beams, and timber generally, for carrying on the building. Heyne says, *moles—edificium*, referring to the buildings themselves.

90. *Quam (Didonem)* Quam simul ac tali persensit peste teneri 90
 simul ac: Saturnia, chara
 Chara Jovis cohjux, nec famam obstare furori,
 Talibus aggreditur Venerem Saturnia dictis :
 Egregiam verò laudem, et spolia amplè referis
 Tuque puerque tuus, magnum et memorabile numen ;
 Una dolo Divùm si fœmina victa duorum est : 95
 Nec me adeò fallit, veritam te mœnia nostra,
 Suspectas habuisse domos Carthaginis altæ.
 Sed quis erit modus ? aut quò nunc certamina tanta ?
 Quin potiùs pacem æternam pactosque hymenæos
 Exerceamus ? habes, totà quod mente petisti : 100
 Ardet amans Dido, traxitque per oesa furorem.
 Communem hunc ergò populum, paribusque regamus
 Auspiciis : liceat Phrygio servire marito,
 Dotalisque tuæ Tyrios permittere dextræ. 105
 98. *Modus nostræ contentionis*
 103. *Liceat Didoni*
 servire
 107. *Contrà Venus*
 ingressa est respondere
 olli sic; enim sensit eam
 locutam esse simulatâ
 mente, quò averteret 110

NOTES.

90. *Peste* : in the sense of *amore*. Ruæus says, *veneno*.

93. *Spolia* : in the sense of *victoriam*.

94. *Numen*. This is the reading of Heyne, after Pierius, Heinsius, and Burmannus. It is also approved by Valpy, though he retains the common reading, *nomen*. In a note upon this passage, he has *numen*, and observes that *restrum* is understood. "Your divine power will be nobly employed," says he. Heyne makes this turn to the words: *Magnum verò et memorabile erit numen restrum, si vos duo Dei circumveneritis unam fœminam*. He takes *numen* in the sense of *potestas*, vel *potentia*. *Nomen* is the common reading. This part of Juno's speech is extremely satirical. *Tuus puer*: Cupid. He was the son of Jupiter and Venus.

98. *Aut quò nunc* : or, for what purpose now are so great contentions? Juno and Venus took opposite sides in the affairs of Æneas and the Trojans. The former is always represented their bitterest enemy, and the latter their warmest friend. The whole of Juno's speech is artful, and the plan deep laid. She now proposes to lay down their arms, to conclude a lasting peace—to form a match between Æneas and Dido, and by these means unite the Trojans with the Carthaginians into one people. This plan, could she have brought it about, would have been to her a complete victory over her antagonist. The common reading is *certamine tanto*. Heyne reads *certamina tanta*, which is much easier, and he says, is the true reading.

99. *Hymenæos*: match.

102. *Regamus hunc populum*. The meaning plainly is: Let us rule this people (*communem*) composed of Trojans and Carthaginians, with equal authority and power. Let them be both equally under our protection and auspicious influence. *Auspiciis* in the sense of *potestate*.

103. *Phrygio*. Servius, and some others say, that *Phrygio*, here, is a word of contempt, and implies that Æneas was in exile and in slavery, as the *Phrygians* then were. But Virgil uses the words *Phrygius* and *Trojanus* promiscuously. Beside, Juno plays the hypocrite, and would, therefore, industriously avoid every expression that might be offensive, or render her suspected. The expression *servire marito* is in allusion to one of the three ways of contracting marriage among the Romans. (*viz.*) *Cœemptio*: when the parties solemnly bound themselves to each other by the ceremony of giving and taking a piece of money. By this the woman gave herself over into the power of the man, and entered into a state of liberal servitude, or subjection to him.

104. *Dotalis*: as a dowry. *Dos* is properly the patrimony of the wife—any thing given to the husband with the wife. *Tyrios* nempe, *regnum Carthaginiæ*.

105. *Olli*: for *illi*, by *antithesis*.

110. *Feror incerta fatis, si* : I am rendered uncertain by the decrees of the gods, whether, &c

probet populos, aut fœdera jungi.

: tibi fas animum tentare precando.

quar. Tum sic excepit regia Juno:

114 it iste labor: nunc quâ ratione, quod instat,

cessit, paucis, adverte, docebo.

Eneas, unâque miserrima Dido,
re parant, ubi primos crastinus ortus
Titan, radiusque retexerit orbem.

grantem commixtâ grandine nimum,
lant alæ, saltusque indagine cingunt,
fundam, et tonitru cœlum omne ciebo.
comites, et nocte tegentur opacâ.

Dido dux et Trojanus eandem

Adero, et, tua si mihi certa voluntas,

125 jungam stabili, propriamque dicabo.

ævus erit. Non adversata, petenti

que dolis risit Cytherea repertis.

n intereâ surgens Aurora reliquit.

130 jubare exorto, delecta juvenus

plagæ, lato venabula ferro,

ruunt equites, et odora canum vis.

balamo cunctantem ad limina primi

expectant: ostroque insignis et auro

135 s, ac fræna ferox spumantia mandit.

ogredijtur, magnâ stipante catervâ,

regnum Italiae ad Liby-
cas oras

113. Tu es ejus con-
jux: fas est tibi tentare

115. Nunc, adverte tu,
docebo paucis verbis, qua
ratione, id, quod instat,
possit confieri.

120

121. Dum alæ trepidant,
cinguntque saltus
indagine, ego desuper
infundam his nigramentem
nimum, grandine com-
mixta, et ciebo omne
cœlum tonitru.

125

125. Si tua voluntas
sit certa mihi

128. Cytherea non ad-
versata annuit ei petenti.
130 atque risit dolis reperti.

135

NOTES.

pit: replied—answered.
atum: a sup. in *um*, of the verb
the verb *ire*. Dido is here
ima, most unhappy, on account
of her love.

s: in the sense of *Sol*. See *Ecl*.
teor. iii. 48. *Radiusque*: and
slosed the world by his beams.
retended that light sunk into
ery night, and was every morn-
from hence by the returning
the propriety of the verb *extu-*

alæ. By *alæ*, Servius under-
orsemen, or riding hunters, who
alæ, wings, because they covered
he cavalry of an army. Or *alæ*
the horsemen in general spread
ound, like stretched out wings.
ery strongly expresses the hurry
f a company of horsemen, flying
ing over the ground in quest of
Indagine. By this some under-
ranging of the hounds, and the
rem in proper places for taking
it *Ruæus*, and most commen-
it for the *nets* and *toils* in which
is taken. For *alæ*, *Ruæus* has

gam: I will join them in firm
d will consecrate her to be his
give her over to be his peculiar

127. *Hic Hymenæus erit*: this shall be a
marriage. Some take the meaning to be
that *Hymen* should be present. But this
would be unnecessary, since the nuptials
were to be performed by *Juno*, without the
assistance of any other. See *Geor*. iii. 60.
Cytherea, a name of *Venus*. See *Æn*. i.
229.

130. *Jubare*: in the sense of *lucæ vel dilu-
culo*.

131. *Retia rara*: the wide nets, the toils,
the spears of broad point, and the *Magaliam*
horsemen, &c. rush forth.

132. *Odora vis canum*. *Vis* is here used
in the sense of *copia*, or *multitudo*. And
odora, in the sense of *odororum*, by *antiphrasis*:
a multitude of strong scented dogs. *Mas-
syla*. They were a people of Africa, placed
by *Virgil* to the westward of *Carthage*. Lit-
tle is known concerning them.

133. *Primi*: in the sense of *primores*.

135. *Stat sonipes insignis*: her horse
stands ready, richly decked in purple and
gold. *Stat*: in the sense of *adest*. To take
it literally would ill agree with the fine
image of the courser hero given; *ferox man-
dit spumantia fræna*. *Insignis*: in the sense
of *ornatus*.

137. *Circumdata Sidoniam*: covered with
a Tyrian cloak. The *chlamys* was both a
military and hunting dress. It was a loose
upper garment, which covered the breast-
plate, and folded about the left arm to de-

- Sidoniam picto chlamydem circumdata limbo :
 Cui pharetra ex auro; crines nodantur in aurum;
 Aurea purpuream subnectit fibula vestem
 Necnon et Phrygii comites, et lætus Iulus, 140
 Incedunt: ipse ante alios pu cherrimus omnes
 Infert se socium Æneas, atque agmina jungit:
 Qualis, ubi hybernâ Lyciam Xanthique fluenta
 Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros, mixtique altaria circum 145
 Cretesque Dryopesque fremunt, pictique Agathyrsi:
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens, atque implicat auro
 Tela sonant humeris. Haud illo segnior ibat
 Æneas; tantum egregio decus enitet ore. 160
138. Cui est pharetra ex auro
 142. Æneas ipse pulcherrimus ante omnes alios infert se socium.
 143. Talis, qualis est Apollo, ubi deserit hybernâ Lyciam, fluentaque Xanthi, ac invisit maternam Delum
 148. Implicat cum auro
 151. Postquam ventum est in altos montes, atque invia lustra; ecco feræ capræ dejectæ vertice saxi decurrere jugis
 153. De aliâ parte cervi transmittunt
 159. Optatque votis spumantem aprum dari sibi inter inertia pecora
- Postquam altos ventum in montes, atque invia lustra,
 Ecce feræ saxi dejectæ vertice capræ
 Decurrere jugis: aliâ de parte patentes
 Transmittunt cursu campos, atque agmina cervi
 Pulverulenta fugâ glomerant, montesque relinquunt.
 At puer Ascanius mediis in vallibus acri 155
 Gaudet equo: jamque hos cursu, jam præterit illos:
 Spumantemque dari pecora inter inertia votis
 Optat aprum, aut fulvum descendere monte leonem.
 Intercâ magno misceri murmure cælum 160
 Incipit: insequitur commixtâ grandine nimbus.
 Et Tyrii conites passim, et Trojana juvenus,
 Dardaniusque nepos Veneris, diversa per agros
 Tecta metu petiere; ruunt de montibus amnes.
 Speluncam Dido dux et Trojanus, eandem 166
 Deveniunt: prima et Tellus et pronuba Juno

NOTES.

tend them from the wild beasts. The construction is a Grecism.

143. *Qualis*. The poet (*Æn.* i. 498.) compared Dido to Diana: here he compares Æneas to Apollo, her brother. It was a common opinion that, at certain times of the year, the gods changed the place of their residence. Servius says, it was believed that *Apollo* gave out oracles at *Patara*, a city of Lycia, a country of Asia Minor, during the six months of the winter; and at *Delos*, the remaining six months of the year. Hence he was called both *Patareus* and *Delius*. *Fluenta*: in the sense of *stuvium*.

144. *Maternam Delum*. See *Æn.* iii. 75.

146. *Cretesque: the Cretans, Dryopes, and painted Agathyrsi, mingled together. express their joy (fremunt) around the altars.* When *Apollo* came, or was thought to come to *Delos*, the several people that came to consult his oracle, celebrated his arrival with hymns and dances. *Dryopes*. These were a people who dwelt at the foot of mount *Parnassus*. *Agathyrsi*. These were a people of *Seythia*, who used to paint their bodies with various colors. The nations

here mentioned seemed to be selected for *Apollo's* retinue, on account of their skill in archery.

148. *Premittit*: binds up. *Fringens*: adjusting it. *Molli fronde*: with a soft wreath of leaves. *Ruseus* says, *tenera coronâ Auro*: in the sense of *aures vittâ*.

149. *Haud segnior*: he moved not less graceful than he—than *Apollo* himself.

150. *Orr*: in the sense of *vultu*.

152. *Dejectæ*: dislodged—routed. *Jugis*: the sides of the rocks, or mountains.

154. *Transmittunt*: in the sense of *percurrunt*.

155. *Glomerant fugâ*: in their flight they crowd together the dusty herds, &c. *Ruseus* says, *colligunt se in greges pulverulentos*.

159. *Optat votis*: he wishes with vows—he greatly wishes, that a foaming boar, &c.

163. *Dardanius nepos Veneris*: the Trojan grandson of *Venus*—*Ascanius*. *Tecta*: tectum signifies any covered place. *Hæc* shelters, or retreat from the storm.

166. *Tellus et pronuba*. *Pronuba*, a title of *Juno*, from her being the goddess of marriage: compounded of *pro* and *nuba*.

m : fulsere ignes, et conscius æther
 summoque ululârunt vertice Nymphæ.
 imus lethi, primusque malorum
 : neque enim specie famâve movetur,
 170 ritivum Dido meditatur amorem :
 vocat : hoc prætexit nomine culpam.
 ð Libyæ magnas it, Fama per, urbes :
 um, quâ non aliud velocius ullum :
 viget, viresque acquirit eundo : 175
 primò : mox sese attollit in auras,
 ue solo, et caput inter, nubila condit.
 parens, irâ irritata Deorum,
 ut peribent, Cæo Enceladoque sororem
 pedibus celerem et pernicibus alis : 180
 horrendum, ingens : cui quot sunt corpore
 oculi subter, mirabile dictu ! [plumæ,
 , totidem ora sonant, tot subrigit aures.
 : cœli medio terræque per umbram
 x dulci declinat lumina somno. 185
 custos, aut summi culmine tecti,
 it altis, et magnas territat urbes :
 raviq;ue tenax, quàm nuntia veri.
 ultipliçi populos sermone replebat
 l pariter facta atque infecta canebat : 190
 eam, Trojano à sanguine cretum,
 hra viro dignetur jungere Dido :
 em inter se luxu, quàm longa, fovere,

167. Conscius con-
 nubis *fulsit*

169. Ille dies primus
 fuit causa lothi *Didoni*,
 primusque *fuit causa*
 malorum

178. Parens terra ir-
 ritata irâ Deorum
 progenit illam, ut *homines*
 perhibent, extremam so-
 rorem Cæo Encelado-
 que, celerem pedibus, et
 pernicibus alis

181. Monstrum hor-
 rendum, ingens; *cui sunt*
 tot vigiles oculi subter,
 mirabile dictu ! tot lin-
 guæ, totidem ora sonant,
 subrigit tot aures, quot
 sunt plumæ in corpore.

191. *Canebat* Æneam
 venisse, cretum à Troja-
 no sanguine, cui viro
 pulchra Dido dignetur
 jungere se : nunc luxu
 fovere inter se hyemem,
 quàm longa *est*,

NOTES

meaning is *bride-maid*. Some among the Divinities that pre-narrate marriage. She gave signs of n by an earthquake, or some e earth. *Servius* says, there more inauspicious to nuptials 'mo also gave her sign against by rain and storms of hail. ghtning supplied the place of orch; and the only song was of the mountain nymphs. all sad presages of the future. *es primus fuit causa* : that day, an especial manner,) *was the* : to Dido; and the beginning er woes.

: *fama-ve*. By the *species* we stand the appearance and de- action, as it passed in review wn mind; and by *fama*, the afamy of it, in the eyes of the

rit : palliates or covers. *Cul-* sense of *crimen*.

malum quo : *Fame, a fiend*, here is not another more swift, account of fame, the Poet imi- description of discord. A ju- is of opinion that this descrip- is one of the greatest orna- Æueid. It has not, however,

escaped censure. *Malum* : in the sense of *pestis vel monstrum*.

179. *Cæo Enceladoque*. These were two Giants, who took the lead in the war against the gods. They were the sons of *Titan* and *Tellus*. Their object in the war was to restore their father Titan to the throne, from which Jupiter had driven him. They attempted to attack Heaven, by putting mount *Ossa* upon *Pelion*; but in the attempt they were chastised by Jupiter, in an exemplary manner. At this vengeance (*ira*) of the gods, *Tellus* was irritated; and by way of revenge, produced *fame*, their youngest sister, swift on the foot, and on the nimble wing.

184. *Medio* : in the middle of heaven and earth—between heaven and earth. *Um-* bram : in the sense of *tenebras*.

186. *Luce* : in the sense of *die*. *Custos* : a spy.

188. *Tam tenax* : as tenacious of false- hood and wickedness, as a messenger of truth.

189. *Sermone* : in the sense of *rumore*.

190. *Canebat* : she equally proclaimed facts and fictions.

193. *Nunc fovere luxu* : that now in lux- ury they carress one another during the winter, as long as it may be. *Hyemem* *quàm longa* : in the sense of *longam hye-*

- Regnorum immemores, turpique cupidine captæ
 Hæc passim Dea sæda virum diffundit in ora. 196
 Protinus ad regem cursus detorquet Iarbam ;
 Incenditque animum dictis, atque aggerat iras.
198. Hic satus Am-
 mone, Nymphæ Garamantide raptâ, posuit
 Jovi centum immania templa in latis regnis,
 posuit centum aras ; sacra-
 crateratque
 203. Isque amens ani-
 mi, et accensus amaro
 rumore, dicitur supplex
 orasse Jovem multa
 supinis manibus, stans ante
 aras, inter media numina
 Divûm.
212. Cui dedimus litus
 Exiguam pretio posuit, cui litus arandum,
 Cuique loci leges dedimus, connubia nostra
 Reppulit, ac dominum Ænean in regna recepit

NOTES.

mem. Rûmus says, *traducere hyemem inter se luxu.*

194. *Cupidine*: by cupido, Servius informs us that the ancients understood an ungovernable and irregular passion of love—lust. *Captus*: enslaved.

198. *Hic Ammone satus*: this man, sprung from Ammon, had built to Jove, &c. Jupiter Ammon had a celebrated temple and oracle in Libya, on a spot of ground watered by a fountain, and enclosed by a pleasant grove. This temple is said to have been built by Bacchus, or Hercules. This Ammon some will have to be the same with Ham, the son of Noah. Sir Isaac Newton thinks him to have been the father of *Sesostris*, and cotemporary with Solomon, king of Israel. Iarbus was the son of this Jupiter Ammon, by the nymph *Garamantis*. *Aggerat*: in the sense of *augel*.

200. *Vigilem ignem*. Plutarch informs us that in this temple there was a lamp continually burning. This was also a custom common to many nations. *Posuit*: in the sense of *adjficavit*.

201. *Excubias æternas Divûm*: a perpetual watch of the gods—sacred to the service of the gods. *Solum*: a tract of ground enriched by the blood of victims.

202. *Limina florentia*: an entrance (into the temples) adorned with various garlands. *Amens animi*: distracted in mind; of à, privitium, and mens.

204. *Numina*: the shrines or statues, which represented the gods. *Supinis*. Rûmus says, *elatis*: properly, with the palm upwards.

206. *Qui nunc*: to whom the Moorish

nation, feasting on painted couches, &c. The *Maurusii*, vel *Mauri*, were inhabitants of Mauritania, an extensive country in Africa, bounded on the west by the Atlantic ocean, on the north by the Mediterranean sea, and on the east by Numidia and Carthage. It seems this news reached Iarbus while he and his people were feasting upon the remains of the victims which had been offered to Ammon. At such banquets, it was usual to pour forth wine by way of libation to the gods—an offering of wine.

207. *Lenæum honorem*. simply, wine—the liquor of Bacchus. *Lenæus*, a name of Bacchus, used as an adj. derived from a Greek word, signifying a wine-press. *Epulata*: feasting, or having feasted.

209. *Cæci*: undirected—fortuitous. *Ignes*: lightnings. *Inania murmura*: vain, or empty sounds.

212. *Posuit*: in the sense of *condidit*. *Litus arandum*: the shore to be ploughed. The province or territory of Carthage was here called *litus*, because it lay along the sea coast—a tract of country to cultivate. *Pretio*. This alludes to the price paid, or stipulated to be paid, for her territory, or tract of country. See the following note.

213. *Cuique dedimus*: and on whom we imposed the laws of the place. We are told that Dido engaged to pay the Africans an annual tribute for the tract of country which she purchased for her colony. This, however, the Carthaginians afterwards refused to do, and was the cause of the first war in which they were engaged. Excepting the tribute, Carthage, from the first, was an independent sovereignty.

Paris, cum semiviro comitatu,
 nuntum mitrâ crineinque madentem
 raptò potitur : nos munera templis
 ferimus, famamque fovemus inanem.
 orantem dictis, arasque tenentem
 ipotens : oculosque ad mœnia torsit
 blitos famæ melioris amantes.
 ercurium alloquitur, ac talia mandat :
 nate, voca Zephyros, et labere pennis :
 que ducem, Tyriâ Carthagine qui nunc
 itisque datas non respicit urbes,
 et celeres defer mea dicta per auras.
 nobis genitrix pulcherrima talem
 raiumque idèò bis vindicat armis :
 i gravidam imperiis, belloque frementem
 ret, genus alto à sanguine Teucrici
 totum sub leges mitteret orbem.
 endit tantarum gloria rerum,

215

217. *Subnexus quædam*
mentum madentemque
crinem Mœonia mitrâ,
potitur raptò

220

220. *Omnipotens audiit eum orantem in talibus dictis, tenentemque aras, torsitque ejus oculos ad regia mœnia, et ad amantes oblitos melioris famæ.*

225

226. *Alloquereque Dardanum ducem, qui nunc expectat in Tyria Carthagine, nonque respicit urbes datas ei fati*

230

227. *Ejus pulcherrima genitrix non promittit*

NOTES.

unc ille Paris. Here Iarbas Paris, to denote him effeminate, who had carried off a man he considered his own. In *tyria*, he says, *potitur raptò* : he ravished prize. *Semiviro* : his effeminate train. This is a name to the Phrygians, who were worshippers of the goddess *Cybele*, were eunuchs.

idèò mitrâ : a Mœonian, or Lydian. This was a kind of bonnet worn by Lydian and Phrygian women. *of dress unbecoming in men*, all when it had the fillets or which it was tied under the chin mentions it as a mark of insult of reproach. *Mœonia* : an entry in the Lesser Asia. It is an adj. Its more modern name is *Lydus*, one of its kings, as in *Asia*. That part bordering upon *Asia*, still retains its ancient name observes, that Homer attributes of unguents to none of his heroes in the *Iliad*, besides Paris. These were for the hair. The use of them was a mark of effeminacy. *Iarbas* says of *Æneas*, that his hair was red or besmeared with unguents *lentem*.

urus : in the sense of *subligatus*. *pe nos ferimus* : we to be sure go to thy temples, and cherish thee of being thy offspring. *blitos* : by way of complaint. The which we present unto thee are of the report of thy being our nation and without foundation, or which would not have suffered this evil name. *Heyne observes*, that the

words of *Iarbas*, *quippe*, &c. are extremely ironical. *Ironia acerba vocabulo, quippe, incest*, says he. Both *Rumus* and *Heyne* take *quippe* in the sense of *scilicet*. But *quippe* may be taken perhaps in the sense of *dum* : while we are presenting offerings unto thee, &c. *Æneas* is enjoying the ravished prize.

219. *Tenentem aras* : holding the altars. It was a custom in the more solemn acts of religion, to embrace the altars. It was especially so for suppliants.

221. *Amantes* : lovers—*Æneas* and *Dido*.

223. *Pennis* : in the sense of *atis*. *Mercury* was represented as having winged shoes, on which he was borne through the air. They were called *talaria*.

225. *Expectat* : in the sense of *moratur*.

228. *Bis vindicat* : preserved him twice, &c. *Æneas* was twice saved by *Venus* from impending death : once in a contest with *Diomede*, when he was struck to the ground by the stroke of a huge stone, and would have been slain, had not *Venus* cast her veil over him, and carried him off from the fight ; and a second time, when under her own conduct, he passed unhurt through the flames of *Troy*, and the midst of his enemies, during the sack of that city.

229. *Gravidam imperiis*. *Rumus* says, *plenam regnis*. *Servius* says, *parituram imperia, vel unde multi imperatores possunt creari*. *Heyne* says, *qua proferet multos potentis, et latè imperantes populos*. It appears to be in the sense of *paritura magnam imperium, populumque latè dominantem*. In which a mighty empire is about to be established, says *Valpy*.

231. *Proderet genus* : should evince or prove his descent, &c.

- nobis illam fore talem, Nec super ipse sua molitur laude laborem :
 idèdque bis vindicat Ascanio-ne pater Romanas invidet arces ?
 illum ab armis Graidum : Quid struit ? aut qua spe inimica in gente moratur ? 235
 sed promisit illum fore Nec prolem Ausoniam et Lavinia respicit arva ?
 unum, qui regeret Itali- Naviget. Hæc summa est : hic nostri nuntius esto
 am gravidam imperiis, Dixerat. Ille patris magni parere parabat
 fremontemque bello ; qui Imperio : et primùm pedibus talaria nectit
 proderet Aurea ; quæ sublimem alis, sive æquora supra, 240
 237. Hic esto illi nun- Seu terram, rapido pariter cum flamine portant.
 tius nostri Tum virgam capit : hæc animas ille evocat Orco
 Pallentes ; alias sub tristia Tartara mittit :
 Dat somnos adimitque, et lumina morte resignat.
 Illa fretus agit ventos, et turbida tranat 245
 Nubila. Jamque volans apicem et latera ardua cernit
 Atlantis duri, cælum qui vertice fulcit :
 Atlantis, cinctum assidue cui nubibus atris
 Piniferum caput et vento pulsatur et imbrì :
 Nix humeros infusa tegit : tum flumina mento 250
 Præcipitant senis, et glacie riget horrida barba.
 Hic primùm paribus nitens Cyllenius alis
 Constitit : hinc toto præceps se corpore ad undas
 Misit : avi similis, quæ circum litora, circum
 Piscosos scopulos, humilis volat æquora juxta. 255
 256. Haud aliter Cyl- Haud aliter, terras inter cælumque, volabat

NOTES.

233. *Molitur laborem* : undertakes the enterprise for his own glory.

235. *In gente inimicâ* : in a hostile nation. This is said by anticipation, because of the enmity which subsisted between Rome and Carthage in after times. *Struit* : in the sense of *parat*.

236. *Lavinia arva*. See *Æn.* i. 2.

239. *Talaria*. These were a kind of winged shoes, which the poets say the messengers of the gods wore—sandals.

241. *Flamine* : in the sense of *vento*.

242. *Virgam*. This was the celebrated rod, or Caduceus, presented to Mercury by Apollo, in return for his lyre. Mercury, in his way to Arcadia, observing two serpents going to fight, appeased them by casting down his rod between them. Hence a rod wreathed round with two serpents, became a symbol of peace. *Orco* : the place of the dead.

243. *Tartara* : the lowest part of hell—the place of the damned.

244. *Lumina morte resignat* : he opens eyes in death. This is the sense given to *resigno* by Turnebus, Davidson, and others. They think the poet alludes to a Roman custom of opening the eyes on the funeral pile, though shut all the time the corpse lay in the house. But Servius takes *resigno* in the sense of *claudo* : he closes, or shuts eyes in death. Rumus says, *aperit oculos ex morte*, id est, *revocat corpora è morte*. This seems to be the opinion of Heyne.

247. *Atlantis duri*. Atlas is a very high

mountain, or rather range of mountains, commencing at the Atlantic ocean, to which it gives name, and running in an easterly direction, dividing Mauritania from Libya Interior. It is fabled that Atlas, king of Mauritania, was transformed into this mountain by Perseus, at the sight of his Gorgon's head, because he refused to treat him with hospitality. Virgil describes the mountain as retaining the form and shape of a man. Atlas was a very skilful astronomer and astrologer : this probably gave rise to the fable. His supporting heaven on his shoulder is explained, from the circumstance of the top of the mountain being lost in the clouds. Its top, or summit, was covered with perpetual snow. Hence, *nix infusa tegit humeros*.

248. *Cui* : in the sense of *cujus*.

250. *Mento senis* : from the chin of the old man.

252. *Cyllenius* : Cyllenius moving (*nitens*) on equal or balanced wings, stopped. This was a name of Mercury, from *Cyllenus*, in Arcadia, the place of his birth. He was the son of Maia, the daughter of Atlas, by Jupiter.

254. *Similis avi*. The whole of this passage is in imitation of Homer, *Odyss.* Lib. v. 43. The bird here alluded to, is supposed to be the coot, or cormorant.

256. *Volabat*. This and the two following lines, Heyne marks as spurious. They were probably left in an unfinished state. Bentley would alter *volabat* to *tegebat*, which

osum Libyæ, ventosque secabat,
 eniens ab avo Cyllenia proles.
 ùm alatis tetigit magalia plantis,
 ndantem arces, ac tecta novantem
 atque illi stellatus iaspide fulvâ
 Tyrioque ardebat murice læna
 k humeris: dives quæ munera Dido
 t tenui telas discreverat auro.
 nvadit: Tu nunc Carthaginis altæ 265
 ta locas, pulchramque uxorius urbem
 eu, regni rerumque oblite tuarum!
 i tibi me claro demittit Olympo
 cælum et terras qui numine torquet:
 erre jubet celeres mandata per auras: 270
 i? aut quâ spe Libycis teris otia terris?
 movet tantarum gloria rerum,
 ipse tuâ moliris laude laborem;
 surgentem et spes hæredis Iûli
 cui regnum Italiæ Romanaque tellus 275
 Tali Cyllenius ore locutus,
 isus medio sermone reliquit,
 n tenuem ex oculis evanuit auram.
 Æneas aspectu obmutuit amens;
 e horrore comæ; et vox faucibus hæsit. 280
 e fugâ, dulcesque relinquere terras,
 anto monitu imperioque Deorum.
 agat? quo nunc reginam ambire furentem
 itu? quæ prima exordia sumat?
 num nunc huc celerem, nunc dividit illuc;
 ie rapit varias, perque omnia versat. 286

lenia proles veniens ab materno avo volabat arenosum litus Libyæ, inter terras cœlumque, secabatque ventos

260

265

270

275

280

280. *Comæ sunt arctæ*

286

NOTES.

ng of Davidson; but without authority. Between heaven and w along the sandy shore, and s.

materno avo. Mercury was the t, the daughter of Atlas, which is grandfather on his mother's via proles: simply, Mercury. zlia: neu. plu. either the huts a men shepherds, mentioned Geor. ie towers and buildings of Car- d on the spot where the magalia

s erat illi stellatus: there was to d studded with yellow jasper. d scabbard were studded with ing like stars, particularly with rvius informs us it was a recei- that there was a virtue in the to assist orators in their plead- at Gracchus wore one of them roso.

a. This was a thick double cassock. Arbebat: in the sense reverat telas: had distinguished

the web with a small thread of gold. Ruvus says, *distin. cerat.*

265. *Inradit*: in the sense of *alloquitur.*

266. *Uxorius*: a slave to your wife. It refers to the pron. *tu*, understood.

267. *Oblite*: the voc. of *oblitus*, agreeing with *Æneas*, understood.

271. *Teris otia*: you waste your time. *Struis*: in the sense of *facis*, vel *paras*.

276. *Tali ore*: in the sense of *talibus verbis*.

277. *Reliquit*: in the sense of *mutavit*. Mercury had assumed a human form, *mortalis visus*, in his conference with *Æneas*; but as soon as he had ended his speech, *in medio sermone*, and before *Æneas* had time to make any reply, he left, changed, or put it off, and vanished from his eyes. *Sermo* is properly a conference between two or more persons, and, when one only has spoken, it is not complete or finished.

279. *Amens*: in the sense of *attonitus* vel *stupefactus*.

283. *Quo affatu*: in what words—by what address. *Ambire*: to speak to—to address.

285. *Dividit*: in the sense of *vertit*.

- Hæc alternanti potior sententia visa est.
Mnesthea Sergestumque vocat, fortemque Cloanthum:
299. *Jubet ut taciti*
aptet. l. classem.
Classem aptent taciti, sociosque ad litora cogant,
Arma parent; et, quæ sit rebus causa novandis, 290
Dissimulent: sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora; quis rebus dexter modus. Ocyus omnes
Imperio læti parent, ac jussa facessunt. 295
At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Sævit inops animi, totamque incensa per urbem 300
Bacchatur: qualis commotis excita sacris
Thyas, ubi auditio stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Æneam compellat vocibus ultrò:
Dissimulare etiam sperasti, perfide, tantum 305
Posse nefas, tacitusque meâ decedere terra?
Nec te noster amor, nec te dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hyberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum, 310
Crudelis! Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneres;
Troja per undosum ptereret classibus æquor?

NOTES.

287. *Hæc alternanti*: this plan seemed the better to him, wavering in mind, and examining what had best be done in his present situation. Ruæus says *consilium*, for *sententia*.

293. *Aditus*: the avenues or passages to her heart. *Quæ*: what might be the fittest or softest moments of addressing her, to obtain her consent. *Rebus*: for effecting his purposes.

298. *Excepit*: heard—found out. *Timens omnia tuta*: fearing all things when even safe—fearing danger when all things are safe. *Furenti*: in the sense of *ad aures furentis*, sive *amantis*. *Impia*: in the sense of *sæva*, says Heyne. *Detulit*: in the sense of *nuntiavit*.

300. *Inops animi*: devoid of reason.

301. *Qualis Thyas*: as a bacchanal roused at the moving of the sacred symbols, &c. *Serius* informs us that *commovere sacra* was a phrase used by the Romans to signify the opening of the solemnities of particular divinities, on their high festival days; when their sacred symbols were removed from their temples, in order to be carried about in pompous procession. This was particularly the case in celebrating the *Orgia*, or *mysteries* of Bacchus, when the statues of that god were removed from his temples,

and carried about in procession by his frantic votaries. The mysteries of Bacchus were celebrated every third year: hence they are called *trieterica*.

302. *Thyas*: a bacchanal; from a Greek word signifying to roar about in wild and frantic disorder.

303. *Nocturnus Cithæron*. *Cithæron* was a mountain in Beotia sacred to Bacchus. Here his mysteries were celebrated in the most distinguished manner by his infatuated followers. They wore, for the most part, celebrated in the night. Hence *nocturnus Cithæron*. *Eam* is understood after *sæcra*.

307. *Dextera quondam data*: thy right hand once given. This alludes to their marriage. *Supra*, 172. *Tenet* is to be supplied, or repeated, with each of the preceding nominatives.

309. *Moliris classem*: do you prepare your fleet in the winter season. The north winds were directly against Æneas in sailing from Africa to Italy. This speech of Dido is tender and persuasive. And since it appeared his purpose to sail to Italy, she endeavors to dissuade him from it, until the winter and contrary winds were over, in the hope that, by repeated instances of her affection and regard, he might be induced to

Mene fugis? per ego has lacrymas dextramque tuam, te,
 Quando aliud mihi jam miseræ nihil ipsa reliqui,
 Per connubia nostra, per inceptos Hymenæos ;
 Si benè quid de te merui, fuit aut tibi quicquam
 Dulce meum ; miserere domûs labentis, et istam,
 Oro, si quis adhuc precibus locus, exue mentem.
 Te propter Libycæ gentes, Nomadamque tyranni
 Odere, infensi Tyrii : te propter eundem
 Extinctus pudor, et, quâ solâ sidera adibam,
 Fama prio: Cui me moribundam deseris, hospes ?
 Hoc solum nomen quoniam de conjuge restat.
 Quid moror ? an mea Pyginalion dum mœnia frater 325
 Destruat ? aut captam ducat Getulus Iarbas ?
 Saltem si qua mihi de te suscepta fuisset
 Ante fugam soboles ; si quis mihi parvulus aulâ
 Luderet Æneas, qui te tantum ore referret ;
 Non equidem omninò capta aut deserta viderer.
 Dixerat, Ille Jovis monitis immota tenebat
 Lumina, et obnixus curam sub corde premebat.
 Tandem pauca refert : Ego te, quæ plurima fando
 Enumerare vales nunquam, regina, negabo
 Promeritam ; nec me meminisse pigebit Elisa ; 335
 Dum memor ipse mei, dum spiritus hos reget artus.
 Pro re pauca loquar. Nec ego hanc abscondere furto
 Speravi, ne finge, fugam ; nec conjugis unquam
 314. Ego oro te per has lacrymas, tuamque dextram (quando ipsa jam reliqui nihil aliud mihi miseræ) per nostra 317. Aut si quicquam meum fuit dulce tibi, miserere 320. Odere me, et Tyrii infensi sunt mihi : propter te eundem, meus pudor extinctus est, et mea prior fama 321. Siqua soboles saltem suscepta fuisset mihi de te ante fugam ; si quis parvulus Æneas 327. O Regina, ego nunquam negabo te promeritam esse plurima de me, quæ tu vales enumerare fando 334. Dum ego ipse ero memor mei, dum

NOTES.

give over the idea of it altogether. *Sidere* : in the sense of *tempore*.

316. *Hymenæos* : in the sense of *amores*. *Qui novitate sunt dulces*, says Servius.

319. *Mentem* : purpose—design of leaving me.

320. *Tyranni Nomadam* : the kings of the Numidians. The ancient Romans used the words *tyrannus* and *rex* promiscuously.

321. *Tyrii infensi*. She here alludes to the purpose of her brother to pursue her, as already mentioned.

322. *Pudor extinctus* : my chastity is gone, and my former fame, by which alone I reached the stars.

324. *Quoniam hoc nomen* : since this name alone remains of the husband. It is to be observed that Dido does not address him by the endearing name of husband, but by that of stranger or guest, *hospes* : and she can look upon him in no other light, since he is going to leave her.

325. *Quid moror?* what do I wait for?

328. *Siquis parvulus* : if any little Æneas could play to me in my hall, who only might resemble you in form, I should not, &c. Some ancient copies read *tamen*, instead of *tantum* : who nevertheless should resemble thee, &c. Some explain the words, *qui te tantum referret ore* ; as if Dido did not wish her son to resemble Æneas in his mind, cruelty and hardness of heart, but only in

person and features. But this sentiment does not very well agree with the present strain of her discourse ; which is full of tenderness, soft address, and moving expostulation.

Since she could not enjoy his person, it would have been some alleviation of her distress, if she had a son by him, who might only set the image of the father before her eyes, if he could do nothing more. Heyne reads *tamen*. Ruæus says, *qui representavit te tantum modò cultu*.

330. *Capta*. Ruæus interprets this by *decepta*, which is very harsh, and cannot be the meaning of the speaker. *Capta* refers to what she had said just before, 326 supra, *aut captam ducat Getulus Iarbas*.

In order to paint her distress to Æneas in the liveliest colors, she represents him as the only person, on whom she could depend for protection ; and now he was going to abandon her, considers herself forlorn, deserted, and left a prey to her enemies, who had already, as it were, made her their captive. This is the dreary image that haunts her disturbed fancy by day, and her dreams by night. See verse 466. infra.

333. *Refert* : in the sense of *respondet*.

337. *Loquar pauca pro re* : I will speak a few things to the point in question. *Nec ego speravi* : nor did I hope to conceal my departure, &c. This is a reply to Dido's

- Prætendi tædas, aut hæc in fœdera veni.
 Me si fata meis paterentur ducere vitam 340
 Auspicis, et sponte meâ componere curas ;
 Urbem Trojanam primùm dulcesque meorum
 Reliquias colerem ; Priami tecta alta manerent ;
 Et recidiva manu posuissem Pergæia victia.
 345. Grynæus Apollo 345
russit me capessere magnam Italiam, Lyciæ sortes jussèro me
 Sed nunc Italiam magnam Grynæus Apollo ;
 Italiam Lyciæ jussère capessere sortes.
 Illic amor, hæc patria est. Si te Carthaginis arces
 Phœnissam, Libycæque aspectus detinet urbis :
 350. Fas sit et nos 350
quætere
 Quæ tandem Ausoniâ Teucros considerare terrâ
 Invidia est ? et nos fas extera quætere regna.
 353. Turbida imago 350
patris Anchisæ admonet et terret me in somnis, quoties
 Me patris Anchisæ, quoties humentibus umbris
 Nox operit terras, quoties astra ignea surgunt,
 Admonet in somnis et turbida terret imago :
 354. Puer Ascanius, 355
injuriaque ejus chari capitis, quem fraudo regno Hesperis, et fatalibus arvis, admonet me.
 Me puer Ascanius, capitisque injuria chari,
 Quem regno Hesperis fraude et fatalibus arvis. 355
 Nunc etiam interpretes Divùm, Jove missus ab ipso,
 (Testor utrumque caput) celeres mandata per auras

NOTES.

accusation, *dissimulare etiam, &c.* Verse 305, supra.

339. *Prætendi.* Rûeus takes this in the sense of *Præterui*, in allusion to verse 172, where it is said of Dido, *præterit culpam hoc nomine* : nor did I ever cover over our marriage with the name of husband, or come into the bands of Hymen.

Some take *prætendi* in the sense of *prætuli* : nor did I ever bear before me the nuptial torch : in allusion to a Roman custom of carrying lighted torches before the new married couple. In either case, the plain meaning is : I had no part in our nuptials—I consented not to them ; nor did I enter into any contract of that nature. This answers Dido's charge against him : *Nec te noster amor, &c.* Verse 305, supra.

340. *Si fata paterentur* : if the destinies had permitted me to lead my life, &c.

This passage furnishes the critics with a pretext to condemn Æneas of ingratitude and insensibility. Was it not enough, say they, for him to let Dido know that he was forced by the Destinies elsewhere, without insulting her with an open declaration, that he preferred other objects to her ? But we shall not think Æneas so much to blame, if we consider the true meaning of his words. Dido had urged him to stay ; he answers, it is not in his power, because the Destinies opposed it : in proof of it, he assures her that if they had left him to his own choice, he would never have left his native country : he would have rebuilt Troy, which now lay in ashes. This is not saying ; if I were at liberty, I would forsake you and return, and rebuild Troy ; but I would never have formed any other design than that of repairing the desolation of my

country. What makes the objection appear the more specious is, that Virgil uses *celerem* for *coluisse* ; but there are many instances where the imperfect of the sub. has the same signification with the plup., and it is plain that it has in the present instance, both from the sense, and the use of *posuissem* in the following line, with which the preceding verbs are connected. *Auspiciis* : in the sense of *voluntate*. *Curas* : in the sense of *negotia*, says Heyne.

344. *Recidiva* : rebuilt—raised up after a fall. *Posuissem* : in the sense of *restituissem*.

345. *Grynæus Apollo.* The epithet *Grynæus* was given to Apollo from *Gryna*, a city of *Æolia*, near which was a grove called *Grynæum*, where Apollo had an oracle of great antiquity, and also a splendid temple.

346. *Lyciæ sortes.* *Lycia*, a maritime country of *Asia Minor*, in which was the city *Patara*, where Apollo had a famous temple and oracle. This and some other Oracles were called *Sortes*, because they determined the fate of the person by casting or drawing lots, throwing dice, or by some such method, which was thought to be under the immediate direction of the god.

350. *Fas.* This word properly signifies a divine law—what is right or lawful—also a duty towards God. *Et*, often, as here, both the sense of *etiam*, vel *quoque*.

355. *Fatalibus arvis* : fields destined to him by fate.

Æneas had all along been directed to go to Italy, under the assurance of a peaceful settlement. This country the gods had destined to him.

357. *Testor utrumque caput* : I call to witness each god, viz. Mercury and Jove.

Detulit. Ipse Deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere, teque querebris
Italiam non sponte sequor

360

Talia dicentem jamdudum aversa tuetur,
Iluc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.

362. *Dido jamdudum aversa tuetur illum dicentem*

Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit? [est?
Num lachrymas victus dedit? aut miseratus amantem
Quæ quibus anteferam? jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquis.

Nusquam tuta fides. Ejectum litore, egentem
Excepi, et regni demens in parte locavi:
Amissem classem, socios à morte reduxi.

374. *Excepi eum ejectionem litore, egentem omnium; et demens locavi eum in parte regni*

Heu! furiis incensa feror. Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres Divum fert horrida jussa per auras.
Scilicet is Superis labor est, ea cura quietos
Sollicitat. Neque te teneo, neque dicta refello.

380

I. sequere Italiam ventis; pete regna per undas.

NOTES.

Caput, by synec. is here put for the whole body, or person: so also in line 354. Valpy understands it of Dido and Æneas. But he is singular in this. Rûmus says, *utrumque Deum*.

359. *Hausi his auribus*: I drew his voice into these ears—I heard his voice. This is a pleonasmus common to most languages. It adds strength to the affirmation.

360. *Incendere*: to trouble—afflict.

362. *Aversa*: in the sense of *insensa*.

363. *Pererrat*: surveys him all over.

364. *Tacitis*: steady—fixed.

365. *Nec tibi Diva*, &c. Dido, finding Æneas deaf to all her entreaties, after recalling all the fine things she had said of him, *verse 12 et sequens*, breaks forth into the most bitter invectives: Nor is a goddess your parent—nor Dardanus the founder of your race; but frightful Caucasus brought you forth among its hard rocks, and the Hyrcanian tigers gave you suck.

Caucasus: a very inhospitable mountain, which divides Scythia from India. It lies between the Caspian and Euxine seas. *Hyrcania tigres*: Hyrcania, a country in Asia, anciently a part of Parthia, lying between *Media* on the west, and *Margiana* on the east; and having the Caspian sea on the north. It is subject to the Persians. *Hodie, Tabarestan*. This country was infested with the most savage beasts. *Admorunt*: they moved their tents to you.

368. *Majora*: in the sense of *maiores injurias*.

369. *Num ingemuit nostro*: did he sigh at my tears? did he move his eyes, &c. This refers to 331 supra: *Ille Jovis monitis immota tenebat lumina*.

371. *Quæ quibus anteferam*: what things can I mention before these? Rûmus says: *Inter quæ omnia signa immanitatis, quænam aliis majora dicam*. Valpy says: how shall I express myself? to which feeling shall I first give utterance? But the words will bear another meaning: before whom can I carry these things? viz. my complaints. To this we are led from considering what follows; as if Dido had said: to whom can I apply for redress? since neither powerful Juno, nor father Jove regards my sufferings with equal eyes. There is justice neither in heaven nor earth.

373. *Ejectum*: shipwrecked.

375. *Reduxi*: in the sense of *servari*. See *Æ.n. vii. 431*. *Amissem*: in the sense of *quasatum*.

376. *Nunc augur Apollo*. She here alludes to what Æneas had said before, *verse 345*, et sequens. *Feror*: in the sense of *superior*.

381 *I, sequere Italiam ventis*, &c. This Quintilian gives as an instance of the ironical style. Nothing is more in character of an injured lover, than to order him to do the very thing, which was contrary to his

382. Spero equidem te hausurum supplicia in mediis scopulis, et sæpe vocaturum Dido nomine, si pia numina possunt efficere quid
Spero equidem mediis, si' quid pia numina possunt, Supplicia hausurum scopulis, et nomine Dido Sæpe vocaturum. Sequar atris ignibus absens
Et, cum frigida mors animam seduxerit artus,
386 Omnibus umbra locis adero. Dabis, improbe, pœnas:
Audiam, et hæc Manes veniet mihi fama sub imos.
His medium dictis sermonem abruptit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
390 Linquens eum cunctantem metum, et
Linquens multa metu cunctantem et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
391 Marmoreo referunt thalamo, stratisque reponunt.
At pius Æneas, quanquam lenire dolentem
Solando cupit, et dictis avertere curas;
395 Labefactus quoad animum magno amore, tamen exsequitur jussa.
Multa gemens, in magnoque animum labefactus amore:
Jussa tamen Divum exsequitur, classemque revisit.
398 Tum verò Teucrici incumbunt, et litore celsas
Deducunt toto naves: natat uncta carina;
400 Frondentesque ferunt remos, et robora sylvis
Infabricata, fugæ studio.
402 Ac veluti cum formicæ memores hyemis populant ingentem acervum farris, reponuntque in tecto
Migrantes cernas, totâque ex urbe ruentes.
Ac veluti ingentem formicæ farris acervum
Cum populant, hyemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas

NOTES.

Inclinations. Servius observes too, that Dido commands in a way that implies dissuasion, by mentioning the winds and the waves, which served to remind him of his danger; and by using the word *sequere*, as if Italy fled from him.

382. *Spero equidem*: I hope indeed you will suffer punishment among the intervening rocks, &c. *Hausurum*: part. fut. of *haurio*: to drink. This seems to be used in allusion to the death which she hoped he would die, that is, by drowning. This was reckoned the peculiar punishment reserved by Heaven for perfidious lovers. *Dido*: a Greek acc. of the contracted nouns.

384. *Absens sequar*, &c. The meaning is: that the remembrance of Dido, whom he had abandoned, though absent, would still haunt his guilty mind, like a grim fury. This satisfaction she should have in life; and when death should separate her soul and body, and her ghost, *umbra*, should be at liberty to range over the universe, it should also haunt him wherever he went. *Atris ignibus* refers probably to the representation of the furies, armed with torches; which Cicero explains of the stings and torments of a guilty conscience.

386. *Umbra adero*: I, a shade, or ghost, will be present with you, &c.

387. *Hæc fama veniet*: this news shall come to me under the lowest shades. The ancients observed a threefold distinction in the immortal part of man, viz.: the *Umbra*,

phantom or shade, which commonly frequented the place where the body was buried; or haunted those abodes to which it had been accustomed in life: the *Manes*, which were confined to the lower regions; and the *Spiritus*, which returned to heaven, its original abode. *Manes* is frequently taken for the place of the dead, by metonymy, which is the meaning here.

388. *Auras*: in the sense of *lucem*.

389. *Ægra fugit auras*: faint, she fled the light—she withdrew from further conference with Æneas, into her private apartment. Here, quite overcome, she fainted, as we may suppose, when her servants came to her aid, and placed her upon her bed. "She withdrew from the light to her apartment," says Valpy. Some think she fainted quite away, and ceased to breathe; but this is not consistent with what follows: *avertit et aufert*, &c.

390. *Multa*. The *multa* in the preceding part of the line, appears entirely epithetive.

393. *Dolentem*: referring to Dido. Some copies have *dolorem*, as Heyne informs us.

393. *Deducunt*: launch the lofty ships along the whole shore.

399. *Ferunt remos*: they bring from the woods green (unwrought) oars, and rough timber; such was their hurry and impatience to be gone. *Frondentes*: covered with leaves—not even stripped of their leaves.

403. *Tecto*: in their cells, or holes

alle angusto : pars grandia trudunt 405
 enta humeris : pars agmina cogunt,
 moras : opere omnis semita fervet.
 inc, Dido, cernenti talia sensus ?
 s gemitus, cūni litora fervere latē
 rce ex summa, totumque videres 410
 oculos tantis clamoribus æquor ?
 or, quid non mortalia pectora cogis !
 lachrymas, iterum tentare precando
 upplex animos submittere amori ;
 pertum, frustrā moritura, relinquat. 415
 oto properari litore : circum
 venēre : vocat jam carbasus auras,
 læti nautæ imposuēre coronas.
 potui tantum sperare dolorem— 419
 soror, potero. Misera: hoc tamen unum
 Anna, mihi : solam nam perfidus ille
 canosq̄ etiam tibi credere sensus ;
 les aditus et tempora nōras.
 ie hostem supplex affare superbum :

408. *Quis sensus erat tunc tibi*

410. *Videresque totum æquor misceri*

412. *Quid non cogis mortalia pectora perpertrare*

415. *O soror, si ego potui sperare hunc tantum dolorem, potui perferre*

419. *ferre; et potero perferre eum.*

421. *Nam ille perfidus homo solebat colere te solam, etiam credere arcanos sensus tibi: tu sola nōras molles aditus*

NOTES.

tant : they carry often. By the poet represents those sailing backward and forward, frequently to their cells, full of booty, like soldiers reaping an enemy. *Pars obnixæ* : a with their shoulders, push grains.

in the sense of *morantes* : y. Frequent allusions have poets of all ages to the ants, industry, wisdom, and fore- the ant, thou sluggard, con- and be wise," says Solomon. ation has not discovered in instances of industry. On hey carry out of their cells, the warmth of the sun, they find no store of provisions at approaching want. For l season of the year, they lie e, and require no food.

to be all in a bustle—to be id.

in the sense of *crudelis*, vel

re ire iterum : she is forced to tears, again to try him by &c. As the poet had used e, so here he repeats the same e the constraining power of conduct—she is forced, in ide, her resentment, her reso- r imprecations.

nimus, in the plu. properly fictions or passions of the eaning of the passage is : sho n to have recourse to tears, n with prayers, and to submit er resentment, her pride, and

her indignation, to love—to give up all to the superior power and efficacy of her love.

415. *Moritura frustrā*. Commentators are not agreed upon the meaning of the word *frustrā* in this place. Servius connects it with *inexpertum*. The meaning then will be : that she might not leave any thing unattempted, though in vain ; since she was resolved to die. But it is more like a lover to entertain some glimmering hope as long as the dear object is within reach. The better meaning is : lest by leaving any thing unattempted, or untried, she should die in vain—she should seem to throw away her life.

416. *Properari* : there is a hastening, stir, or bustle around on the whole shore. This verb is used impersonally.

418. *Nautæ imposuere* : the joyous mariners have placed garlands on the sterns. It was a custom among sailors to deck the sterns of the ship, both at sailing and landing. The reason for this was, that on the sterns was a chapel in honor of the gods *Pelæci*, who were considered the patrons and protectors of the ship.

419. *Si ego potui sperare, &c.* Ruseus obscures this, and the following line, by connecting them closely together. It is plain there is an ellipsis of the words *potui perferre*, which must be supplied. This sudden and abrupt transition is perfectly agreeable to the temper of Dido's mind, and shows the propriety of *potero* being in the future : which otherwise cannot be justified on any principles of language.

421. *Exsequere* : do—perform.

422. *Colere* : in the sense of *amare*.

424. *Hostem*. This word sometimes was used by the ancients in the sense of *hospes*

425. Ego non juravi Non ego cum Danais Trojanam exscindere gentem 425
 Aulide cum Danais ex- Aulide juravi, classenive ad Pergama misi :
 scindere Trojanam ur- Nec patris Anchisæ cineres Manesve revelli.
 bem, misi-ve Cur mea dicta negat duras demittere in aures ?
 Quò ruit ? extremum hoc miseræ det munus amanti :
 Expectet facilemque fugam, ventosque ferentes. 430
 Non jam conjugium antiquum, quod prodidit, pro ;
 Nec pulchro ut Latio careat, regnumque relinquit
 Tempus inane peto, requiem spatiumque furori ;
 Dum mea me victam doceat fortuna dolere.
 Extremam hanc oro veniam : miserere sororis ! 435
 Quam mihi cum dederit, cumulatam morte remittam.

NOTES.

a guest or stranger. Cicero says: *Apud majores nostros, is dicebatur hostis, quem nunc peregrinus dicemus.*

426. *Aulide* : abl. of *Aulis*, a town upon the strait, which separates Eubœa from Beotia, nearly opposite Chalcis. Here the Greeks, on their way to the siege of Troy, took an oath never to return to their country, till they had destroyed that city.

427. *Revelli* : in the sense of *violavi*.

428. *Demittere* : to admit—receive.

430. *Ferentes* : in the sense of *secundos*. *Munus* : benefit—favor.

431. *Non jam oro* : I do not now plead our former marriage, which he hath violated. *Antiquus* sometimes signifies, honorable. This is the sense Mr. Davidson gives to the word in this place.

433. *Peto inane tempus* : I ask a little time as a respite, and a space for (allaying) my love. *Ad extinguendum amorem*, says Rûmus.

435. *Veniam* : request—favor.

436. *Quam mihi cum*. This verse has very much perplexed commentators, and divided their opinions. The readings, also, are various. Rûmus' reading is most generally approved. He makes the following comment upon the passage : *Cum contulerit mihi hoc beneficium paulò longioris moræ, hanc extremam gratiam, remittam illum, sinam abire, et accipiam meam mortem, quasi cumulatam morte ejus.*

The meaning of this much disputed passage will in a great measure depend upon the reading either of *cumulatam* or *cumulatam*. Servius reads : *Quam mihi cum dederit, cumulatam morte relinquam*, referring to her sister Anna. *Morte relinquam*, he takes in the sense of *sola morte relinquam te*. Here *cumulatam* is made to agree with the pron. *te*. But of this it is difficult to make any sense. Nor will it be easier, if we refer the *cumulatam* to *veniam*, as some commentators have done. Heyne reads : *Quam mihi cum dederit, cumulatam morte remittam*, referring likewise to Anna. *Cumulatam remittam*, he takes in the sense of *cumulatè*

referam, and *morte* in the sense of *antequam moriar, vel grata ero per totam vitam usque ad mortem*. This must appear to the more superficial reader a forced and unwarranted exposition; and nothing but the difficulty attending the reading could have led that learned commentator into it. Valpy observes of this exposition of Heyne, that "though stated by him with considerable confidence, it appears forced and improbable."

If we consider the passage as referring to Æneas, it will be rendered easier. In this case, we must read *cumulatam*. Rûmus considers it in this view, but appears to have mistaken the sense of *cumulatam*, and thereby given to the words, *cumulatam morte remittam*, a turn which they will hardly bear. *Adjiciam meam mortem, quam cumulatam morte ejus*, says he. By *adjiciam meam mortem*, we are to understand that Dido informed her sister of her resolution to kill herself, and that she makes a direct declaration to that effect. But from the subsequent part of the story, it appears to have been her anxious solicitude to conceal from her that desperate resolution. And, by *cumulatam morte ejus*, we are given to understand that her death was an object of desire to Æneas—that it would afford him pleasure, and be a source of gratification to him. But this is altogether inconsistent with those feelings which he manifested towards her, verse 393 supra, et sequens; and also with those tender expressions of his in the sixth book, when he met her in the regions below. See verse 450, et sequens.

Hortensius reads *cumulatam*, and takes it in the sense of *abundè pensatum* : abundantly, or fully compensated, or requited.

Dido had besought Æneas to stay a short time longer with her, till the weather should be more favorable for his departure, since he was resolved to leave her; and till she should bring her mind the better to bear his loss. This was the *extremam remiam*, the last, the only favor she asked of him; and if granted to her, she would dismiss him, or

orabat, talesque miserrima fletus
 Ætque soror : sed nullis ille movetur
 ut voces ullas tractabilis audit.

Itaque placidasque viri Deus obstruit aures. 440

Annoso validam cum robore quercum
 hæc, nunc hinc, nunc flatibus illinc
 rursus se certant ; ite stridor, et altè
 tærram concusso stipite frondes :
 scopulis : et quantum vertice ad auras
 tantum radice in Tartara tendit.

Assiduis hinc atque hinc vocibus heros
 tæ magno persentit pectore curas :
 quæta manet ; lachrymæ volvuntur inanes.
 Infelix fati exterrita Dido
 tædet : tædet cæli convexa tueri.

Inceptum peragat, lucemque relinquat ;
 tremis cum dona imponeret aris,
 dictu ! latices nigrescere sacros ;

441. Ac velut cum
 Alpini Boream nunc hinc,
 nunc illinc certant inter
 se flatibus erucere quercum
 validam annoso
 robore.

445. Tendit tantum
 radice ad Tartara, quan-
 tum vertice tendit ad
 æthereas auras.

453. Cum imponeret
 dona thuricremis aris,
 vidit sacros latices.

NOTES.

heros departure, fully compensated
 for the favor and indulgence, by

which conforms to the usual language
 of lovers, who suppose the most
 safest possible favor upon those
 dying for their sake. See
 verses 59 and 60. The most
 objection to this interpretation is,
 as a declaration of her death ;
 it does not necessarily imply, that it
 is her own hand. Her grief,
 affliction, in consequence of his
 coming insupportable, and bring
 her to the grave.

Annoso, all the ingenuity displayed by
 the poet, *cumulatum*, perhaps, is to be
 usual acceptance. *Cumulatum*
 cum : I will dismiss him loaded,
 with my death—with the re-
 sponsiveness of being the cause
 by leaving me in this cruel

Annoso the least objectionable of
 that has been proposed. Nor
 should we include the idea of sui-
 cide, may be supposed to declare,
 she should comply with her re-
 quest with her till the weather
 able for his departure, yet that
 she eventually be unable to support
 that grief and disappointment
 cause of her death.

Annosæ suggestion, I acknowledge my
 to a distinguished classical
 of my own country.

Annosæ prima soror : her sister, most
 dear, and again carries, such
 precious messages. *Preces cum*
 latices Hejne.

439. *Tractabilis* : in the sense of *exora-
 bilis*.

442. *Boreæ*. The north wind is here
 called Alpine, from the circumstance of the
 Alps lying north of Mantua, and a great
 part of Italy. And the poet would give us
 to understand that the north wind had its
 seat among those mountains, and from
 thence descended in storms, and mighty
 blasts.

446. *Tantum radice*. This is said accord-
 ing to the opinion of those naturalists, who
 suppose the roots of the tree equal to the
 body. *Tartara* : neu. plu. properly the
 lowest part of hell—that place which the
 poets assign for the punishment of offenders.
In Tartara : toward Tartarus—downward.
 It is opposed to *ad æthereas auras* : toward
 heaven,—upward.

448. *Curas* : in the sense of *dolores*.

449. *Inanes* : his tears are useless—una-
 voiding, both with respect to himself and Di-
 do ; as they produced not the effect which
 she desired, and altered not his steadfast re-
 solution.

451. *Tædet* : it irketh her to behold the
 canopy of heaven. *Convexa*, neu. plu. of
convexus, taken as a substantive. It appears,
 hence, that *convexus* in Latin, has a differ-
 ent meaning from *convex* in English. The
 convex face of heaven to us is invisible. It
 is the vaulted arch, or canopy alone, which
 we can behold—the *cava cæli convexitas*, as
 Dr. Clark explains it. So, also : in *convexe
 nemorum*, in the bosom, or under the shelter
 of the bending groves. And Justin, speak-
 ing of the actions of Xerxes, says : *mondo
 in planum ducebat, et convexa vallium aquas-
 bat*.

Exigit; et, mœstam dictis aggressa sororem,
 Consilium vultu togit, ac spem fronte serenat;
 Inveni, germana, viam, gratare sorori,
 Quæ mihi reddat cum, vel eo me solvat amantem.
 Oceani finem juxta Solemque cadentem, 480
 Ultimus Æthiopiun locus est: ubi maximus Atlas
 Axem humero torquet, stellis ardentibus aptum.
 Hinc mihi Massylæ gentis monstrata sacerdos,
 Hesperidum templi custos, epulasque draconi
 Quæ dabat, et sacros servabat in arbore ramos, 485
 Spargens humida mella, soporiferumque papaver.
 Hæc se carminibus promittit solvere mentes,
 Quas velit; ast aliis duras immittere curas;
 Sistere aquam fluvii, et vertere sidera retrò:
 Nocturnosque ciet Manes. Mugire videbis 490
 Sub pedibus terram, et descendere montibus ornos.
 Testor, chara, Deos et te, germana, tuumque
 Dulce caput, magicas invitam accingier artes.
 Tu secreta pyram tecto interiore sub auras

485 487. Hæc promittit se
 posse solvere illas mentes,
 quas velit; ast immittere
 duras curas aliis
 492. O chara germana,
 testor Deos et te, tuum-
 que dulce caput, me in-
 vitam accingier ad has
 494. Tu secreta erige
 pyram in interiore tecto
 sub auras; et superim-
 ponas arma viri

NOTES.

476. *Exigit*: she concludes—fixes upon.
Aggressa: in the sense of *compellans*.

477. *Serenat spem fronte*: she brightens,
 (or clears up) hope on her countenance. She
 shows it on her countenance. *Vultu*: vi-
 sage—looks.

481. *Æthiopiun*. Æthiopia is properly a
 country of Africa, now called *Abyssinia*.
 But the name was frequently applied by the
 ancients to any country lying in a warm cli-
 mate. *Æthiops* is compounded of two Greek
 words, and means a person of a tawny com-
 plexion—one scorched by the heat of the
 sun.

482. *Aptum*: fitted—adorned—bespan-
 gled with refulgent stars. See 247, supra.
Axem: for *caelum*.

483. *Massylæ gentis*. The *Massyli* or
Masayli were a people between the rivers
Maba and *Mulucha*, both of which fall into
 the Mediterranean. Hence the adj. *Massy-
 lus*. *Sacerdos*: in the sense of *saga*. *Mon-
 strata*: was shown to me. *Est* is under-
 stood.

484. *Custos templi Hesperidum*. The gar-
 dens of the *Hesperides*. Virgil places in Mau-
 ritania, near the shore of the Atlantic, and
 not far from the town of *Lixus*. There
 are, however, various opinions respecting
 their situation. The *Hesperides* were the
 fabled daughters of Atlas, or of *Hesperus*,
 his brother, and the nymph *Hesperis*. Their
 father gave them gardens, in which were
 trees producing golden apples. Hercules,
 at the command of Eurystheus, king of *My-
 cene*, stole the apples, having slain the
 dragon that kept them. These apples were
 sacred to Venus.

The truth of the matter is this: the *He-
 sperides* were shepherdesses of noble birth,

whose flocks produced wool of a reddish
 color, somewhat resembling gold, which
 Hercules plundered, having slain their keep-
 er, whose name was *Draco*. The Greek
 word for sheep, signifying also apples, made
 the poets feign that Hercules stole the apples
 of the *Hesperides*: and their keeper's name
 being *Draco*, led them to pretend they were
 kept by a dragon. See Ecl. vi. 61.

486. *Soporiferum papaver*. As the dragon
 was always to be awake, a question arises,
 how the priestess came to feed him with
 poppy. To solve this there are several con-
 jectures. Some will have it that poppies
 mixed with honey, was his food, and had no
 effect to lay him asleep. Others say it was
 to procure sleep for him at certain intervals.
Servius thinks that the poppy, which pro-
 cures sleep to men, has a contrary effect
 upon dragons, and keeps them awake.
 Others again, to avoid this difficulty, make
 a full stop after *ramos*, connecting this line
 with the following one. Some again think
 it is only mentioned to show the skill of the
 Sorceress, that she was even able to lay the
 wakeful dragon asleep. But as this animal
 had a hundred heads, we may suppose that
 they kept awake and slept by turns. She
 is said to be the keeper, *custos*, of the tem-
 ple, because she gave food to the dragon,
 and supported him.

487. *Solvere mentes*: to free minds from
 love by her magic rites (*carminibus*) or
 charms.

493. *Accingier invitam*: that I was un-
 willing to betake myself to these magic arts.
Accingier: by paragonage, for *accingia*. The
 verb here is used in the sense of the Greek
 middle voice. It has a reflex signification

Erige : et arma viri, thalamo quæ fixa re
Impius, exuviasque omnes, lectumque juv
Quo perii, superimponas. Abolere nefa
Cuncta viri monumenta jubet monstratque
Hæc effata silet : pallor simul occupat o.
Non tamen Anna novis prætexere funera
Germanam credit : nec tantos mente fur
Concipit ; aut graviora timet, quàm mor
Ergò jussa parat.

501. Nec concipit tan-
tos furores esse in jus
mente ; aut timet gra-
viora quàm quæ even-
runt morte Sichesii. Ergò
parat quæ jussa erant

504. Ingenti pyrâ
erectâ in penetrali sede
sub auras, è tædis atque
secta ilico

509. Effusa quoad
crines

At regina, pyrâ penetrali in sede sub æ
Paratâ ingenti, tædis atque ilice sectâ,
Intenditque locum sertis, et fronde coron
Funeræ : super exuvias, ensemque relic
Effigiemque toro locat, haud ignara futu
Stant aræ circùm : et crines effusa sacer
Tercentum tonat ore Deos, Erebunque,
Tergeminamque Hecaten, tria virginis o
Sparserat et latices simulatos fontis Aver
Falcibus et messæ ad Lunam queruntur
Pubentes herbæ, nigri cum lacte veneni.

NOTES.

. *Arma viri.* The sword which Æneas
lost hanging in Dido's bedchamber.

498. *Jubet* : the priestess orders and di-
rects me to burn all the memorials of the
cursed man. These she had just mention-
ed—his sword—his clothes—the bridal bed,
&c.

500. *Prætexere* : in the sense of *celare*.

504. *Penetrali sede* : in the inner court—
middle of the palace.

505. *Tædis.* The *tæda* or *teda* was a tree
of a resinous nature, of which torches were
made. The *ilix* was a species of oak called
the holm. Of these two kinds of wood the
funeral pile was constructed.

506. *Intendit* : in the sense of *cingit*.

508. *Effigiem* : she places his image on
the bed upon his clothes and sword.

One of the rites of magic was to prepare
an image of the person against whom the
enchantment was designed, either of wax or
wool, and use it in the same manner as they
would have used the person himself if he
had been present. Or, *super* may be taken
in the sense of *insuper* (moreover;) or *su-
per-locat* may be considered a compound
word in the sense of *superimponit*. The
meaning will then be, that the image, the
clothes, and sword, were placed upon the
bed without any reference to their situation.

510. *Tonat ore* : she thunders out with
her voice three hundred gods. Servius in-
forms us, that in the sacred rites of *Hecate*
in particular, they used to imitate thunder
; which gives a reason for the use of the word
tonat. *Hortensius* would read *sonat*. We
are not to suppose that the priestess invoked
the precise number of three hundred gods—

that definite number is us
number. *Erebum.* Ere
Chaos and Nox. For aie
their war against the god
into a river, and placed i
hell. He is one of the infi
He was the most ancier
the father of them all, ac
Geor. iv. 347.

511. *Hecaten.* *Hecate*
nam from the circumsta
three names. In heaven
on the earth *Diana* ; i
Hecate was not so prop
an epithet given her to d
various qualities ; or be
peased by a hundred victi
word signifying a hundr
was painted with three
horse, another of a *dog*,
man. Hence *tria ora* vi
form of the virgin.

512. *Sparserat* : she ha
titious (or substituted) v
Avernus. In performing
materials requisite to t
could not be convenient
allowed to be emblematic
as in the present case. .
a lake in Campania, fat
trance of hell. Its water
noxious quality, which
wholesome atmosphere ;
it was shunned by birds
name is of Greek origi
493.

514. *Pubentes herbæ*
cut by moonlight, are

Quæritur et nascentis equi de fronte revulsus,
 Et matri præreptus amor.
 Ipsa molâ manibus piis, altaria juxta,
 Unum exuta pedem vinculis, in veste recinctâ,
 Testatur moritura Deos, et conscia fati
 Sidera : tum, si quod non æquo fœdere amantes
 Curæ numen habet justumque memorque, precatur
 Nox erat, et placidum carpebant fœssa soporem
 Corpora p̄r terras, sylvæque et sæva quicrant
 Æquora : cùm medio volvuntur sidera lapsu :
 Cùm tacet omnis ager, pecudes, pictæque volucres,
 Quæque lacus latè liquidos, quæque aspera dumis
 Rura tenent, somno positæ sub nocte silenti
 Lenibant curas, et corda oblita laborum.
 At non infelix animi Phœnissa : neque unquam
 Solvitur in somnos, oculisque aut pectore noctem
 Accipit. Ingeminant curæ, rursusque resurgens
 Sævit amor, magnoque irarum fluctuat æstu.
 Sic adèò insistit, secumque ita corde volutat :
 En ! quid ago ? rursusne procos irrita priores

515 515. Et amor equus
 revulsus de fronte nascentis equi, et præreptus matri
 517. Dido ipsa moritura, exuta quoad unum pedem vinculis, in recincta veste, stans juxta altaria, molâ piisque manibus, testatur Deos, et sidera conscia fati. Tum precatur numen, si quod justumque memorque habet amantes junctos non æquo fœdere curæ sibi.
 526. Quæque latè tenent liquidos lacus, quæque tenent rura aspera dumis, omnes positæ sub silenti nocte lenibant curas somno ; et corda oblita sunt laborum.
 530

NOTES.

dews, which were thought to distil from the moon upon herbs, were reckoned favorable for magic. Those herbs, however, were to be cut with brazen sickles, *ahenis fulcibus*. *Lactis* : in the sense of *succo*.

516. *Et amor revulsus* : and the love (of the mare) torn from the forehead of a newly foaled colt. The poet here means what is called the *hippomanes* ; of which there are two kinds. See Geor. iii. 280. *et sequens*. The one here meant is very different from the one there described. According to the account given of it by the ancients, it was a lump of flesh growing on the forehead of the foal just brought forth, which the mare presently devours, or else she loses all affection for her young, and denies it suck. Its being so greedily sought after by the mother, is the reason of its being called her *lars*. The circumstance just mentioned gave rise to the vulgar opinion of its efficacy in philtres, love potions, and magic rites.

518. *Exuta pedem*. It appears from this passage that Dido put herself in the habit of a sorceress. According to Ovid, it was their custom to strip bare one of their feet, and to be clad in a loose flowing robe. *Rumus* takes *recincta*, in the sense of *succincta* ; but in this he differs from most commentators. Heyne takes it in the sense of *soluta*.

520. *Non æquo fœdere* : by this we are to understand an inequality in the love and affection of the parties—in an unequal match : where love is not reciprocated.

522. *Nox erat*. The whole of this description is a most beautiful, and, at the same time, perfect image of nature. Dr. Trapp objects to it as imperfect. But it is to be observed that the poet did not design

it as a description of night in general ; but only of a calm and serene one, in order that he might set off to greater advantage the opposite image of Dido's anxiety and disquietude. And indeed nothing could give us a more lively idea of her restless situation, than thus to set it forth in opposition to the universal quiet and repose which reigned over all nature beside. She is so far from partaking of the blessings of sleep with the rest of the world, that the silence and solitude of the night, which dispose others to rest, only feed her care, and swell the tumult of her passion.

524. *Lapsu* : in the sense of *cursum*.

527. *Tenent* : in the sense of *incolunt*.

528. *Lenibant curas, &c.* This beautiful line Heyne marks as spurious, and concludes the sentence at *silenti*. It is not found in some ancient MSS.

529. *Phœnissa*. Dido is so called, because she was a native of *Phœnicia*, a country lying on the eastern shore of the Mediterranean ; within the boundaries of which was the kingdom of Tyre. The words *leniebat curas* are to be supplied.

530. *Noctem* : in the sense of *quietem*.

532. *Irarum* : passions—affections. *Amor sævit*. Here love is represented as a mighty sea, which had been for some time calm and still ; but now begins to rise in furious waves, and rack her soul with a variety of tumultuous passions. *Volutat* : in the sense of *cogitat*.

534. *Rursus-ne irrita, &c.* *Rumus* and *Servius* take *rursus* in the sense of *vicissim* : shall I in turn have, &c. Dido had rejected the match of Iarbas and others ; and shall she now pay court to them, as they had

- Experiar? Nomadamque petam connubia supplex, 545
 Quos ego sum toties jam dedignata maritos?
 Iliacas igitur classes, atque ultima Teucrûm
 Jussa sequar? quiane auxilio juvat antè levatos,
 Et benè apud memores veteris stat gratia facti?
 538. Quiane juvat me *meo* auxilio; et gratia veteris facti stat apud eos benè memores *ejus*?
 Quis me autem, fac velle, sinet? ratibusque superbis 546
 Invisam accipiet? nescis heu, perdita, necdum
 Laomedontæ sentis perjuriam gentis?
 540. Autem, fac me velle sequi eos, quis
 Quid tum? sola fugâ nautas comitabor *ovantes*?
 543. Quid tum *agendum est? ego-ne* sola fugâ comitabor
 An Tyriis, omnique manu stipata meorum,
 Insequar? et quos Sidoniâ vix urbe revelli, 545
 Rursus agam pelago, et ventis dare vela jubebo?
 544. An stipata Tyriis, omnique manu ineorum civium insequar eos
 Quin morere, ut merita es, ferroque averte dolore.
 Tu lachrymis evicta meis, tu prima furentem
 His, germana, malis oneras, atque objicis hosti.
 Non licuit thalami expertem sinè crimine vitam 550
 Degere more feræ, tales nec tangere curas?
 Non servata fides cineri promissa Sichæo.
 Tantos illa suo rumpebat pectore questus.
 552. Fides promissa Sichæo cinerj non servata est.
 Æneas celsâ in puppi, jam certus eundi,
 Carpebat somnos, rebus jam ritè paratis. 555
 556. Forma Dei redeuntis eodem vultu obtulit se huic in somnis, visaque est rursus ita monere eum: similis Mercurio quoad omnia, Omnia Mercurio similis, vocemque, coloremque,

NOTES.

formerly done to her? *Irrisa*: mocked—despised. Rûmus says, *contemnenda*.

536. *Dedignata sum*: disdained as husbands.

537. *Ultima*: the lowest—basest.

538. *Quia-ne juvat*: because it delighted me formerly, that they should be relieved by my assistance; and the grateful remembrance of my former deed remains with them, duly mindful of it? Dido here speaks ironically. Some copies have *exilio*, in allusion to the friendly retreat which Dido gave to Æneas and his followers: but *auxilio* is the most approved reading.

541. *Invisam*: hated—an object of their aversion. Some copies have *irrisam*. This is the reading of Rûmus. Heyne reads, *invisam*, and assures us it is the best.

542. *Necdum sentis*, &c. Here Dido alludes to the well known story of Laomedon, who defrauded the gods, Neptune and Apollo, of their hire for building the walls of Troy. See Geor. i. 502. *Laomedontæ*: an adj. in the sense of *Trojane*.

543. *Ovantes*: in the sense of *latantes*, vol *triumphantes*. It is applicable to mariners in general, who usually set out with acclamations of joy: but here it is to be considered in that particular, in which Dido viewed them as triumphing over her in their departure. *Insequar*. Some copies have *inferar*. This is the reading of Heyne, and Valpy after him.

544. *Stipata*: in the sense of *comitata*.

546. *Rursus agam*: shall I again conduct on the sea, those whom with difficulty I forced from the Sidonian city? *Sidonia*: an adj. from *Sidon*, which formed a part of the kingdom of Tyre: here in the sense of *Tyria*. *Revelli*: this expresses the difficulty of her former enterprise.

248. *Tu, Germana, evicta*: thou, O sister overcome by my tears, thou first, &c. *Furentem*: in the sense of *amantem*. Dido here alludes to the speech of her sister. See verse 32. supra, and following. *Anna* could not bear to see her pine away in mournful widowhood, and therefore dissuaded her from it, and encouraged a love for Æneas.

550. *Non licuit*: was it not lawful for me, without blame, to lead a life free from the marriage bed, &c. Some copies have *expertam vitam*: a life having experienced the marriage bed. But the other is evidently the most approved reading.

Though Dido here seemingly approves of a single life; by representing it as the life of a savage beast, she in fact condemns it; and insinuates that marriage is the most perfect society, and distinguishes the life of man from that of brute animals.

551. *Tangere*: to know, or experience.

552. *Similis Mercurio omnia*: like Mercury in all things. All the commentators make this god to be Mercury himself, except Catrou. He thinks it to be some other god who assumed the likeness of Mercury.

avos, et meinbra decora juvenatæ:
 potes hoc sub casu ducere somnos? 560
 circumstant te deinde pericula, cernis?
 nec Zephyros audis spirare secundos?
 irumque nefas in pectore versat,
 varioque irarum fluctuat æstu.
 hic præceps, dum præcipitare potestas? 565
 urbari trabibus, sævasque videbis
 rices; jam fervere litora flammis;
 igerit terris Aurora morantem.
 npe moras: varium et mutabile semper
 Sic fatus nocti se immiscuit atræ. 570
 Æneas, subitis exterritus umbris,
 omno corpus, sociosque fatigat:
 vigilate, viri, et considite transtris:
 citi. Deus æthere missus ab alto,
 fugam, tortosque incidere funes, 575
 stimulat. Sequimur te, sancte Deorum,
 imperioque iterum paremus ovantes.
 acadisque juves, et sidera cælo
 ! Dixit: vaginâque eripit ense
 , strictoque ferit retinacula ferro. 580
 simul ardor habet: rapiuntque, ruuntque
 ruere: latet sub classibus æquor.
 uent spumas, et cœrula verrunt. 583. Cœrula mævas
 prima novo spargebat lumine terras
 cœum linquens Aurora cubile: 585

NOTES.

hoc casu: in this juncture or case.
circumstante: this appears to be in this circumjunctive. *Videtur otiosum esse*,
meditari: in the sense of meditating.
urbari trabibus: to be in common. Heyne says, *impleri naviensium*: and Ruseus, *agitari*
glitterare: to glitter—to shine with meaning is, that as soon as shall return, Dido will pursue ships, with torches and with must weigh anchor and be
na: a woman is something all, and subject to change. This construction. Mercury here hatred may succeed to Dido's; which might induce her to *Umbris*: apparition.
at: arouses his companions.
ate: wake quick—in haste.
seats or benches on which the
funes: the ropes, or cables, by which were moored. Dr. Bentley *vehors* are intended; but how applied to them, I see not.
Deorum: O holy one of the gods, whoever thou art, &c. This mode of expression is in imitation of the Greeks.
 578. *O adsis*: O may thou be propitious.
 579. *Dextra sidera*: favorable, or propitious stars in the heavens. *Feras*: give—grant.
 580. *Ferit*: in the sense of *secat*. *Fulmineum*: shining, glittering. Ruseus says, *coruscantem*.
 582. *Deservere litora*. This change of the tense adds much to the description. They *hale off*, and *hurry away*; and no sooner have they done this, than they *have left the shore*, and are completely out to sea.
 585. *Et jam Aurora*: and now Aurora, leaving the saffron bed of Tithonus, first spreads the earth over with early light. Tithonus was either the son or brother of Laomedon, king of Troy. On account of his beauty and gracefulness, Aurora fell in love with him, and endowed him with immortality; but not thinking to bestow on him perpetual youth and beauty, he grew so weak and exhausted by old age, that he wished for mortality. But the goddess not being able to restore it to him, in pity to his case, changed him into a grasshopper. See Geor. iii. 48. This is a most beautiful circumlocution to denote the early dawn, when the earth becomes first enlightened by the beams of the sun.

- Regina è speculis, ut primùm albescere lucem
 Vidit, et æquatis classem procedere velis ;
 Litora que et vacuos sensit sinè remige portus :
589. Percussa quoad decorum pectus manu,
 abscissa que quoad flaventes comas, ait : Proh
 Terque quaterque manu pectus percussa decorum,
 Flaventesque abscissa comas : Proh Jupiter ! ibit 590
 Hic, ait, et nostris illuserit advena regnis ?
 Non arma expedient, totaque ex urbe sequentur ?
 Diripientque rates alii navajibus ? ite,
 Ferte citi flammæ, date vela, impellite remos. 594
 Quid loquor ? aut ubi sum ? quæ mentem insania mutat !
 Infelix Dido ! nunc te facta impia tangunt.
597. Decuit te tum
 oogitare de his, cum dabas
 sceptrâ tuâ perfido homini. En dextra,
 fidesque illius, quem aiunt
 Quem secum patrios aiunt portare Penates !
 Quem subiisse humeris confectum ætate parentem !
 Non potui abreptum divellere corpus, et undis 600
 Spargere ? non socios, non ipsum absumere ferro
 Ascanium, patriisque epulandum apponere mensis ?
 Verùm anceps pugna fuerat fortuna : fuisset.
 Quem metui moritura ? faces in castra tulissem .
 Implèssemque foros flammis : natumque patremque 605
 Cum genere extinxem : mèmè super ipsa dedissem.
 Sol, qui terrarum flammis opera omnia lustras ;
 Tuque, harum interpres curarum et conscia, Juno,
 Nocturnisque, Hecate, triviis ululata per urbes,

NOTES.

587. *Velis æquatis*: the sails were equally distended on each side of the mast. This shows that the wind blew fair, and directly after them: in nautical phrase, wing and wing.

593. *Diripient alii*: will not others tear my ships from the docks, and go in pursuit of him?

596. *Nunc impia facta*. Mr. Davidson observes that this is the reading of the Cambridge edition, founded on the authority of Probus and the *Codex Medicus*; and it makes the sense obvious. By *impia facta*, we are to understand the violation of her faith to Sichelus, and her amours with Æneas; by which she brought on herself infamy and disgrace. Now she feels the weight of those actions, and the punishment due to her deeds. Ruæus and others, who read *fata*, take *impia* in the sense of *crudelia*. *Nunc ultima fata, dura sors, suprema dies instant tibi*, says Ruæus. Heyne and Davidson read *facta*.

599. *Subiisse*: to have carried, or borne upon his shoulders.

600. *Divellere*. There is here an allusion to the manner in which the Bacchanals tore the bodies of Orpheus and Penthous in pieces.

602. *Apponere*: served him up to be feasted upon at his father's table. Reference is here had to the story of Progne, who, to be revenged upon Tereus, for his cruel treatment

of her sister Philomela, served up his own Itys for him at a banquet. See *Ecl.* vi. 78.

603. *Fortuna*: in the sense of *eventus*.

604. *Moritura*: in the sense of *cum creverim mori*. *Castra*: in the sense of *classem*.

605. *Foros*: the decks or hatches of his ships. *Extinxem*: by syn. for *extinxissem*: in the sense of *interfecissem*.

607. *Sol*. Dido invokes the sun, either because he is the supporter of life in general, or because, surveying all things here below, could be a witness of her wrongs; Juno, because she was the goddess of marriage; and Hecate, because she presided over magic rites; the Furies, because they were the avengers of wrongs. *Flammis*: in the sense of *lucæ*.

608. *Interpres*: interpreter of these my cares (sorrows) and conscious of my wrongs. Servius takes *interpres* to mean, witness, judge, or arbitrator. *Rumus interpres curarum by nuptialium negotiorum*.

609. *Hecate ululata*: Hecate invoked, or called upon, &c. When Pluto ravished Proserpine, or Hecate, her mother Ceres traversed the earth in search of her with lighted torches, stopping at those places where two or three ways met, to invoke her name, which she did with a doleful outcry. Hence it became a custom in her sacred rites, for the matrons, on certain days, to go about the streets and crossways filling the

Et Diræ ultrices, et Di morientis Elisæ,
 Accipite hæc, meritumque malis advertite numen,
 Et nostras audite preces. Si tangere portus
 Infandum caput, ac terris adnare necesse est;
 Et sic fata Jovis poscunt: hic terminus hæret:
 At bello audacis populi vexatus et armis,
 Finibus extorris, complexu avulsus Iuli,
 Auxilium imploret, videntque indigna suorum
 Funera: nec, cum se sub leges pacis iniquæ
 Tradiderit, regno aut optatâ luce fruatur;
 Sed cadat ante diem, mediâque inhumatus arenâ.
 Hæc precor: hanc vocem extremam cum sanguine
 fundo.

Tum vos, ô Tyrii, stirpem et genus omne futurum
 Exercete odiis: cinerique hæc mittite nostro
 Munera: nullus amor populis, nec fœdera sunt.
 Exoriare aliquis nostris ex ossibus ultor;
 Qui face Dardanios ferroque sequare colonos,
 Nunc, olim, quocunque dabunt se tempore vires.
 Litora litoribus contraria, fluctibus undas
 Imprecor, arina armis: pugnent ipsique nepotes.

610

612. Si necesse est
 infandum caput tangere
 portus, ac

615

615. At vexatus bello
 et armis audacis populi
 extorris suis finibus,
 avulsus complexu Iuli

620

624. Esto nullus amor
 625 his populis, nec sunt

628. Imprecor litra
 contraria litoribus, un-
 das contrarias fluctibus,
 arma contraria armis

NOTES.

air with shrieks and howlings. *Nocturnis* *trivis*. The epithet *nocturnis* is used, because the rites of Hecate were celebrated in the night, and in a place where three ways met. See 511, supra.

611. *Advertite*: turn a due regard to my misfortunes. Ræmus and others understand by *malis*, the wicked, to wit, the Trojans. But this seems not to agree with the tenor of the subject. Ræmus says: *applicare numen meritum à sceleratis huc*. Heyne, on the other hand, says: *advertite vestrum numen (rim et potestatem) contra improbos et impios Trojanos*. Davidson renders the words: turn your divine regard to my wrongs.

613. *Caput*: properly, the head; by synecdoche the whole body—here, Æneas.

614. *Hæret*: in the sense of *firus sit*.

615. *At bello vexatus*. It was a prevailing opinion among the ancients, that the prayers of the dying were generally heard, and their last words prophetic. Thus Virgil makes Dido imprecate upon Æneas a series of misfortunes, which actually had their accomplishment in his own person, or in his posterity. After his arrival in Italy, he was engaged in a war with Turnus, a bold and warlike prince. He was torn from the embrace of his son, and as it were an exile, forced to go to Etruria, to implore the assistance of Evander. See Æn. viii. 80. He saw his friends slain, and lie dead before his eyes. It is said he submitted to the terms of a disadvantageous peace with king Lausus, among which it was stipulated that the Trojans should abandon their native language, drop their appellation, and adopt that of the Latins. In the third year after

this treaty, in a war with the Tuscans, he was himself slain (*ut plerique tradunt*) by Mezentius their king, on the banks of the river Nemicus, where his body was left unburied, and finally carried off by its waters, and never more seen. The Romans and Carthaginians were bitter enemies to each other: no league, no religious obligations, could bind them in peace; and after Hannibal aross, he proved himself Dido's avenger. He entered Italy with fire and sword; the Roman armies fled before him; and Rome itself was providentially saved from his conquering arms.

617. *Indigna*: cruel—undeserved.

620. *Cadat ante diem*: let him fall before his time—let him die an untimely death.

621. *Vocem*: in the sense of *verba*.

623. *Mittite hæc*: present these offerings to my ashes. This is said in allusion to the sacrifices that were offered to the dead. They were usually poured upon the tomb, and consisted of milk, wine, and blood. *Exercete*: in the sense of *persequimini*.

625. *Exoriare aliquis ultor*: arise some avenger from my bones. This is much more forcible, and shows more fully the state of her mind, than if she had used the third person. Allusion is here made to Hannibal. *Dardanios colonos*: simply, the Trojans. *Dardanios*: an adj. from *Dardanus*, one of the founders of Troy.

627. *Olim*. This word signifies the future, as well as the past time: now, hereafter, whenever power shall present itself.

628. *Contraria*: in the sense of *hostilis vel infesta*.

- Hæc ait : et partes animum versabat in omnes, 630
 Invisam quærens quàm primùm abrumpere lucem
 632. *Affata est Barcen* Tum breviter Barcen nutricem affata Sichæi,
 Namque suam patriâ antiquâ cinis ater habebat :
 631. *O chara nutrix,* Annam, chara, mihi, nutrix, huc siste sororem :
siste sororem Annam Dic corpus properet fluviali spargere lymphâ, 635
huc mihi : dic ut prope-
ret Et pecudes secum et monstrata piacula ducat.
 Sic veniat : tuque ipsa piâ tege tempora vittâ.
 Sacra Jovi Stygio quæ ritè incepta paravi,
 639. *Animus est mihi* Perficere est animus, finemque imponere curis ;
perficere sacra ritè in-
cepta, quæ paravi Sty-
gio Jovi, imponeroque At trepida, et captis immanibus effera Dido, 640
 Sanguineam volvens aciem, maculisque trementes
 644. *Interfusa quoad* Interfusa genas, et pallida morte futurâ,
trementes genas macu-
lis, et pallida Interiora domûs irrumpit limina, et altos 645
 Conscondit furibunda rogos, ensemq; recludit
 Dardanium, non hos quæsitum munus in usus.
 Hic postquam Iliacas vestes notumque cubile
 Conspexit, paulùm lachrymis et mente morata,
 Incubuitque toro, dixitque novissima verba : 650
 Dulces exuviæ, dum fata Deusque sinebant,
 Accipite hanc animam, meque his exsolvite curis.
 Vixi, et, quem dederat cursum fortuna, peregi ;
 Et nunc magna mei sub terras ibit imago.

NOTES.

635. *Spargere fluviali lymphâ* : to sprinkle her body with river water. It was a custom of the Greeks and Romans to wash their bodies before they performed sacrifice. See *Æn.* ii. 719. But this was only observed in regard to the superior gods. They sprinkled themselves only, when they were to offer sacrifice to the infernal gods, as in the present case.

636. *Pecudes* : in the sense of *victimæ*. *Monstrata* : in the sense of *jussa*, vel *designata*.

638. *Stygio Jovi* : Pluto. He was the brother of Jupiter, and in the division of the world, the infernal regions fell to him by lot. The epithet *Stygius* is added, from *Styx*, a well known fabulous river of hell.

640. *Permittere* : to commit the funeral pile of the Trojan (*Æneas*) to the flames, *Capitis* : by synec. for the body, or whole man—here, the Trojan, to wit, *Æneas*.

641. *Studio* : zeal—officiousness.

642. *Immanibus* : awful—horrid. *Effera* : in the sense of *effrata*.

644. *Interfusa* : spotted—streaked.

645. *Irrumpit* : she rushed into the inner apartment of the palace. It is plain that *limen* signifies any part of the house, as well as the threshold. The funeral pile was erected in *penetrâli side*, in the inner apartment. See 504, supra.

646. *Rogos*. The funeral pile was called *rogus*, before it was set on fire : while burn-

ing, it was called *pyra* ; and after it was consumed, *bustum* : all of which are derived from the Greek.

647. *Munus non quæsitum* : a present not designed, or gotten for such a use—for being the instrument of her death. From this, some infer that *Æneas* had made Dido this present of a Trojan sword—*Dardanium enssem*. But it is more probable that it was a present from Dido to *Æneas*; and that in his hurry to be gone, he had left it with some other things, in her bedchamber *Quæsitum*. Ræus says, *comparatum*—Heyne, *paratum, acceptum, datum*.

652. *Curis* : troubles—sorrows.

654. *Et nunc* : and now my ghost (*imago*) shall descend illustrious to the shades below. *Mei* : in the sense of *mea*, agreeing with *imago*.

Turnebus thinks the epithet *magna* is used, because ghosts make their appearance at night, when to the affrighted imagination of the spectators, the object appears larger than life. But this is a very singular opinion. Dido is speaking in the language of majesty, and setting forth her illustrious deeds. She had built a flourishing city, and laid the foundation of a powerful kingdom—she had punished her brother for the death of her husband—she had reigned in glory—in a word, she had been happy in every instance, till the Trojan fleet visited her coast. In this situation of mind, nothing

Urbeni præclaram statui : mea mœnia vidi ;
 Ulta virum, pœnas inimico à fratre recepi :
 Felix, heu nimium fœlix ! si litora tantùm
 Nunquam Dardaniæ tetigissent nostra carinæ.
 Dixit : et, os impressa toro, moriemur inultæ !
 Sed moriamur, ait : sic, sic juvat ire sub unbras.
 Hauriat hunc oculis ignem crudelis ab alto
 Dardanus, et nostræ secum ferat omina mortis
 Dixerat : atque illam media inter talia ferro
 Collapsam aspiciunt comites, ensemque cruore
 Spumantem, sparsasque manus. It clamor ad alta
 Atria : concussam bacchatur fama per urbem :
 Lamentis, gemituque, et fœmineo ululatu
 Tecta fremunt : resonat magnis plangoribus æther.
 Non aliter quàm si immissis ruat hostibus omnis
 Carthago, aut antiqua Tyros ; flammæque furentes
 Culmina perque hominum volvantur perque Deorum.
 Audiit exanimis, trepidoque exterrita cursu,
 Unguibus ora soror fœdans et pectora pugnis,
 Per medios ruit, ac morientem nomine clamat :
 Hoc illud, germana, fuit ? me fraude petebas ?
 Hoc rogas iste mihi, hoc ignes aræque parabant ?
 Quid primùm deserta querar ? comitemne sororem
 Sprevisisti moriens ? eadem me ad fata vocâssem,
 Idem ambas ferro dolor, atque eadem hora tulisset.
 His etiã struxi manibus, patriosque vocavi
 Voce Deos ; sic te ut positâ crudelis abessem ?
 Extinxisti me teque, soror, populumque, patresque

055

660 661. *Crudelis Dardanus hauriat hunc ignem suis oculis ab alto, et*
 664. *Comites aspiciunt illam collapsam ferro inter mœdia talia verba, ensemque spumantem, manusque ejus sparsas cruore*
 671. *Perque culmina Deorum*
 672. *Soror exanimis audiit hæc, exterritaque trepido cursu, fœdans ora unguibus, et pectora pugnis, ruit per medios, et clamat morientem sororem nomine*
 675 676. *Isto rogas parabat hoc mihi ; isti ignes, aræque parabant hoc mihi ?*
 680. *Struxi rogam etiam his manibus, vocavique patrios Deos vocè, ut crudelis abessem te sic positâ ? O soror, extinxisti me teque*

NOTES.

can be more natural than for her to conceive her ghost to be of great and illustrious rank, and distinguished even in the other world above others, as she had been herself distinguished in this.

656. *Recepi pœnas.* She had recovered from her brother her own wealth, and the treasure for which he murdered her husband. It is with great propriety, therefore, she uses the word *recepti*, when speaking of the revenge she had taken of Pygmalion.

659. *Morietur inultæ:* shall I die unrevenged? but let me die. Thus, thus, it delights me to descend to the shades below. *Inultæ:* unrevenged of *Æneas* and the Trojans. The fatal moment having arrived, the poet represents her to us in the very act of stabbing herself, by the turn of his verse. The repetition of the *sic* sets her before us, plunging the instrument in her breast, and thrusting it home with a kind of desperate complacency. *Impressa os toro:* having kissed the bed, she said, &c.

666. *Bacchatur:* in the sense of *discurrit*. *Concussam:* in the sense of *commotam, vel altèrnatam*

668. *Fremunt:* in the sense of *resonant*.

669. *Ruat:* falls. *Rumus* says, *subvertatur*

670. *Furentes:* the furious flames were rolling through the houses of men, and the (temples) of the gods. *Culmen* is properly the ridge of the house; by *synec.* put for the whole house.

675. *Hoc illud fuit:* O sister, was this your design—was this the object you had in view, in erecting this funeral pile?

677. *Deserta:* being thus abandoned, of what shall I first complain?

678. *Fata:* in the sense of *mortem*.

679. *Dolor:* pain—ache—anguish. *Heyne* says, *vulnus*.

681. *Sic positâ:* thus lying dead.

682. *Extinxisti:* thou hast destroyed me and thyself, &c. Some copies have *extinxi*, in the first person. By this *Anna* turns the reproach from *Dido* to herself. But most commentators prefer the second person. *Sidonius patres.* By these we are to understand probably the Carthaginian senators, or the legislative branch of the government. It is plain that they are distinguished from the body of the people. *Extinxisti:* by *syn.* for *extinxisti*. *Date:* in the sense of *ferre*. *Lymphis:* in the sense of *aquæ*. This was a rite performed towards the bodies of the dead by their nearest relations. Hence the mother of *Euryalus* regrets the

683. Date aquam ut abluam vulnera	Sidonios, urbeinque tuam. Date, vulnera lymphis Abluam, et, extremus si quis super halitus errat, Ore legam. Sic fata, gradus evaserat altos, Semianimemque sinu gerinanam amplexa fovebat Cum gemitu, atque atros siccabat veste cruores. Illa, graves oculos conata attollere, rursus Deficit : infixum stridet sub pectore vulnus. Ter sese attollens cubitoque innixa levavit, Ter revoluta toro est : oculisque errantibus, alto	695 696
692. Ingemuitque, ea reperit.	Quæsivit cælo lucem, ingemuitque repertâ. Tum Juno omnipotens longum miserata dolorem, Difficilesque obitus, Irim demisit Olympto, Quæ luctantem animam nexosque resolveret artus.	695
696. Nam Proserpina nondum abstulerat illi flavum crinem vertice, damnaveratque caput Stygio Orco, quia	Nam, quia nec fato, meritâ nec morte peribat, Sed misera ante diem, subitoque accensa furore ; Nondum illi flavum Proserpina vertice crinem Abstulerat, Stygioque caput damnaverat Orco. Ergo Iris croceis per cælum ruscida pennis, Mille trahens varios adverso Sole colores, Devolat, et supra caput adstitit : hunc ego Diti Sacrum jussa fero, teque isto corpore solvo. Sic ait : et dextrâ crinem secat. Omnis et unâ Dilapsus calor, atque in ventos vita recessit.	700 706
702. Ego jussa fero hunc crinem sacrum Diti ; solvoque te ab isto corpore.	Mille trahens varios adverso Sole colores, Devolat, et supra caput adstitit : hunc ego Diti Sacrum jussa fero, teque isto corpore solvo. Sic ait : et dextrâ crinem secat. Omnis et unâ Dilapsus calor, atque in ventos vita recessit.	700
705. Omnis calor di- lapsus est.	Dilapsus calor, atque in ventos vita recessit.	706

NOTES.

she had not shut his eyes, nor washed his wounds. *Æn.* ix. 485.

684. *Siquis extremus* : if any last breath remain, that I may catch it with my mouth. Virgil is here thought to allude to a ceremony among the Greeks and Romans: when a person was just expiring, the nearest relation put his mouth to his that he might catch the last breath. *Ruæus* interprets *super* by *adhuc*. *Super-errat* is evidently used in the sense of *superesset*. The substitution of *esset* for *errat* makes the reading easy. Some copies have *esset*.

688. *Conata* : agreeing with *Dido*.

689. *Vulnus stridet* : the wound hisses, occasioned by the gushing out of the blood. *Infixum* : made.

693. *Dolorem* : pain. *Obitus* : departure—death.

695. *Resolveret animam* : might separate her soul and body. *Nexos artus* : compacted or united limbs.

696. *Quia nec fato*. The ancients divided death into three kinds: *natural*, *merited* or *deserved*, and *accidental*. The natural death was when a person accomplished the ordinary term of human life, or that space allotted to him in the councils of the gods. The merited or deserved death was, when a person was deprived of life by the immediate interposition of the gods for the pu-

nishment of atrocious conduct. The *casual*, or *accidental*, was, when a person took away his own life in some way or other: such an one was said to die before his time. This was the case with *Dido*.

697. *Furore* : passion. *Dicem* : in the sense of *tempus*.

698. *Nondum illi* : *Proserpine* had not yet plucked for her the yellow lock, &c. The ancients had a notion that none could die till *Proserpine*, either in person, or by *Atropos*, had cut a lock of hair from the crown of their head. This was considered a kind of first-fruits to *Pluto*. This custom took its rise from sacrifices: when they used to pluck some of the hairs from the front of the victim, and cast them into the fire.

699. *Orco* : dat. of *Orcus*, a name of *Pluto*.

700. *Iris ergo* : dewy *Iris* flies through heaven. *Iris* was the messenger of the goddesses, especially of *Juno*. She is said to be the daughter of *Thaumas* and *Electra*. *Sorvius* observes that *Iris* is, for the most part, employed in matters of mischief, and contention. See *Æn.* v. 606. and ix. 803. *Iris* : the rainbow. This interesting appearance is occasioned by the rays of the sun, reflected by the vapors or drops of rain. It can only take place, or be seen, when the sun and cloud are opposite to each other, as regard to the spectator.

QUESTIONS.

subject of this book?
 nature, and character?
 commence?
 did Juno propose to effect her
 driving the Trojans from Italy?
 set a union between Dido and

union dissolved?
 as it dissolved?
 as Æneas commanded to leave

Dido receive the information
 ordered to leave her?
 had it upon her?
 she did she pursue in order to
 fulfil his purpose?
 the match was concluded be-
 fore Æneas, was the news of
 the match spread abroad?
 as it spread?

Virgil imitate in the descrip-
 tion of Carthage?
 he previously proposed to

what proposition received?
 had the news of Dido's mar-
 riage to the prince?
 she occupied at that time?
 he said to be his father?
 Jupiter Ammon?

celebrated temple?
 it situated?
 Sir Isaac Newton make this
 temple have been?
 the historian give a different
 account of the matter?
 he say of it?
 the issue of it as related by

character was Dido considered
 her countrymen?
 Dido?
 meaning of that word?
 her name was she sometimes

the name of her father, Ac-
 cephus?
 Virgil call him?
 Marollius call him?
 probably, an abbreviation of *Itho-*

was she married at Tyre?
 Ithaceus?
 did he hold?
 the character of Pygmalion,

what famous deed did he perform?
 his conduct afterward?
 Dido informed of the cruel

what she did the ghost of her hus-
 band?
 he do in consequence of that?

Did many of her countrymen accompany
 her?

What appears to have been her original
 purpose in leaving Tyro?

Had a colony of Tyrians previously set-
 tled in Africa?

Who were the leaders of that colony?

Where did they settle?

What did they call their settlement?

How was Dido received by her country-
 men?

What did they desire her to do?

What did she call her city?

What is the meaning of that word in the
 Phœnician language?

But do not some give a different account?

What do those historians say?

What did she call the town or citadel?

What is the meaning of *Byrsa* in the
 Greek language?

To what mistake did that lead?

How have some attempted to explain that
 story?

What does Rollin say of it in his history
 of Carthage?

Did Dido purchase any tract of country
 for her city?

What was the nature of the contract?

Did the Carthaginians perform it?

What was the consequence of their refu-
 sal?

Is it supposed by some that Virgil is guilty
 of an anachronism in making Dido and
 Æneas cotemporary?

What does Bochart say of it?

Upon what does he found his conclusions?

Does Sir Isaac Newton make a different
 calculation?

How much later has he brought down the
 destruction of Troy?

Is it a fair conclusion that it was a general
 received opinion, they were cotemporary?

Was this sufficient ground for the poet to
 assume it as a fact?

Does the introduction of Dido into the
 Æneid add much to its embellishment?

How long did Carthage continue?

What was the character of its inhabitants?

Were the Carthaginians a powerful na-
 tion?

Who was the most distinguished com-
 mander and general among them?

By whom was Carthage finally destroyed?

In what year of Rome was that effected?

Finding she could not prevail upon Æneas
 to remain at Carthage, what desperate re-
 solution did Dido make?

Under what pretence did she order the
 altar to be erected?

What effect had the departure of the
 Trojans from her coast upon her?

Did she make any imprecation against
 Æneas and the Trojans?

Was it realized with regard to Æneas, if we may believe history?

Was it realized in regard to the Romans, his descendants?

Was there always a jealousy subsisting between the two nations?

How many celebrated wars were waged between them?

How does the book conclude?

How did Dido put an end to her life?

LIBER QUINTUS.

THIS book opens with the departure of Æneas from Carthage. He had not been long at sea before a violent storm arose, which forced him to turn his course to Sicily. He entered the port of *Drepanum*. Here he is received with great cordiality and affection by king *Acestes*. After offering sacrifice, and celebrating the anniversary of his father's death, Æneas institutes four kinds of games in honor of him. These occupy from vers 114 to 602. In the mean time, the Trojan women, at the instigation of *Iris*, who was sent by Juno for that purpose, set fire to the ships, in the hope, by these means, to put an end to the voyage of which they were weary. At the intreaty of Æneas, Jupiter sent a heavy shower of rain, which extinguished the flames. Four of the fleet, however, were lost. Upon this Nautes advises Æneas, since he had lost part of his fleet, to leave in Sicily the aged, and all who were weary of the voyage. This advice was confirmed the following night by the ghost of Anchises, which appeared to him in a vision. It also directed him to go to the Sibyl of *Cuma*, who would conduct him to the infernal regions, where he should receive a fuller account of his own fortune, and of that of his race.

The hero followed the advice; and having founded a city, which he called *Acastes*, after his venerable friend, he set sail for Italy.

He had not long been at sea, before he lost *Palinurus*, the pilot of his ship, who fell overboard in sleep; after which Æneas took upon himself the duty and business of pilot.

This book is of a gay and lively nature, and very properly comes after the tragical account of Dido's unhappy end. The games are imitated from the 23d book of the *Iliad*, where Achilles is represented as instituting games in honor of his friend *Patroclus*.

INTEREA medium Æneas jam classe tenebat

Certus iter, fluctusque atros Aquilone secabat :

Mœnia respiciens, quæ jam infelices Elisæ

Collucent flammis : quæ tantum accenderit ignem,

5. Sed duri labores Causa latet : duri magno sed amore dolores

ex magno amore polluto, noti; quidque furens fœmina possit,

9. Sed undique cœlum, et undique pontus apparet

Occurrit tellus, cœlum undique, et undique pontus,

Olli cœruleus supra caput adstitit imber,

10 Noctem hyememque ferens : et inhorruit unda tenebris.

NOTES.

1. *Medium iter.* This is literally the middle of his course. But this, strictly speaking, cannot be; for he beheld the flames of Dido's funeral pile. Rûeus and Davidson take *medium* in the sense of *profundum*; and understand the phrase to mean, that Æneas had gotten into the full or deep sea. If we could read *mare* instead of *iter*, then there would be no difficulty in this interpretation.

2. *Certus*: determined on going. *Fluctus atros Aquilone*: he cut the waves blackened

by the wind; or he cut the blackened waves before the wind. *Aquilo*: the north wind, put for wind in general; the species for the genus. *Mœnia*: in the sense of *urbem*.

6. *Polluto*: in the sense of *læso*, vel *violato*.

7. *Per triste augurium*: through gloomy presages or conjectures.

8. *Ut*: in the sense of *quando*.

10. *Imber*: in the sense of *nubes* vel *nimbus*. *Olli* for *illi*, by antithesis.

ipse gubernator puppi Palinurus ab altâ :
 Heu ! quianam tanti cinxerunt æthera nimbi ?
 Quidve, pater Neptune, paras ? sic deinde locutus,
 Colligere arma jubet, validisque incumbere remis ;
 Obliquatque sinus in ventum, ac talia fatur :
 Magnanime Ænea, non, si mihi Jupiter auctor
 Spondeat, hoc sperem Italiam contingere cælo.
 Mutati transversâ fremunt, et vespere ab atro
 Consurgunt venti : atque in nubem cogitur aër.
 Nec nos obniti contrâ, nec tendere tantum
 Sufficimus : superat quoniam fortuna, sequamur :
 Quòque vocat, veramus iter. Nec litora longè
 Fida reor fraterna Erycis, portusque Sicanos,
 Si modò ritè memor servata remetior astra.
 Tum pius Æneas : Equidem sic poscere ventos
 Jamdudum, et frustrâ cerno te tendere contrâ.
 Flecte viam velis. An sit mihi gravior ulla,
 Quòque magis fessas optem demittere naves ;
 Quàm quæ Dardanium tellus mihi servat Acesten,

12. Palinurus ipse
 gubernator exclamat ab
 altâ puppi: heu! quianam

15

21. Nos sufficimus neq̄
 tendere contrâ, nec tan-
 tum obniti

24. Nec reor fida fra-
 terna litora Erycis, Si-
 canosque portus esse
 longè.

28. An ulla tellus sit
 25. gratior mihi, quòque magis
 optem demittere fessas
 naves, quàm quæ
 servat mihi Dardanium
 Acesten, et quæ com-
 plectitur ossa patris An-
 chisæ in ejus gremio?

30

NOTES.

13. *Quianam* : in the sense of *cur*.

14. *Quidve, pater Neptune, paras?* This apostrophe to Neptune gives us a very lively idea of his wonder and astonishment.

15. *Arma* : properly signifies any kind of instruments whatever—here the tackling of the ship—the sails, spars and rigging of every description. Davidson confines it to the sails. But this is not necessary. It was proper that all things should be stowed away, as well as the sails reefed, that the ship might the better weather the storm.

16. *Obliquat sinus* : he turns the sail into the wind—he brings the vessel more into the wind—he lies, in nautical language, nearer the wind.

17. *Auctor* : the founder of our race.

18. *Cælo* : in this weather. *Vespere* : in the sense of *occidente*.

19. *Transversâ* : an adj. neu. plu. taken as an adverb in imitation of the Greeks.

21. *Nec nos sufficimus* : nor are we able to proceed against it, nor so much as to hold our own—to bear up against the storm—to contend against it.

24. *Reor fida* : I think the faithful fraternal shores of Eryx, &c. Eryx was the son of *Butes* and *Venus*, according to common report. Some say, his mother was *Lycaste*, a Sicilian courtesan, who, on account of her extraordinary beauty, was called *Venus*. Virgil, following tradition, calls him the brother of Æneas, both being reputed to be the sons of Venus. His grandfather was *Amycus*, who was slain by Pollux in a contest with the gauntlet: upon which *Butes* fled into Sicily, and founded a city. *Eryx*, in like manner, was slain by Hercules. He gave his name to a mountain and city not far from the *Promontorium Lilybæum*.

25. *Si modò ritè* : if now, remembering

rightly, I measure over again the stars observed before. From the relative situation of those stars which he had observed upon the coast of Sicily, and from their correspondence with his present observations, he judges himself to be on that coast again.

27. *Tendere* : strove—contended.

28. *Fiam* : in the sense of *cursum*. Turn your course before the wind. The south-west wind was favorable for them to go to Sicily.

29. *Demittere* : in the sense of *dirigere*.

30. *Acesten*. What is said of the origin of *Acesten*, is so incorporated with fable that little dependence can be placed upon it. The account, which Dionysius Halicarnassus gives, is probably the most correct. It appears that Laomedon, king of Troy, being offended at some Trojan nobleman, caused him and his sons to be put to death. Lycophron calls him *Phanodamus* : but *Servius* and *Pomponius* call him *Hippotes*. But thinking his daughters, who were three in number, less deserving his displeasure, the king sold them to some Sicilian merchants, on condition that they should transport them to some foreign country. A person of some distinction being on board, by the name of *Criniscus*, *Crimiscus*, or *Crimissus*, fell in love with one of them, whose name was *Egesta*, and married her. Soon after she bore a son, whom Virgil calls *Acestes*, but others *Egestes*, or *Egestes*. Upon the death of Laomedon, he obtained permission of Priam to return to Troy; where he was during the siege and destruction of that city, when he contracted a friendship with Æneas. He afterward returned to Sicily. The river *Crimiscus* being afterward called by his name, gave rise to the fabulous account of his birth.

- Et patris Anchisæ gremio complectitur ossa ?
 Hæc ubi dicta, petunt portus, et vela secundi
 Intendunt Zephyri: fertur cita gurgite classis :
 Et tandem læti notæ advertuntur arenæ.
32. Ubi hæc dicta *nunt* At procul excelso miratus vertice montis
 35. At Acestes *ex* excelso vertice montis procul miratus adventum, sociasque rates, occurrit Acestes, Horridus in jaculis et pelle Libystidis ursæ : Troia Crimiso conceptum flumine mater
 39. Quem Troia mater genuit. Veterum non immemor ille parentum, Gratatur reduces, et gazâ lætus agresti Excipit, ac fessos opibus solatur amicis.
 42. Cùm postera clara dies fugârat stellas primo oriente, *Æneas* Postera cùm primo stellas oriente fugârat Clara dies ; socios in cœtum litore ab omni Advocat Æneas, tumulique ex aggere fatur : Dardanidæ magni, genus alto à sanguine Divûm, Annuus exactis completer mensibus orbis ; Ex quo reliquias divinique ossa parentis
 50. O Di, vos, sic voluistis. Condidimus terrâ, mœstasque sacravimus aras. Jamque dies, ni fallor, adest ; quem semper acerbum, Semper honoratum, sic Di voluistis, habebø.
 51. Ego agerom hunc diem, si essem exul in Gætulis ayrtibus, depressus-ve Hunc ego Gætulis agerem si ayrtibus exul, Argolicove mari depressus, et urbe Mycenæ : Annua vota tamen, solemnesque ordine pompas Exsequerer ; strueremque suis altaria donis. Nunc ultrò ad cineres ipsius et ossa parentis, Haud equidem sinè mente, reor, sinè numine Divûm.

NOTES.

33. *Gurgite*: in the sense of *maris*.
 34. *Læti socii* is understood : my joyous companions.
 35. *Miratus*: observing—wondering at. Our arrival was unexpected, and a matter of wonder to him.
 37. *Horridus in jaculis*: rough with javelins, and the hide of an African bear. The word *horridus* is very applicable to the dress and equipage of a hunter, bearing his darts and javelins in his hands, and guarded against the savages of the mountains. In which character Acestes is here represented. *Libystidis*: an adj. from *Libyæ*, and that from the noun *Libyæ*. Pliny says there were no bears in Africa, on account of its great heat. But there are many good authorities against him. *Solinus* says the Numidian bears excel all others in beauty and form: which is probably the reason that Virgil dresses Acestes in one of their skins.
 39. *Genuit*. in the sense of *peperit*.
 40. *Agresti gazâ*: with his homely fare. *Gaza* is a word of Persian origin, and signifies any kind of sumptuous expense, either in provision or furniture. *Nos* is to be connected with *reduces*.
 44. *Aggere*: *summitate*, says Ruræus.
 46. *Annuus orbis*: the annual circle (to wit, a year) is completed.
 49. *Acerbum*: afflictive—sorrowful.
 50. *Habebø*: I shall consider. *Agerom*: I would observe, or keep.
 53. *Solemnes pompas*. This is peculiarly proper in this place. *Pompa* properly signifies a funeral or other procession; and, *exsequer*: I would perform the *exsequia*, or funeral obsequies; the principal of which was the following of the corpse to the grave, or funeral pile. Hence *exsequia* came to signify the whole funeral rites: from *sequor*, I follow.
 54. *Struerem altaria*: I would cover the altars with his own proper gifts. These were milk, wine, honey, and blood, poured upon the tomb. Upon these it was thought the *Umbræ*, or shade of the deceased, fed, and especially upon the blood. Valpy says fit offerings.
 56. *Haud sinè mente*. *Æneas* here attributes their arrival in Sicily to the interposition of the gods, as if they designed it to afford him an opportunity of paying divine honors to his father. *Mente*: design. *Æneas* says, *consilio*.
 58. *Latum honorem*: the joyous festival. Ruræus interprets *honorem* by *sacrificium*. But it is plain that *honorem* includes every part of the rites and ceremonies which were performed upon that occasion, as well as the offerings or sacrifices.

us; et portus delati intramus amicos.
 gite, et lætum cuncti celebremus honorem:
 ius ventos, atque hæc me sacra quotannis
 elit positâ templis sibi ferre dicatis.
 cum vobis Trojâ generatus Accestes
 mero capita in naves: adhibete Penates
 ios epulis, et quos colit hospes Acestes.
 sâ, si nona diem mortalibus almum
 extulerit, radiisque retexerit orbem,
 citæ Teucris ponam certamina classis
 pedum cursu valet, et qui viribus audax,
 sulo incedit melior, levibusve sagittis;
 ido fidit pugnam committere cæstu;
 adsint, meritæque expectent præmia palmæ.
 ete, omnes, et cingite tempora ramis.
 itus, velat maternâ tempora myrto:
 ymus facit, hoc ævi maturus Acestes,
 ær Ascanius: sequitur quos cætera pubes.
 oncilio multis cum millibus ibat
 ulum, magnâ mediis comitante catervâ.
 o ritè mero libans carchesia Baccho
 humi, duo lacte novo, duo sanguine sacro;
 eosque jacet flores, ac talia fatur:
 ancte parens: iterum salvete, recepti

56. Et nos delati hæc
 instramus
 59. Poscamus ventos
 ab eo, atque ut velit me,
 60 urbe positâ, quotannis
 ferre hæc sacra in temp-
 lis dicatis sibi
 62. In singulas naves
 65
 67. Et qui incedit au-
 dax viribus
 70
 75 75. Ille ibat medius et
 concilio cum multis mil-
 libus ad
 80

NOTES.

uitâ urbe: a city being built—that they had founded a city and erected in it dedicated to him.

estes generatus. Acestes sprung by, gives, &c. *Bina capita boum*: two oxen.

adhibete Penates, &c. Servius is of that the poet here alludes to the custom called *Lectisternia*, or sacred table, prepared at the solemn games for the gods, whose images were placed on and set down at the most honorable table, as principal guests.

et cetera: in the sense of *cum*.

quatuor: in the sense of *instituiam*. Here institutes four kinds of games—a rowing match—a foot race—a match, and a gauntlet fight; and suitable rewards for the victors in

id est: in the sense of *præstat*. In the sense of *est*.

id est: in the sense of *audet*.

præmia meritæ palmæ: rewards of us victory—or rewards worthy of

Palmæ: in the sense of *victoriæ*:

dicite omnes ore: favele ore, vel favele was the phrase made use of by the Romans before the celebration of solemn sacrifices. The import seems to be: us with your religious attention notice no words of bad omen that

may profane the sacred ceremonies: or, let us have the concurrence of your prayers to render the gods favorable to us: or, lastly, aid us by your applause and joyful acclamations.

72. *Velat tempora*. The poet here alludes to a practice among the Romans, of persons of every age and condition, who appeared at these solemn games, to wear a garland upon their heads. The myrtle was sacred to Venus; hence the propriety of the expression, *materna myrto*.

73. *Maturus ævi*: a Grecism. In the sense of *provecus ætate, vel annis*.

77. *Hic duo ritè*: here in due form offering, he pours on the ground, &c. *Carchesia*: large bowls without handles: plu. of *carchesium*. *Libans*: pouring out—offering. *Baccho*: for *vino*. *Mero*: pure—unmixed.

80. *Iterum salvete*: Ye ashes revisited in vain, and soul and shade of my father, again hail.—*Cineres recepti nequiquam*. By those words Servius understands Anchises himself, whom Æneas rescued from the flames of Troy in vain; since he lost him before his arrival in Italy. But the sense given above is easier. Æneas lost his father a year before on his way to Italy; but, meeting with a storm, he was obliged to go to Africa. Now on his return he visits his tomb, and in a manner receives him again, but in vain, since it was not permitted that he should take him with him to Italy. *Animoque* un-

82. Non licuit <i>mih</i> <i>tecum</i> querere <i>Italos</i> <i>fines</i>	Nequicquam cineres, animæque umbræque paternæ. Non licuit fines Italos, fatalique arva, Nec tecum Ausonium, quicumque est, querere Tybrim.	
85. Cùm ingens lu- bricus anguis traxit sep- tem gyros	Dixerat hæc : adytis cùm lubricus anguis ab imis Septem ingens gyros, septena volumina traxit,	86
87. Cui terga cœrulæ notæ <i>incendebant</i> , et <i>cu-</i> <i>jus</i> squamam fulgor	Amplexus placidè tumulum, lapsusque per aras : Cœrulæ cui terga notæ, maculosus et auro Squamam incendebat fulgor : ceu nubibus arcus	
90. Tandem illo ser- pens longo agmine inter	Mille trahit varios adverso Sole colores. Obstupuit visu Æneas : ille agmine longo Tandem inter pateras et levia pocula serpens, Libavitque dapes, rursusque innoxius imo Successit tumulo, et depasta altaria liquit. Hoc magis inceptos genitori instaurat honores : Incertus, Geniumne loci, famulumne parentis Esse putet : cædit quas de more bidentes, Totque sues, totidem nigrantes terga juvencos : Vinaque fundebat pateris, animamque vocabat Anchisæ magni, Manesque Acheronte remissos, Necnon et socii, quæ cuique est copia, læti Dona ferunt : onerant aras, mactantque juvencos Ordine athena locant alii : fuscique per herbam Subjiciunt verubus prunas, et viscera torrent. Expectata dies aderat, nonamque serenâ Auroram Phaëthontis equi jam luce vehebant.	90 91 92

NOTES.

bræque. Some consider these as genitives connected with and governed by *cineres*. Servius explains it upon the principles of Plato and Aristotle; who gave to man a fourfold soul—the *intellectual*, the *sensual*, the *vital*, and the *vegetative*. To each of these they assigned a shade or ghost. It is most probable the poet here, as elsewhere, uses the plural for the singular, in order to aggrandize his subject: that is, *animæ* for *anima*, and *umbræ* for *umbra*, in the voc. sing. This is the opinion of Rûmus and Heyne.

84. *Adytis*. The tomb of Anchises here is spoken of as a temple—a shrine.

87. *Cui*: in the sense of *cujus*. *Terga*: acc. plu. governed by *incendebant*, or some other verb of like import, understood.

88. *Fulgor maculosus*: a brightness variegated with gold—with a golden hue. *Incendebat*: made or rendered resplendent.

91. *Serpens*: a part. of the verb *serpo*, agreeing with *ille* in the preceding line.

92. *Libavit dapes*: tasted the banquet, and again, &c. The *dapes* was the offering to the shade of Anchises, spoken of 54, supra.

93. *Pasta*: fed upon—just tasted.

Instaurat: in the sense of *renovat*. *Honores*: in the sense of *sacrificia*.

95. *Incertus-ne*: uncertain whether he should consider him (the serpent) to be, &c. The ancients had a notion that there were

Genii appointed, some the protectors of countries and cities, and others the guardians of particular persons, who never left them even after death.

98. *Vocabat*. Æneas here not merely called upon his ghost to partake of the repast he had prepared, but invoked him as a god to be propitious to him, thereby deifying him.

99. *Manes remissos Acheronte*: the shade or ghost sent back from the dead to partake of the banquet. *Acheron*: a fabulous river of hell—often put for hell itself: or the place of the dead, as here.

100. *Quæ copia est cuique*: in the sense of *secundum copiam quæ est unicuique*.

101. *Onerant*: some copies have *onerantque*. Hoinsius, Pierius, and Heyne omit the *que*.

103. *Viscere*: by this we are to understand the meat in general.

105. *Equi Phaëthontis*: the horses of the sun brought the ninth, &c. *Phaeton*, was the son of *Phæbus* and *Clymene*. He obtained from his father the management of his chariot for one day; but unable to govern the fiery steeds, he was precipitated into the Po. See Ovid. Met. 2. Hero put for the Sun himself. The poets represented the sun as drawn in a chariot by four horses, whose names were *Pyrois*, *Eois*, *Ethon*, and *Phlegon*, all of Greek origin.

e finitimos et clari nomen Acestæ
 : : læto complerant litora cœtu,
 Æneadas, pars et certare parati.
 principio ante oculos, circoque locantur
 o, sacri tripodes, viridesque coronæ,
 æ, pretium victoribus ; armaque, et ostro
 vestes, argenti auriq̄ue talenta :
 commissos medio canit aggere ludos.
 pares ineunt gravibus certamina remis
 ; ex omni delectæ classe, carinæ.
 Mnestheus agit acri remige Pristin,
 lus Mnestheus, genus à quo nomine Memmi :
 nque Gyas ingenti mole Chimæram,
 us, triplici pubes quam Dardana versu
 it : terno consurgunt ordine remi.
 usque, domus tenet à quo Sergia nomen,
 o invehitur magnâ ; Scyllâque Cloanthus
 i, genus unde tibi, Romane Cluenti.
 rocul in pelago saxum, spumantia contra
 quod tumidis submersum tunditur olim
 us, hyberni condunt ubi sidera Cori :
 llo silet, immotâque attollitur undâ
 , et apricis statio gratissima mergis.
 dem Æneas frondenti ex ilice metam
 ùt, signum nautis, pater : unde reverti
 et longos ubi circumflectere cursus.

108. *Pars visum*
Æneadas, et pars parati
certare.
 111. *Pretium destina-*
tum victoribus
 110 113. *Tuba canit à me-*
dio aggere ludos com-
missos esse.
 115. *Quatuor carinæ*
delectæ ex omni classe,
pares gravibus remis
 115 117. *A quo nomine*
oritur genus
 118. *Gyas agit ingen-*
tem Chimæram ex in-
genti mole
 121. *Sergostusque, à*
 120 *quo Sergia domus tenet*
nomen, invehitur mag-
na Centauro ; Cloan-
thusque invehitur caru-
leâ Scylla ; unde genus
est tibi
 125 127. *Silet in tranquillo*
cælo, attolliturque ex im-
motâ unda, tanquam
campus
 129. *Hic pater Æneas*
constituit viridem me-
tam ex frondenti ilice,
 130 *tanquam signum nautis*
unde.

NOTES.

Æneadas : in the sense of *Trojanos*.
sacri tripodes. The tripod was pro-
 ceed of three-footed stool or table,
 were placed the sacred bowls and
 wels for the libation. It is called
 account of its various uses in the
 us of religion. We learn from Ho-
 the Greeks used to make presents
 s to their heroes and great men.

palme. The palm was the ordina-
 of every conqueror at the games.
 gives this reason for it ; because
 is a fit emblem of fortitude, as it
 ushed, nor borne down by any
 but still maintains its growth,
 s superior to opposition. *Per-*
 sed, or colored. *Talentâ* : one talent

git : in the sense of *regit* vel *gub-*
Acri remige : with a valiant band

quo nomine : from whose name is
 r of *Memmius*. In order to recom-
 -self to the noble families at Rome,
 rives their origin from Trojans of
 n. *Genus* : in the sense of *familia*.
pus urbis : in the sense of *instar*

triplici versu : with a triple row of
 hat Virgil says of the nature of
 its. is in anticipation ; but it was

not necessary that he should conform ex-
 actly to chronological fact. The galley, it
 is well known, was not invented till long
 after, and was of various sizes. Some had
 two, some three, and others four banks, or
 rows of rowers : and, accordingly, they were
 called *Biremis*, *Triremis*, *quadriremis*, &c.
 Their banks of rowers were raised, slopingly
 one above another, so that those of the
 second bench rested their feet where those
 of the first were seated, &c. *Remi consur-*
gunt terno ordine. By this we are to under-
 stand that the oars rose together, and, as it
 were, kept time throughout the three rows.
 Rûsus makes a distinction between *versus*
 and *ordo*. The first, according to him, sig-
 nifies the series of oars reckoned horizontally
 from stem to stern. The *ordines* he makes
 to be the same oars reckoned vertically, or
 as they rose obliquely above one another.

121. *Domus* : properly the house, by me-
 ton. the family—race.

123. *Genus* : race—family.

125. *Olim* : continually—usually.

126. *Condunt* : cover over—hide them in
 clouds.

127. *Tranquillo*. In calm weather this
 rock was visible ; but in storms it was cover-
 ed with waves, and resounded with the dash-
 ing of the waters. It rose above the sur-
 face like a plain.

132. *Ipsi ductores longè effulgent in puppi-
bus, decori auro ostroque.* Tum loca sorte legunt : ipsique in puppi-
bus auro ostroque decori :
Cætera populeâ velatur frondè juven-
tus, Nudatosque humeros oleo perfusa nitescit. 135
135. *Perfusa quoad nudatos humeros oleo nitescit.* Considunt transtris, intentaque brachia remis :
Intenti expectant signum : exultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluere suis : ferit æthera clamor 146
Nauticus ; adductis spumant freta versa lacertis.
Infundunt pariter sulcos : totumque dehiscit
Convulsam remis rostrisque tridentibus æquor.
Non tam præcipites bijugo certamine campum 146
Corripuere, ruuntque effusi carcere, currus :
Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu fremituque virùm, studiisque faventùm
Consonat omne nemus, vocemque inclusa volutant
Litora ; pulsati colles clamore resultant. 150
151. *Gyas effugit ante alios : primusque elabatur undis inter turbam fremitumque.* Effugit ante alios, primusque elabatur undis :
Turbam inter fremitumque Gyas : quem deinde Cloanthus
Consequitur, melior remis ; sed pondere pinus

NOTES.

134. *Populea frondè.* Servius observes, the reason of their wearing garlands of the poplar tree, was, that they were celebrating funeral games. Hercules, it is said, brought that tree from the infernal regions.

136. *Brachia intenta remis :* their arms are stretched to the oars. Rûmus has no stop after *remis*, but connects it with the following words. This, however, is not so easy : and, beside, it takes from the solemnity of the description. The verb *sunt* is understood.

138. *Pulsans pavor :* throbbing fear, and an eager desire of praise, draws their beating hearts. This is very expressive. It raises such palpitations in their breasts, as if it would draw their hearts out of their bodies. *Pulsans* is a very proper epithet to *pavor*, beating—palpitating.

139. *Finibus. Finis,* here, means the line, place, or bound, from which they start—the mark. *Sonitum :* the signal.

141. *Lacertis adductis.* Dr. Trapp observes, by this we are to understand the motions of the rowers, when, in pulling at the oar, they draw the arms close to the body. This they do, especially when they row with all their strength.

142. *Infundunt pariter sulcos :* they cleave furrows in the sea at the same time—they start all at once.

143. *Æquor convulsam :* the whole surface of the sea convulsed, &c. Some editions have *stridentibus*. But this violates the measure of the verse ; the first syllable of *stridentibus* being always long. Ancient

medals explain the matter ; on some of which there is plainly seen a *rostrum*, or beak of a ship with three teeth. *Tridentis*, of *tro* and *dens*.

144. *Præcipites :* in the sense of *celeræ*. *Certamine :* the chariot race. *Bijugo* signifies or implies that two horses were yoked or harnessed in the chariot. Macrobius observes that Virgil here excels Homer. Indeed nothing can be more finely imagined, or represented more to the life. *Carcer :* the mark, or starting place ; *meta*, the goal or turning place. *Currus*, by meton. for *equi*.

146. *Nec aurigæ sic :* nor have the charioteers so shook, &c. *Jugis :* the yoke, by meton. put for the horses harnessed in it. *Immissis jugis :* the horses flying with loosened reins—at full speed.

148. *Studiis :* in the sense of *acclamationibus*.

149. *Litora inclusa, &c.* Rûmus observes that this is, by a figure called *consonantia*, for *volutant inclusam vocem*. Or perhaps *inclusa* may be taken here in the sense of *curva*.

151. *Primus.* Davidson has *primis*, agreeing with *undis*. He glides away on the nearest waves. *Primus* is however the easier, and conveys the same idea. It is the reading of Rûmus and others. *Resultant :* echo it back.

153. *Pinus :* the timber of the pine tree, put by meton. for the ship or galley made of it.

enēt. Post hos, æquo discrimine, Pristis
 usque locum tendunt superare priorem. 155
 : Pristis habet; nunc victam præterit ingens
 us; nunc unâ ambæ junctisque feruntur
 us, et longâ sulcât vada salsa carinâ.
 ue propinquabant scopulo, metamque tenebant;
 inceptus, medioque Gyas in gurgite victor, 160
 : in navis compellat voce Menœten:
 : tûm mihi dexter abis? huc dirige cursum,
 na, et lævas stringat, sine, palmula cautes:
 : illi teneant. Dixit: sed cæca Menœtes
 : mens, proram pelagi detorquet ad undas. 165
 : ersus abis? iterum, Pete saxa, Menœte,
 : amore Gyas revocabat: et ecce Cloanthum
 : instantem tergo, et propiora tenentem.
 : r navemque Gyæ scopulosque sonantes
 : er lævum interior, subitusque priorem 170
 : ; et metis tenet æquora tuta relictis.
 : rō exarsit juveni dolor ossibus ingens,
 : trymis caruere genæ: segnemque Menœten,
 : decorisque sui, sociûmque salutis,
 : præcipitem puppi deturbat ab altâ.
 : vernâclo rector subit, ipse magister:
 : rque viros, clavumque ad litora torquet.
 : s ut fundo vix tandem redditus imo est
 : ior, madidâque fluens in veste, Menœtes,
 : petit scopuli, siccâque in rupe reâedit. 180
 : labentem Teuceri, et risere natantem:
 : s rident revomentem pectore fluctus.
 : eta extremis spes est accensa duobus,
 : Mnestheoque, Gyam superare morantem.
 : s capit antè locum, scopuloque propinquat: 185

163. Et sine ut pal-
 mula stringat lævas
 cautes

174. Oblitusque sui
 175 decoris, salutisque so-
 ciûm, deturbat segnem
 Menœten, præcipitem

178. At ut Menœtes
 senior et gravis undis
 180 jam tandem vix reddi-
 tus est imo fundo:
 fluensque in madida
 veste, petit summa sco-
 puli, reâeditque

NOTES.

discrimine: in the sense of *intervallo*.
 : in the sense of *occupare*, vel *ob-*
abet. This is the reading of Hein-
 se, Davidson, and others. Rûsus
metis frontibus. They moved on
 head and head. Neither one gain-
 : other. It is of the same import
itis rostris.
sea vada: the briny sea.
inceptus: in the sense of *primus*.
 in the sense of *nari*.
storem: the helmsman—steersman.
mihi. Rûsus conjectures that *mihi*
 : merely expletive, as in many other
na litus: keep close to or hug the
versus: contrary—a different way.
radit interior, &c. In the races
 : tomary to keep the *meta*, or goal,
 : hand. This will serve to explain
 : t case. Cloanthus on the inside
 : and nearer the *meta* than Gyas,

cut along the left way (*iter lævum*) and sud-
 denly passed Gyas, who just before had been
 ahead of him; *præterit Gyam modò priorem*.
 Both in the naval and chariot race the great
 art lay in turning as near the goal as possi-
 ble. For the nearer they kept to it, the
 shorter circumference they had to make, and
 the less distance to run. This was a great
 advantage to be gained, but it was attended
 with danger. *Subitus*. Some copies have
subitò. The sense is the same with either.
 Heyno has *subitò*, on the authority of Bur-
 mannus; but observes that the other is the
 more poetical.
 172. *Juveni*: the dat. in the sense of the gen-
 174. *Decoris*: in the sense of *dignitate*.
 176. *Rector ipse*. Gyas hitherto had only
 acted as pilot. He now discharges the of-
 fice both of pilot and helmsman.
 177. *Litora*: to the rock or goal.
 178. *Redditus est*: issued or rose from,
 with difficulty.
 183. *Accensa est*: was kindled—arose
 184. *Superare*: in the sense of *prætere-*

186. *Nec tamen ille* *Nec totâ tamen ille prior præcunte carinâ :*
est prior, tota carinâ *Parte prior, partem rostro premit æmula Pristis.*
præcunte ; una parte est *At mediâ socios incedens nave per ipsos*
prior ; Æmula Pristis *Hortatur Mnestheus : Nunc, nunc insurgite remis,*
premit aliam partem *Hectorei socii, Trojæ quos sorte supremâ* 190
rostro. *Delegi comites : nunc illas promite vires,*
Nunc animos ; quibus in Gætulis syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.
194. *Ego Mnestheus* *Non jam prima peto Mnestheus, neque vincere certo :*
non peto prima loca *Quanquam ô ! sed superent, quibus hoc, Neptune, dedisti*
 196 *O utinam possem* *Extremis pudeat rediisse : hoc vincite, cives,* 196
Et prohibete nefas. Olli certamine summo
Procumbunt : vastis tremit icibus ærea puppis,
Subtrahiturque solum : tum creber anhelitus artus
Aridaque ora quatit : sudor fluit undique rivis. 200
Attulit ipse viris optatum casus honorem.
202. *Namque dum* *Namque furens animi dum proram ad saxa suburget*
Sergestus furens animi *Interior, spatioque subit Sergestus iniquo ;*
suburget proram *Infelix saxis in procurrentibus hæsit.*
Concussæ cautes, et acuto in murice remi 205
Obnixi crepuere ; illisique prora dependit.

NOTES.

187. *Prior parte.* The meaning is, that *Sergestus* was ahead, but not by the whole length of his galley ; only by a part of it.

190. *Hectorei socii :* my brave companions, whom I chose, &c. In order to animate them the more, he calls them *Hectorei*, as brave and valiant as *Hector*. Nothing can be more expressive. *Sorte :* in the sense of *ruinâ*, vel *exitio*.

192. *Gætulis :* African. The *Gætuli* were a people of Africa, not far from Carthage. The word is here used as an adj. *Syrtibus :* see *Æn.* i. 111. *Usi :* *sunt* is to be supplied.

193. *Ionio mari.* That part of the Mediterranean lying between Epirus, Italy, and Sicily, was called the Ionian sea. Through or over this sea *Aeneas* passed with his fleet. *Maleæ.* Maleæ, a promontory of the Peloponnesus between the *Sinus Argolicus* and the *Sinus Laconicus*, extending about five miles into the sea. It was dangerous sailing near it. It gave rise to the proverb, *Maleam legens, obliviscere, quæ sunt domi.* The epithet *sequacibus*, given to the waves of that coast, represents them as so many fierce and devouring monsters, that pursued ships in order to overwhelm them.

195. *Quanquam, ô !* This is an instance where *Virgil* is eloquent even in silence. This abrupt exclamation is more expressive of the mind of *Mnestheus* than any words could have been, especially to those who saw the looks and gestures that would accompany his voice. Having observed that he did not strive with an expectation of conquering, he turns upon himself: *O that I could !* but let them conquer, to whom, *O Neptune*, thou hast given that honor.

197. *Nefas :* disgrace—ignominy, of being the last to come out. *Olli :* by antithesis for *illi*, they. *Procumbunt :* they ply their oars with the greatest earnestness—they spring upon them with all their strength.

199. *Solum subtrahitur :* the surface is drawn from under them. Whatever is spread under any thing as its support and foundation is called in Latin *solum*, as the sea is to a ship; the air to a fowl on the wing. So rapidly did the galley move that the surface of the sea seemed to withdraw from under her.

201. *Casus ipse :* chance itself—mere chance.

202. *Suburget proram :* while he presses the prow to the rock on the inside, &c. *Interior*, between *Mnestheus* and the goal taking a nearer course to it. But he had not left to himself sufficient room, and was therefore forced to run his galley upon that part of the rock which projected farther than the other points of the same rock. *Rucus* reads *prorâ* in the abl. *Heyne*, *Davidson*, and *Valpy*, read *proram*.

203. *Iniquo :* in the sense of *angusto*.

205. *Causæ concussæ :* the rocks were struck. In other words, the galley received a violent shock ; for action and reaction are equal. *Murice.* *Murex* properly signifies the shell-fish, of the liquor of which, it was thought, purple color was made. Hence it is taken for the prominence of a rock, which tapers into a sharp point like the shell of that fish.

206. *Crepuere :* in the sense of *fracti sunt*. The prow ran or slid up upon the rock, and in that elevated situation stuck fast

Consurgunt nautæ, et magno clamore morantur :
 Ferratasque sudes, et acutâ cuspide contos
 Expediunt, fractosque legunt in gurgite remos.
 At lætus Mnestheus successuque acrior ipso, 210
 Agmine remorum celeri, ventisque vocatis,
 Prona petit maria, et pelago decurrit aperto.
 Qualis speluncâ subitò commota columba,
 Cui domus et dulces latebroso in punice nidi,
 Fertur in arva volans, plausumque exterrita pennis 215
 Dat tecto ingentem : mox aëre lapsa quieto,
 Radit iter liquidum, celeres neque commovet alas :
 Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
 Æquora ; sic illam fert impetus ipse volantem.
 Et primùm in scopulo luctantem deserit alto 220
 Sergestum, brevibusque vadis ; frustraëque vocantem
 Auxilia, et fractis discentem currere remis.
 Inde Gyan, ipsamque ingenti mole Chinæram
 Consequitur ; cedit, quoniam spoliata magistro est.
 Solus jamque ipso superest in fine Cloanthus : 225
 Quem petit, et summis adnixus viribus urget.
 Tum verò ingeminat clamor ; cunctique sequentem
 Instigant studiis : resonatque fragoribus æther.
 Hi proprium decus, et partium indignantur honorem,
 Ni teneant ; vitamque volunt pro laude pacisci. 230
 Hos successus alit : possunt, quia posse videntur.
 Et fors æquatis cepissent præmia rostris ;
 Ni palmas ponto tendens utrasque Cloanthus
 Fudissetque preces, Divosque in vota vocasset :
 Il, quibus imperium est pelagi, quorum æquora curro ;
 Vobis lætus ego hoc candentem in litore taurum 236

213. *Talis qualis columba*; cui domus et dulces nidi *sunt* in latebroso punice, subitò commota è speluncâ, volans fertur in arva; exterritaque dat ingentem plausum tecto pennis

229. *Hi indignantur* ni teneant proprium decus et honorem *jam partum*; voluntque pacisci

NOTES.

207. *Clamore*: noise—bustle—confusion.
Morantur: are delayed—stopped.

208. *Sudes*. This was a pole used by boatmen, and usually prefixed with iron. Hence the epithet *ferratas*. Hoyno reads *trudes*.

211. *Celeri agmine*: by or with the quick motion of the oars. *Acrior*: *ardentior*, says Ransus.

212. *Petit prona*: he seeks the easy waters, &c. *Pronus* here is easy—unobstructed, as appears from the words which follow, *pelago decurrit aperto*: he runs on the open sea.

214. *Dulces nidi*: the nests are here put for the young ones in them, by meton. *Cui*: in the sense of *cujus*.

216. *Dat ingentem*: the pigeon gives the stroke to her nest (*tecto*) with her wings when she first leaves it, and commences her flight.

217. *Liquidum*: in the sense of *æreum*.

218. *Ultima æquora*: by this we are to understand the last part of the race—that part of it which lay beyond the *meta*, or goal.

220. *Deserit*: in the sense of *preterit*. *Brevibus vadis*: simply, shallows. Here the rock on which his galley stuck.

222. *Discentem*: in the sense of *tentantem*.

224. *Credit*: she yields—falls behind.

225. *Cloanthus superest*, &c. Mnestheus had gotten ahead of Sergestus and Gyan, and Cloanthus remained alone to contest the prize with him. *Hiisq* he pursues, and presses closely, straining every nerve. The prize was not to be given to him, who first arrived at the goal, but to him who returned first to the port, or place from whence they set out.

228. *Fragoribus*. Some ancient manuscripts have *clamoribus*, but this makes false quantity. The other is doubtless the true reading. *Studiis*: huzzas—acclamations.

229. *Hi indignantur*: these consider it a disgrace, unless, &c. *Hi*: these, meaning the crew of Cloanthus. *Hos*, in verse 231 infra, the crew of Mnestheus.

231. *Alit*: in the sense of *animat*.

232. *Et fors cepissent*: they would have gotten to the shore together; so that it could not have been determined who was the victor, and both received equal prizes, had not Cloanthus, &c. *Fors*: in the sense of *fortasse*.

Constituam ante aras voti reus, extaque salsos
 Porriciam in fluctus, et vina liquentia fundam.
 Dixit: eumque imis sub fluctibus audit omnibus
 Nereidum Phorcique chorus, Panopeaque virgo; 240
 Et pater ipse manu magnâ Portunus euntem
 Impulit. Illa Noto citius volucricque sagittâ
 Ad terram fugit, et portu se condidit alto.

Tum satus Anchisâ, cunctis ex more vocatis,
 Victorem magnâ præconis voce Cloanthum 245
 Declarat, viridique advelat tempora lauro:

248. Dat ei optare ternos juvencos vinaque, et ferre magnum talentum argenti; quæ erant munera in naves.
 Ipsis præcipuos ductoribus addit honores:
 Victori chlamydem auratam, quam plurima circum 250
 Purpura Mæandro duplici Melibœa cucurrit;

250. Victori Cloantho dat auratam
 Intextusque puer frondosâ regius Idâ
 Veloces jaculo cervos cursuque fatigat,
 Acer, anhelanti similis: quem præpes ab Idâ
 Sublimem pedibus rapuit Jovis armiger uncis. 255
 Longævæ palmas nequicquam ad sidera tendunt
 Custodes, sævitque canum latratus in auras.
 At, qui deinde locum tenuit virtute secundum,
 Levibus huic hamis consertam auroque trilicem
 Loricam, quam Demoleo detraxerat ipse 260

NOTES.

237. *Reus voti*. When a person has taken upon himself a vow on a certain condition, he is said to be *Reus voti*, exposed to, or liable for his vow. When the condition is granted on the part of the gods, he is said to be *damnatus voti* or *damnatus votis*: bound to the performance of his vow. See Ecl. v. 80.

238. *Porriciam*: in the sense of *projiciam*. This verb properly signifies to place an offering to the gods upon an altar or otherwise. *Liquentia*: in the sense of *pura*.

240. *Omnis chorus*: all the choir of the Nereids, &c. The Nereids were the fabulous daughters of Nereus and Doris. See Ecl. 6. 35. *Phorei*. Phorcus or Phorceys was a marine god, the son of Neptune and Terra, and father of the Gorgons. *Panopea*, one of the Nereids. Servius says she is here mentioned by name, because she was the only virgin among them.

241. *Pater portunus ipse*: father Portunus himself, &c. Portunus, one of the marine gods, whose name is derived from *portus*, because he presided over ports and harbors. *Euntem* may agree either with *eum*, (to wit,) *Cloanthum*, understood, or with *navem*. The sense is the same in either case.

It may be observed, that Virgil omits no opportunity to instruct, as well as to please. He keeps to strict decorum in this first game. He gives the palm of victory to him who had invoked the gods. He shows us, also, the rashness of youth punished in the case of

Gyas, whose fool-hardiness makes him lose the victory, of which he had the fairest prospects at the first. He sets forth the equity and liberality of Æneas in rewarding Sergestus for saving his galley, since he could not give him a prize as a conqueror.

242. *Ille*: to wit, *navis*. *Noto*: the south wind, put for wind in general—the species for the genus.

250. *Circum quam plurima*: around which very much Melibœan purple run in a double maze. *Mæander* was a river in the Lesser Asia, running between Caria and Ionia into the Ægean sea. It was so full of windings and turnings, that the word came to be used for any turning or windings whatever. For *mæandro*, *Ruæus* says *flexu*. *Melibœa* was a city in Thessaly, at the foot of Mount Ossa, famous for dying purple. Here used as an adj.

252. *Regius puer intextus*: the royal boy interwoven in it, (the *chlamys*), pursues with his javelin, and with speed, &c. The boy here meant is *Ganymede*. He was taken up from Mount Ida by Jove in the form of an eagle, and made cupbearer to the gods in the place of *Hebe*. See Æn. i. 23. *Fatigat* in the sense of *sequitur*.

255. *Præpes armiger Jovis*: the swift-winged armour-bearer of Jove—the eagle. Pliny observes that the eagle is proof against thunder; and this is the reason of its being selected for Jove's armour-bearer.

260. *Loricam consertam*, &c. The coat

pud rapidum Simœnta sub Ilio alto,
 abere viro, decus et tutamen in armis.
 famuli Phegeus Sagariæque forebant
 sem, connixi humeris: indutus at olim
 is, cursu palantes Troas agebat. 265
 ona facit geminos ex ære lebetas,
 que argento perfecta, atque aspera signis.
 re adeo donati omnes, opibusque superbi,
 ibant evincti tempora tænis:
 vo è scopulo multâ vix arte revulsus,
 remis, atque ordine debilis uno,
 sinè honore ratem Sergestus agebat.
 æpe viæ deprensus in aggere serpens,
 sem obliquum rota transiit, aut gravis ictu
 em liquit saxo lacerumque viator:
 uam longos fugiens dat corpore tortus;
 rox, ardensque oculis, et sibila colla
 attollens; pars vulnere clauda retentat
 m nodos, seque in sua membra plicantem.
 270 igitio navis se tarda movebat:
 it tamen, et plenis subit ostia velis.
 m Æneas promisso munere donat,
 n ob navem lætus, sociosque reductos.
 a datur, operum haud ignara Minervæ,
 enus, Pholoë, geminique sub ubere nati. 285
 pius Æneas, misso certamine, tendit
 um in campum, quem collibus undique curvis
 nt sylvæ: mediâque in valle theatri
 rat; quò se multis cum millibus heros

265

269. Evincti quoad
270 tempora270. Cùm Sergestus
agebat irrisam ratem
sinè honore, vix revul-
sus è sævo scopulo mul-
tâ artè, remis amissis,275 atque debilis uno ordine.
275. Aut viator gravis
ictu liquit seminecem,
lacerumque saxo;

278. Allera pars clauda

280

285 285. Cressa quoad ge-
nus, nomine Pholoë, ge-
minique

NOTES.

usually consisted of several thin iron or brass, which were fastened with hooks or rings. Hence *connixi*. See *Æn.* iii. 467. and vii.

Multiplicem. *Multiplex*, any thing of many folds, or thicknesses. Of *plico*.

agebat palantes Troas. The poet to Æneas a very high compliment direct manner. For if Damoleus to drive before him whole troops is, flying in confusion and dismay: that a hero must be he, who slew this champion!

scit: in the sense of *dat*. This as given to Gyas, who came in the *tor*. *Signis*: with figures—with *ork*.

donati: were rewarded. The verb be supplied.

evulsus. Some copies have *revul-*eing with *ratem* vel *navem*. But referring to Sergestus, is the most reading. If *revulsam* be read, then read *debilem*, instead of *debilis*.

debilis uno ordine: disabled in one tier of oars. Dr. Trapp thinks

this means all the oars on one side. But this cannot be, since the galley had three banks or tiers of oars on a side.

273. *Aggere viæ*. *Agger viæ* is properly the eminence or the highest part of the road; which is raised or cast up in the middle for the purpose of carrying off the rain.

276. *Dat*: in the sense of *moret* vel *formal*. *Tortus*: in the sense of *flexus*.

278. *Retentat*: in the sense of *moratur*. *Nexantem nodos*: in the sense of *torquentem se in nodos*. Heyne reads, *nodis*.

284. *Serva datur*. The games here are imitated from Homer. In that barbarous age, that one of the prizes should be a female, is no matter of wonder. *Haud ignara*: not unskilled in the works of Minerva; that is, in manufactures. The Cretans were very skilful in manufactures and the works of the loom.

286. *Certamine*: in the sense of *ludo*. *Misso*: in the sense of *finito*, vel *dimisso*.

289. *Erat circus theatri*. The *theatrum* was the place at Rome appropriated for scenical representations. See *Geor.* ii. 381 The *circus* was destined for the celebration of the Roman games, especially horse-races. It was built by Tarquinius Priscus, between

291. Hic pretiis invitat animos eorum, qui fortè velint
 Hic, qui fortè velint rapido contendere cursu,
 Invitat pretiis animos, et præmia ponit.
 Undique conveniunt Teuceri, mixtique Sicani :
 Nisus et Euryalus, primi.
 Euryalus forinâ insignis, viridique juventâ ;
 Nisus, amore pio pueri : quos deinde secutus
 Regius egregiâ Priami de stirpe Dioces.
298. Salius, simul et Patron secutus est hunc
 Hunc Salius, simul et Patron ; quorum alter Acarnan :
 Alter ab Arcadiâ, Tegeææ sanguine gentis.
300. Tum secuti sunt duo Trinacrii
 Tum duo Trinacrii juvenes, Elymus Panopesque,
 Assucti sylvis, comites senioris Acestæ.
302. Prætereâ multi secuti sunt ; quos obscura
 Multi prætereâ, quos fama obscura recondit.
 Æneas quibus in mediis sic deinde locutus :
 Accipite hæc animis, lætasque advertite mentes :
 Nemo ex hoc numero mihi non donatus abibit.
306. Dabo iis ferre bina Gnoссия spicula lucida lævato ferro,
 Gnoссия bina dabo lævato lucida ferro
 Spicula, cœlatamque argento ferre bipennem :
 Omnibus hic erit unus honos. Tres præmia primi
 Accipient, flavâque caput nectentur olivâ.
311. Alter victor habeto
 Primus equum phaleris insignem victor habeto.
 Alter Amazoniam pharetram, plenamque sagittis

NOTES.

the mountains *Aventinus* and *Palatinus*, for the celebration of games in imitation of the Olympic games. This Sicilian valley, having some resemblance to it, is therefore called *circus theatri*, the circuit of a theatre. See *Geor.* ii. 381.

290. *Resedit*, &c. The meaning probably is, that Æneas sat down upon an eminence that had been erected for the occasion. In this case, *loco* is to be understood with *extracto*: on a place built up. Ruæus seems to think otherwise: he says, *in composito cœtu regebat*. By connecting *consessu* with *extracto*, he implies that the company or assembly sat down on an elevated place. And it is no way improbable that Æneas, with some of the chief men, was seated in the centre of the whole assembly on an elevated place, that they might be the more conspicuous.

There seems to be here an allusion to the custom, in the Roman camp, of the general to address his soldiers from the *agger*, or *suggestus*.

292. *Pretiis*. By *pretium* we may understand the value of the rewards; and, by *præmia*, the rewards themselves.

296. *Pio amore*. *Pius amor* signifies a generous, tender, and disinterested love, such as that of parents to children. An account of the love of *Euryalus* for *Nisus*, we have in the 9th book, versè 176, and following. Nothing can more forcibly set forth his love for the lad, than that tender exposition in his favor, versè 427 et seq. *quæ vide.*

298. *Salius*. The names here mentioned are not of the poet's invention. Varro says that *Salius* came into Italy with *Evander*, and there instituted the *Salian* dance; which was performed by persons clad in armour, in honor of Mars. *Acarnan*, a native of *Acarnania*: a region of *Epirus*.

299. *Tegeææ gentis*. *Tegea* was a city of *Arcadia*, sacred to *Pan*. *Patron* was a native of this city, and *Salius* was of *Epirus*. Heyne reads *Arcadio*, an adj. agreeing with *sanguine*: of *Arcadian* blood. But *Arcadia* is the common reading.

302. *Quos fama*: whose names, fame obscure by length of time, hath concealed from us.

304. *Mentes*: thoughts—attention.

306. *Gnoссия spicula*: *Gnoessian* darts. *Gnoessus*, an adj. from *Gnoessus*, a city of *Crete*, whose darts and missile weapons were very much celebrated. The *spiculum* was about five feet long, tipped with steel of a triangular form: hence *lucida lævato ferro*: shining with polished steel. It was the same with the *pilum*, a military weapon, used by footmen; which, in a charge, they darted against the enemy.

309. *Nectentur*: they shall be bound, as to the head, with yellow olive. This alludes to the conquerors at the Olympic games, who were crowned with garlands of olive leaves, which are of a yellow color. The olive was sacred to *Minerva*.

311. *Amazoniam*: an *Amazonian* quiver; one of the same form with those that the Amazons used. They were said to have

Threiciis ; lato quam circumplectitur auro
 Balteus, et tereti subnectit fibula gemmâ.
 Tertius Argolicâ hâc galeâ contentus abito.
 Hæc ubi dicta, locum capiunt, signoque repentè
 Corripiunt spatia audito, limenque relinquunt
 Effusi, nimbo similes : simul ultima signant.
 Primus abit, longèque ante omnia corpora Nisus
 Emicat, et ventis et fulminis ocyor alis.
 Proximus huic, longo sed proximus intervallo,
 Insequitur Salius. Spatio post deinde relicto,
 Tertius Euryalus.
 Euryalumque Elymus sequitur. Quo deinde sub ipso
 Ecce volat, calcemque terit jam calce Dioces,
 Incumbens humero : spatia et si plura supersint,
 Transeat elapsus prior, ambiguumve relinquat.
 Jamque ferè spatio extremo fessique sub ipso
 Finem adventabant : levi cùm sanguine Nisus
 Labitur infelix, cæsis ut fortè juvencis
 Fusus humum viridesque super madefecerat herbas.
 Hic juvenis, jam victor ovans, vestigia presso
 Haud tenuit titubata solo : sed pronus in ipso
 Concidit immundoque fimo, sacroque cruore.
 Non tamen Euryali, non ille oblitus amorum :
 Nam sese opposuit Salio per lubrica surgens ;
 Ille autem spissâ jacuit revolutus arenâ.
 Emicat Euryalus, et munere victor amici
 Prima tonet, plausuque volat fremituque secundo.
 Post Elymus subit ; et nunc tertia palma Dioces.
 Hic totum cavæ consessum ingentis, et ora

312. Balteus è lato auro
 315. Ubi hæc sunt dicta, omnes
 320
 321. Deinde, spatio relicto post Salium, Euryalus sequitur tertius
 323. Sub quo ipso ecce Dioces deinde volat
 325
 326. Certamen ambiguum
 329. Ut fortè ex juvencis cæsis fusus erat super humum, madefeceratque virides herbas.
 331
 334. Ille non oblitus est Euryali, non oblitus est amorum
 335
 336. Lubrica loca
 337. Ille Salius jacuit
 338. Tenet prima spatia, volatque
 340

NOTES.

been a nation of females inhabiting a part of Thrace. Much is said of them among the ancients, the greater part of which is doubtless fable. *Alter*: in the sense of *secundus*.

312. *Circumplectitur*. The common reading is *circum amplectitur*. Heyne reads, *circumplectitur*, and observes that the best copies do the same. *Balteus lato auro*. Ruæus says, *latus balteus ex auro*.

316. *Relinquunt limen*: they leave the mark, rushing forth like a tempest. *Corripiunt spatia*: they seize the first ground—they start. *Limen*. In the Roman circus, when at the height of its magnificence, the racers started from under a kind of portico; over whose threshold they leaped. Hence *limen* came to signify the starting place. In a temporary circus, such as the one here mentioned, a line drawn in the sand served as the barrier, or starting place. *Spatium* we may suppose to be the whole ground lying between the *carcer* and *meta*. The race was twice that distance, or divided in the middle by the *meta*, or turning place. Hence the propriety of the plu. *spatia*, as applied to the race ground.

317. *Signant, &c.* *Notant oculis, animo-*

que designant metam, says Heyne. They fix their eyes steadfastly upon the goal. *Ultima: spatia* is understood.

318. *Omnia corpora*: all the rest. Nisus is to be taken with *primus*. He gets the start of all the others.

323. *Sub quo ipso*: close up to whom—to Elymus.

325. *Si plura spatia supersint*: if there had been more distance to run, he would have overtaken Elymus and gotten ahead of him; or at least left the victory doubtful.

332. *Haud tenuit*: did not hold firm his tottering steps, &c.

337. *Munere*: in the sense of *beneficio*.

339. *Post Elymus subit*: afterward Elymus comes out; and now Dioces (comes out) the third victor. *Palma*: the prize, or victory itself, put by meton. for the victor or conqueror.

340. *Ingentis cavæ*. The middle part or area of the Roman theatre was called *cavæ*, because it was considerably lower than the other parts of it. Here the common people had their seats. It was capable of containing 80,000 men. By *synec.* put, for the whole theatre.

- Prima patrum magnis Salius clamoribus implet;
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lachrymæque decoræ,
Gratior et pulchro veniens in corpore virtus.
345. *Diorea adjuvat Euryalum* Adjuvat, et magnâ proclamat voce, Diorea, 345
Qui subiit palmæ: frustrâque ad præmia venit
Ultima, si præmi Salio redduntur honores.
Tum pater Æneas, Vestra, inquit, munera vobis
Certa manent, pueri, et palmam movet ordine nemo.
Me liceat casus misereri insontis amici. 350
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum atque unguibus aurcis.
Hic Nisus, Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret; quæ munera Niso
Digna dabis, primam merui qui laude coronam 355
Ni me, quæ Salium, fortuna inimica tulisset?
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferrî jussit; Didymaonis artes,
Neptuni sacro Danais de poste refixum. 360
Hoc juvenem egregium præstanti munere donat.
Pòst, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore præsens,
Adsit, et evinctis attollat brachia palmis.
Sic ait, et geminum pugnæ proponit honorem: 365

NOTES.

341. *Salius implet prima ora*: Salius fills the whole assembly of the huge pit, and the foremost seats of the fathers, &c. Virgil here applies a verb to two nouns, though in strict propriety it suits only one of them. *Implet concessum* is very proper, but *implet prima ora* can only be used in poetry. The *patres* and principal men sat in the first or foremost seats; hence the epithet *prima*. The meaning appears to be this: that *Salius* standing before, or in front of the *patres* or principal men, demanded the palm of victory in loud and vociferous language, which filled the ears of the whole assembly. *Prima ora patrum*: in the sense of *priores ordines, quibus seniores sedebant*.

344. *Veniens*: in the sense of *existens, vel apparens*.

346. *Venit ad ultima præmia*. The three first, by the condition of the race, were to have a prize. And *Diorea*, who was next to *Elymus*, was entitled to the third or last, provided *Salius* was set aside, and *Euryalus* allowed to have the first prize.

351. *Tergum*: in the sense of *pellem*.

352. *Onerosum villis*: heavy with shag and golden claws. The fur of lions and other wild beasts were worn in ancient times by persons of distinction, and their claws were often gilt for ornament and show. Africa was infested with lions and other wild beasts of prey, especially *Gætulia*,

whose lions are said to have been the largest, and the most savage.

355. *Laude*: in the sense of *virtute in cursu*. *Coronam*: honor—reward. *Merna*: in the sense of *meruisse*.

356. *Tulisset*. This verb here has a peculiar signification: to bear down, to overpower, or get the better of. Some explain it by Hypallage: for *tulisset inimicam fortunam*; but this is hardly allowable. *Rusus* takes *tulisset* in the sense of *obstitisset*.

359. *Artes*: the workmanship of *Didymaon*. This is a fictitious name, signifying a skilful or ingenious workman.

360. *Refixum Danais*: torn down by the Greeks from the sacred post of Neptune's temple. *Servius* thinks that this was a buckler or shield, which *Pyrrhus* had taken from Neptune's temple in the sacking of Troy; and that after his death it fell into the hands of *Helenus*, who presented it to *Æneas* at his departure from Epirus. It was usual to fix up arms won from the enemy on the door posts of the temples, as consecrated offerings to the gods.

363. *Virtus*. This, for the most part, signifies military bravery, skill, and prowess. These the ancients considered the most valuable qualities and the first virtues.

364. *Palmis*: with his hands bound with the gauntlet.

Victori velatum auro vittisque juvenum ;
Ensem, atque insignem galeam, solatia victo.

Nec mora : continuò vastis cum viribus effert

Ora Dares, magnoque virum se murmure tollit :

Solus qui Paridem solitus contendere contra :
Idemque ad tumulum, quo maximus occubat Hector,

Victorem Buten immani corpore, qui se

Bebryciâ veniens Amyci de gente ferebat,

Perculit, et fulvâ moribundum extendit arenâ.

Talis prima Dares caput altum in prælia tollit,

Ostenditque humeros latos, alteraque jactat

Brachia protendens, et verberat ictibus auras.

Quæritur huic alius : nec quisquam ex agrine tanto

Audet adire virum, manibusque inducere cæstus.

Ergò alacris, cunctosque putans excedere palmâ,

Æneæ stetit ante pedes : nec plura moratus,

Tum lævâ taurum cornu tenet, atque ita fatur :

Nate Deâ, si nemo audet se credere pugnaë,

Quæ finis standi ? quòd me decet usque teneri ?

Ducere dona jube. Cuncti simul ore fremebant

Dardanidæ, reddique viro promissa juebant.

Hic gravis Entellum dictis castigat Acestes,

Proximus ut viridante toro consederat herbæ :

Entelle, heroum quondam fortissime frustra,

367. Victo ense at
que insignem galeam
quæ sint solatia ejus.

370

371. Idemque Dares
ad tumulum, quo maxi-
mus Hector occubat, per-
culit victorem Buten im-
mani corpore, qui ferebat
se, utpote veniens de Be-
bryciâ gente Amyci, et
extendit eum moribun-
dum in flava arenâ.

375

380

384. Quòdusque decet
me teneri

385

386. Promissa præmia
reddi

NOTES.

366. *Velatum auro vittisque* : ornamented with gold and filets—simply, golden filets, by *hendiadis*. It was customary to adorn the oxen with filets, and gild their horns, both when they were designed for sacrifice, and also when they were to be given away as rewards of merit.

370. *Paridem*. Paris, the son of Priam, though dissolute and effeminate in his morals, was naturally strong and valiant, as appears from Homer, and always behaved himself well in arms. He is said to have been superior to Hector in the gauntlet fight. *Murmure* : applause—shouts of applause.

371. *Quo maximus Hector*. It is said, upon the death of Hector there was a truce of two months between the Greeks and Trojans, during which games were celebrated by the latter at Hector's tomb on the promontory of Sigeum ; where Dares distinguished himself.

372. *Buten percudit* : he smote victorious Butes, of huge body, who boasted that he sprung from the Bebrycian race of Amycus, &c. The Butes here mentioned was not the son of Amycus and father of Eryx, for he must have been dead long before ; but of another of the same name, who lived in the time of the Trojan wars, and boasted to be of the same race as the other.

373. *Bebryciâ*. This was the original name of Bythinia, a province of Asia Minor. Here Amycus reigned : He is said to have received no person into his dominions, only

on the condition that they would try the gauntlet with him. He was at last vanquished and slain by Pollux, one of the Argonauts.

379. *Audet adire virum* : dares engage the man, and draw the gauntlets on his hands. It is not easy to say what was the exact nature of the cæstus. Some take it to be a kind of club or bludgeon, with lead at the end. It is more probable, however, it was a sort of leathern guard for the hands and arms, composed of thongs, and filled with lead to add force and weight to the blow. It was bound about the hands and arms, as high as the elbows, both as a guard, and to keep them from slipping off. This explains *evinctis palmis*, 364, supra.

To this, the account which Virgil here gives of the weapon best agrees. The word *cæstus* most probably is derived from the word *cado*. The gauntlet fight was so cruel and bloody that the celebrated *Lycurgus* made a law forbidding the Spartans to practise it.

380. *Excedere palmâ* : to decline or leave the prize—to depart from it.

381. *Plura moratus*. Rûsus says, *diutius tardans*. *Plura* here, properly an adj. neu. plu. is taken adverbially in imitation of the Greeks.

384. *Standi* : in the sense of *expectandi*.

385. *Fremebant ore* : they all expressed approbation with their mouths

390. Tam-ue patiens sines tanta dona tolli	Tantane tam patiens nullo certamine tolli Dona sines? ubi nunc nobis Deus ille, magister	396
391. Ubi nunc est Eryx, ille Deus nobis, noquicquam memoratus tuus magister? Ubi est tua fama incllyta	Nequicquam memoratus, Eryx? ubi fama per omnem Trinacriam, et spolia illa tuis pendencia tectis? Ille sub hæc: Non laudis amor, nec gloria cessit Pulsa metu: sed enim gelidus tardante senectâ Sanguis hebet, frigentque effictæ in corpore vires.	395
397. Si, si nunc illa juventa foret mihi, quæ quondam fuerat	Si mihi, quæ quondam fuerat, quæque improbus iste Exultat fidens, si nunc foret illa juventa; Haud equidem pretio inductus pulchroque juuenco Venissem: nec dona moror. Sic deinde locutus, In medium geminos immani pondere cæstus Projectit: quibus acer Eryx in prælia suetus Ferre manum, duroque intendere brachia tergo.	400
404. Animi spectato- rum obstupuere: septem ingentia terga tantorum boum rigeabant plumbo ferroque insuto.	Obstupuere animi: taurorum ingentia septem Terga boum plumbo insuto ferroque rigeabant. Ante omnes stupet ipse Dares, longèque recusat: Magnanimusque Anchisiades, et pondus, et ipsa Huc illuc vinclosum immensa volumina versat. Tum senior tales referebat pectore voces: Quid si quis cæstus ipsius et Herculis arma Vidisset, tristemque hoc ipso in litore pugnam?	405
413. Cernis ea adhuc infecta	Hæc germanus Eryx quondam tuus arma gerebat. Sanguine cernis adhuc fractoque infecta cerebro.	410
414. Ego suetus sum pugnare his, dum melior sanguis dabat vires mihi, necdum æmula senectus sparsa caneabat	His magnum Alciden contra stetit: his ego suetus, Dum melior vires sanguis dabat, æmula necdum Temporibus geminis caneabat sparsa senectus. Sed, si nostra Dares hæc Troïus arma recusat,	415

NOTES.

394. *Sub*: in the sense of *ad*. *Inquit*, or a verb of the same import, is understood. *Non*: in the sense of *nec*.

395. *Enim*: in the sense of *equidem*. *Hebet*: is chilled. *Tardante*: enfeebling old age.

396. *Frigent*: fail. In the sense of *torpent*.

400. *Moror*: value—regard. *Premium non curo*, says Heyno.

403. *Tergo*: properly the back; by *meton.* the hide or skin. *Ferre manum in prælia*: to engage in fight; a phrase. *Intendere*: in the sense of *cingere*.

406. *Longè*: in the sense of *valde* vel *heementem*. *Recusat*: declines the fight.

407. *Anchisiades*: the son of Anchises—Æneas. A patronymic noun.

408. *Vinclosum*: by syn. for *vinculorum*: the *cæstus* or gauntlets with which their hands and arms were bound.

409. *Scnior*: namely, Entellus.

411. *Tristem pugnam*. The fight is called *tristem*, sad or woful; because Eryx was slain. The occasion of the combat is said to have been this: Hercules having slain Geryon, king of Spain, was returning with his booty, which was a herd of fine oxen. In his way having visited Sicily, he received a challenge from Eryx to fight him with the

gauntlet. If the victory fell to Eryx, he was to have the oxen; and if he were vanquished, the island of Sicily was to fall to Hercules. Some say one of the oxen passed over into Sicily and was taken by Eryx, who refused to give it up, which occasioned the combat.

412. *Tuus germanus Eryx*: your brother Eryx. See verse 24, supra.

413. *Fracto*. This is the reading of Heyno, on the authority of Heinsius, Burmannus, and others, as he informs us. The common reading is *sparsa*. The sense is the same with either.

414. *Alciden*: Hercules, who, though the reputed son of Jupiter and Alcmena, was also called *Amphitryoniades*, from *Amphitryon*, the husband of *Alcmena*; and *Alcides* from *Alceus* the father of *Amphitryon*. See Æn. vi. 801.

415. *Æmula senectus*: envious age, not yet spread over my temples, &c. The meaning is: while old age had not yet covered his head with gray hairs. Some say, old age is here called (*æmula*) *envious*, because it is apt to envy the strength and vigor of youth, and emulate their feats in vain. But it may be called *envious* on account of the many evils and infirmities which it

Idque pio sedet Æneæ, probat auctor Acestes ;
 Æquemus pugnas. Erycis tibi terga remitto ;
 Solve metus : et tu Trojanos exue cæstus. 420
 Hæc fatus, duplicem ex humeris dejecit amictum :
 Et magnos membrorum artus, magna ossa, lacertosque
 Exiit ; atque ingens mediâ consistit arenâ.

Tum satus Anchisâ cæstus pater extulit æquos,
 Et paribus palmas amborum innexuit armis.
 Constitit in digitos extemplò arrectus uterque,
 Brachiaque ad superas interritus extulit auras.
 Abduxere retro longè capita ardua ab ictu :
 Immiscentque manus manibus, pugnamque lacessunt.
 Ille, pedum melior motu, fretusque juventâ ; 430

Hic, membris et mole valens : sed tarda trementi
 Genua labant : vastos quatit æger anhelitus artus.
 Multa viri nequicquam inter se vulnera jactant ;
 Multa cavo lateri ingeminant ; et pectore vastos
 Dant sonitus : erratque aures et tempora circum 435
 Crebra manus : duro crepitant sub vulnere malæ.

Stat gravis Entellus, nisuque immotus eodem :
 Corpore tela modò atque oculis vigilantibus exit.
 Ille, velut celsam oppugnat qui molibus urbem,
 Aut montana sedet circum castella sub armis ; 440
 Nunc hos, nunc illos aditus, omnemque pererrat
 Arte locum, et variis assultibus irritus urget.
 Ostendit dextram insurgens Entellus, et altè
 Extulit : ille ictum venientem à vertice velox
 Prævidit, celerique elapsus corpore cessit. 445

Entellus vires in ventum effudit, et ultrò
 Ipse gravis, graviterque ad terram pondere vasto
 Concidit : ut quondam cava concidit aut Erymantho,

424. Tum pater Æneas
 425 satus Anchisâ extulit

439. Ille, velut qui op-
 440 pugnat molibus celsam
 urbem, aut sedet sub ar-
 mis circum montana cas-
 tella, nunc pererrat hos,
 nunc illos aditus, om-
 nemque locum arte.

448. Ut quondam cava
 pinus eruta radicibus,
 concidit aut

NOTES.

brings along with it, and the little comfort it yields, as if it envied man the enjoyment of life. *Emula* : in the sense of *invida*.

418. *Sedet* : in the sense of *placet* vel *probatur*. *Auctor* : the author or adviser of the combat.

419. *Terga* : the gauntlets of Eryx.

423. *Exiit* : in the sense of *nudavit*.

425. *Innexuit* : bound the hands, &c.

426. *In digitos* : upon their toes. Each stood tiptoe that the blow might fall with the more force.

430. *Ille, melior motu* : the former (Dares) is more active in the movements of his feet, and relying upon his youth ; the latter (Entellus) excelling, &c.

431. *Membris et mole* : simply, the size of his limbs, by hend.

432. *Tardu janua labant* : his feeble knees totter under him trembling. Hard breathing, &c.

433. *Nequicquam* : in vain, because they were without effect. *Vulnera* : in the sense of *ictus*.

434. *Ingeminant* : they repeat.

435. *Errat* : moves, or passes around, &c.

437. *Gravis* : in the sense of *firmus*.

438. *Modò exit* : he only with his body and watchful eyes avoids the blow. *Exit* : in the sense of *evitat* vel *eludit*. *Tela* : for *ictus*.

439. *Molibus* : with batteries : engines.

441. *Pererrat* : in the sense of *exquirat*.

442. *Irritus* : being foiled—disappointed—baffled.

445. *Elapsus cessit* : simply for *elabatur*.

447. *Et ipse gravis, graviterque* : and heavy he fell heavily to the ground with his vast weight. The *graviterque* appears to be merely expletive. The sense is complete without it. Entellus had raised himself with the intention of giving a heavier blow to Dares, who, having observed it, slipped from the stroke. By these means his own natural weight, and the impetus he gave to himself, brought him to the ground. Or the *gravis* may refer to his unwieldy size and bulk, while the *graviter* refers to the violence of the shock he gave himself in missing the blow aimed at Dares. But this is rather a refinement.

448. Erymantho : F. ymanthus was a sa-

	Alta petens, pariterque oculos telumque tetendit : Ast ipsam miserandus avem contingere ferro Non valuit : nodos et vincula linea rupit, Queis innexa pedem malo pendeat ab alto. Illa Notos atque atra volans in nubila fugit. Tum rapidus jamdudum arcu contenta parato Tela tenens, fratrem Eurytion in vota vocavit :	510
515. Jam speculatus columbam lætam in va- cuo cælo, et plauden- tem alis, figit eam sub	Jam vacuo lætam cælo speculatus, et alis Plaudentem nigrâ figit sub nube columbam Decidit exanimis, vitamque reliquit in astris Aëriis, fixamque refert delapea sagittam. Amisâ solus palmâ superabat Acestes : Qui tamen æthereas telum contorsit in auras, Ostentans artem pariter arcumque sonantem. Hic oculis subito objicitur magnoque futurum Augurio monstrum : docuit post exitus ingens, Seraque terrifici cecinerunt omina vates. Namque volans liquidis in nubibus arsit arundo, Signavitque viam flammis, tenuesque recessit Consumpta in ventos : cælo ceu sæpe refixa Transcurrunt, crinemque volantia sidera ducunt. Attonitis hæserè animis, Superosque precati Trinacrii Teucrique viri : nec maximus omen Abnuît Æneas : sed lætum amplexus Acesten Muneribus cumulat magnis, ac talia fatatur :	515 520 525
523. Ingens exitus docuit hoc post		525
527. Ceu sæpe sidera refixa à cælo transcur- runt, volantiaque		530

NOTES.

510. *Nodos et linea vincula rupit* : he cut the knots, and the hempen cords, with which, being tied by the foot, &c. Mr. Pope, in comparing the games of Homer and Virgil, owns that Virgil has outdone his master by the addition of two circumstances that make a beautiful gradation. In Homer, the first archer cuts the string that held the bird, and the other shoots him as he is mounting. In Virgil, the first only hits the mark, the second cuts the string, the third shoots him, and the fourth, to show the strength of his arm, directs his arrow up to heaven, where it kindles into a flame, and makes a prodigy.

512. *Fugit in notos* : *Notus* is properly the south wind. Sometimes it is put for any wind. Here it seems to be used for the air simply; wind being only air put in motion. *In nubes ac cælum evolavit*, says Heyne.

513. *Tum rapidus Eurytion* : then intrepid Eurytion, a long time holding the arrow extended on his ready bow, &c. Servius says that Pandarus was worshipped as a hero among the Lycians. This explains the conduct of Eurytion in invoking him, in this critical moment, to direct his arrow.

520. *Contorsit* : the reading of Heyne is *contendit*.

523. *Monstrum* : here a prodigy, and about to be of great import, is suddenly presented to our eyes. *Monstrum* signifies any thing that is, or happens, contrary to

the ordinary course of events. It is from *monstro* ; because prodigies were thought to be sent from heaven to signify some remarkable future event. This one presaged the burning of the fleet of Æneas. *Subitâ*. This is the common reading. Heyne, after Heinsius, reads *subitum*.

524. *Cecinerunt* : they interpreted the omens late.

Servius explains *sera* by *gramia*, others by *futura*, and Cerdanus by *larga*. The common acceptation of the word is the easiest, implying that the soothsayers could make nothing of the omen, till the event took place ; and then, when it was too late to avert it, and the ships on fire, they agreed that this must have been the thing signified by the prodigy.

528. *Crinem* : a train of light.

529. *Hæserè attonitis* : they stood with astonished minds. Ruæus says : *astutus stupefacti animo*.

531. *Æneas abnuît* : nor did great Æneas reject the omen ; but embracing joyful Acestes, &c. He accepted it, considering it to be propitious or favorable to him. He was probably led to this from its resemblance to that which shone from the head of *Ascanius*, his son. See *En. ii. 680*. It appears from this that the soothsayers had not yet interpreted the omen ; otherwise Æneas would not have received it with joy.

ater; nam te voluit rex magnus Olympi
 auspiciis exsortem ducere honorem.
 Anchisæ longævi hoc munus habebis:
 impressum signis, quem Thracius olim
 genitori, in magno munere, Cisseus
 i dederat monumentum et pignus amoris.
 , cingit viridanti tempora lauro,
 um ante omnes victorem appellat Acesten
 us Eurytion prælato invidit honori,
 solus avem cælo dejecit ab alto.
 s ingreditur donis, qui vincula rupit:
 a, volucris qui fixit arundine malum.
 ter Æneas, nondum certamine misso,
 n ad sese comitemque impubis Iūli
 vocat, et fidam sic fatur ad aures:
 e, et, Ascanio, si jam puerile paratum
 habet secum, cursusque instruxit equorum,
 o turmas, et sese ostendat in armis,
 Ipse omnem longo decedere circo
 populum, et campos jubet esse patentis.
 pueri, pariterque ante ora parentum
 lucent in equis: quos omnis euntes
 e mirata fremit Trojæque juventus.
 in morem tonsæ coma pressa coronâ.
 xina ferunt præfixa hastilia ferro,
 s humero pharetras: it pectore summo
 obtorti per collum circulus auri.

533. Sume hæc, O pa-
 ter

535

536. Quem Thracius
 Cisseus olim dederat
 Anchisæ genitori ferre
 in magno munere, quasi
 monumentum et pignus
 540 sui amoris.

544. Ille ingreditur
 545 extremus, qui fixit

545. At pater Æneas
 certamine nondum mis-
 so, vocat Epytiden ad
 sese

548. Vado, age, ait.
 550 et dic Ascanio, si jam
 habet puerile agmen pa-
 ratum secum, instruxit
 que cursus equorum, ut
 ducat turmas avo, et

555

556. Coma pressa est
 omnibus tonsâ coronâ in
 morem.

558. Pars fert leves
 pharetras humero.

NOTES.

exsortem: compounded of *ex* and
allusion is here had to a custom
 of the Greeks, who used, before the
 prize was divided among the soldiers, to
 draw lots, the names of which were
 those of the most distinguished them-
 selves, who had distinguished them-
 selves by the choicest articles, not by
 the value of the articles, but by
 the persons who judged meet and right. By
 this *exsortem*, we are, therefore, to un-
 derstand that he is to receive
 the first or choicest honor. David
 reads it, *an honor out of course*. Heyne
 reads *exsortem honorem*, referring the *exsor-*
tem to *honorem*. Valpy reads the same.
extraordinarium honorem. The
 reading is *exsortem honorem*.

auspiciis: by such signs, tokens,
 &c.

pignus: in the sense of *figuris*.
Cisseus. He was king of Thrace,
 father of Hecuba, the first wife of

prælato. Heyne takes this in the
præcepto. He does not envy the
 honor from him, and given to Acestes.
 He may retain its usual significa-
 tion, and give the passage this gloss: he
 envies the honor to Acestes prefer-
 red to him. This is the sense of Mark-

ingreditur: he enters next for the
 race, &c. Both *ingreditur*, and *ince-*

dit are military terms, and imply stateliness,
 and an air of dignity and pride.

546. *Custodem*: either the guardian of his
 education, or his tutor in the military art.

547. *Epytiden*: a patronymic noun; the
 son of *Epytus*, the herald of Anchisæ. His
 name was *Periphaz*, or *Periphantes*.

549. *Agmen*: troop—battalion. *Instruxit*
cursum: hath arranged the movements,
 march, &c.

551. *Circus*: ring—course. *Infusum*: in
 the sense of *diffusum*, vel *sparsum*.

553. *Pueri incedunt*: the boys march for-
 ward, and shine equally, &c. This game,
 commonly known by the name of *lusus*
Trojæ, is wholly of the poet's invention.
 He had no hint of it from Homer. He sub-
 stituted this in the room of three in Homer,
 (viz.) *the wrestling, the single combat, and*
the discus; and it is worth them all. Virgil
 added this game to please *Augustus*, who,
 at that time, renewed the same.

554. *Fremit*: in the sense of *plaudit*, vel
laudat.

556. *Tonsa corona*. This crown consist-
 ed of green boughs, bent into a circular
 form, resembling a crown. It was probably
 placed upon their helmets.

559. *Flexilis circulus obtorti auri*. This
 is a circumlocution to express a golden chain.

- Tres equitum numero turmæ, ternique vagantur 560
 Ductores: pueri bis seni quemque secutu.
 Agmine partito fulgent, paribusque magistris.
 Una acies juvenum, ducit quam parvus ovantem
 Nomen avi referens Priamus, tua clara, Polite,
 Progenies, auctura Italos: quem Thracius albis 565
 Portat equus bicolor maculis: vestigia primi
 Alba pedis, frontemque ostentans arduus albam.
 568. Alter dux est Atys. Alter Atys, genus unde Atti duxere Latini;
 Parvus Atys, pueroque puer dilectus Iulo.
 570. Extremus dux Extremus, formæque ante omnes pulcher, Iulus
 est Iulus, pulcher ante Sidonio est invectus equo; quem candida Dido
 omnes formâ, invectus Esse sui dederat monumentum et pignus amoris.
 Sidonio equo Cætera Trinacriis pubes senioris Acestæ
 Fertur equis.
 Excipiunt plausu pavidos, gaudentque tuentes 575
 Dardanidæ; veterumque agnoscunt ora parentum.
 Postquam omnem læti consessum oculosque suorum
 Lustravêre in equis: signum clamore paratis
 Epytides longè dedit, insonuitque flagello.
 Olli discurrêre pares, atque agmina terni 580
 Diductis solvêre choris; rursusque vocati
 Convertêre vias, infestaque tela tulere.
 582. Infesta tela in se Inde alios ineunt cursus, aliosque recursus,
 invicem.

NOTES.

It goes over the neck, down to the upper part of the breast.

560. *Vagantur*: march along. *Oberrant*, says Rûmus.

562. *Magistris*: in the sense of *ducibus*.

564. *Polite*. Polites was the son of Priam, and slain by Pyrrhus in the presence of his father. See Æn. ii. 526. He is said, however, to have accompanied Æneas into Italy, and to have founded the city *Politorium*, which was afterward destroyed by Ancus, a king of the Romans. Virgil seems to attribute the building of the city to his son here mentioned. *Auctura Italos*: either to increase the Italians by founding a city, or by conferring honor and dignity upon them.

566. *Vestigia*: the fetlocks of his fore feet. Cerdanus explains this of his right foot alone. But *vestigia* is here evidently used out of its ordinary sense.

569. *Unde genus*: whence the Latin *Atti*, &c. Virgil mentions this in compliment to his prince, whose mother's name was *Atia*. Attius Balbus married Julia, the sister of Julius Cæsar, and had by her a daughter, who married Octavius, the father of Augustus. The poet signalizes *Iulus*, and *Atys*, the founders of his prince's family, both on his father's and mother's side: and by making so close a friendship to subsist between the two, he alludes to the affinity between the Julian and Attian families, now united in the person of Augustus. Some say however, that he was the son of Julia, the sister of Cæsar, and his lawful heir.

576. *Dardanidæ excipiunt*: the Trojans with applause receive them, anxious and solicitous for praise and victory; and, beholding them, they rejoice, and know the features of their aged parents. They trace the resemblance between the children and parents, and know the former by the latter. For *pavidos*, Rûmus says, *solicitos de gloria*.

577. *Postquam læti*: after they joyous went round the whole assembly, and the eyes of their parents, &c. The *oculus suorum*, if duly considered, will appear very beautiful and emphatic. They made the circuit of the spectators', and their parents' eyes; as much as to say, their parents were all eyes, and all attention to their motions and whole deportment.

580. *Pares*. This may imply that they moved or marched abreast—head and head—in the sense of *pariter*. Or it may mean that they marched in a double file, that is, two abreast. This is the sense given to *pares*, by Davidson. *Terni*: some copies have *ternis*, which makes the sense easier. The meaning of the passage is: after they had marched round the company in order to be reviewed, upon a signal given, they (the three leaders, *terni*) divided (*solvêre*) the troops into three separate companies, (*diductis choris*) and marched over the plain each company performing its exercises on different grounds.

581. *Choris*: in the sense of *turmas*.

583. *Cursus*: a going forward—advance. *Recursus*: a retreat—a going backward.

Adversus spatia; alternosque orbibus orbem
 Impediunt, pugnaeque cient simulacra sub armis. 585
 Et nunc terga fugâ nudant, nunc spicula vertunt
 Infensi, factâ pariter nunc pæce feruntur.
 Ut quondam Cretâ fertur Labyrinthus in altâ
 Parietibus textum cæcis iter, ancipitemque
 Mille viis habuisse dolum, quâ signa sequendi
 Falleret indreprensus et irremcabilis error. 590
 Haud aliter Teucrum nati vestigia cursu
 Inpediunt, texuntque fugas et prælia ludo:
 Delphinum similes, qui per maria humida nando
 Carpathium Libycumque secant, luduntque per undas.
 Hunc morem cursûs, atque hæc certamina primus 596
 Ascanius, longam muris cum cingeret Albam,
 Rettulit, et priscos docuit celebrare Latinos;
 Quo puer ipse modo, secum quo Troia pubes:
 Albani docuere suos: hinc maxima porro
 Accepit Roma, et patrium servavit honorem: 600
 Trojaque nunc pueri, Trojanum dicitur agmen.
 Hæc celebrata tenus sancto certamina patri.
 Hic primum fortuna fidem mutata novavit.
 Dum variis tumulo referunt solemnia ludis,
 Irim de cælo misit Saturnia Juno
 Iliacam ad classem: ventosque aspirat eunti,
 Multa movens, necdum antiquum saturata dolorem.
 Illa viam celerans per mille coloribus arcum,

586. Nunc quasi infensi vertunt spicula in se invicem

588. Ut Labyrinthus in alta Cretâ fertur quondam habuisse iter textum cæcis parietibus, dolunque ancipitem mille viis, quâ

597. Ascanius primus rettulit hunc morem cursûs, atque hæc certamina, cum

599. Quo modo puer ipse celebravit ea, quo modo Troia pubes secum; eodem modo Albani docuere suos posteros. hinc porro maxima Roma accepit

602. Nuncque pueri et Trojanum agmen dicitur Troja

603. Hactenus certamina celebrata sunt sancto patri

609. Illa virgo Iris celerans viam

NOTES.

Alios appears to be merely expletive in both places. *Incedunt*: they advance and retreat from opposite grounds, or in front of each other.

584. *Alternos orbis*: alternate circles, or circles in turn, one after another. Heyne reads *alternis*, agreeing with *orbibus*. *Impediunt*: in the sense of *implicant* vel *miscent*. *Cient*: in the sense of *exhibent*.

587. *Feruntur*: in the sense of *incedunt*.

589. *Cæcis*: obscure—dark. *Ancipitem dolum*: a maze, intricate, and perplexed by a thousand passages. The Labyrinth was an edifice full of cells, which communicated with one another; and was perplexed with winding avenues, disposed in such manner as to lead backward and forward in a maze; and so bewildered those who entered it, that they could not trace their way out. The original one was in Egypt, carried on at the expense of many kings, and at last finished by *Pasmetichus*. After this model, *Dædalus* built one in Crete, but much smaller, in which the *Minotaur* was confined.

590. *Quâ signa sequendi*: where error undiscoverable, and inextricable, deceived the signs of going forward. The nature of the labyrinth was to perplex and bewilder the visitant, while he discovered, or knew nothing of it: and when he supposed he was coming out to carry him backward.

594. *Similes delphinum*: like dolphins. *Similes* has sometimes the genitive after it; but most commonly the dative.

595. *Carpathium*: an adj. That part of the Mediterranean between Crete and the island of Rhodes, was called the Carpathian sea, from the island *Carpathus*. *Libycum*: an adj. from *Libya*, a part of Africa lying over against Crete. *Mare* is understood.

595. *Hunc morem cursûs*. Heyne reads, *hunc morem, hos cursus*.

604. *Mutata novavit*: simply for *mutavit*, says Heyne. Fortune is here represented as a friend, on whom *Eneas* had depended for favor and protection. She now changes sides, breaks her faith, and becomes treacherous. *Referunt*: they pay—perform.

606. *Irim misit*. *Servius* observes, that as Mercury is mostly sent on messages of peace, so Iris is generally sent on messages of mischief and contention. She is chiefly employed by Juno, but sometimes carries messages for the other deities.

607. *Aspirat ventos*: *Russet* says, *adjuvat eam euntem ventis*.

608. *Movens multa*: revolving much mischief in her mind—plotting, &c. *Saturata* may be taken as a Grecism. *Hero* is an allusion to the decision of Paris. See *Æn.* i. 4.

611. *Concursum ad ludos vel certamina.* Conspicit ingentem concursum; et litora lustrat, Desertosque videt portus, classemque relictam. At procul in solâ secretæ Troades actâ Amissum Anchisen flebant, cunctæque profundum Pontum aspectabant flentes: heu, tot vada fessis, 610
 615. *Heu! tot vada et tantum maris superesse nobis fessis! erat una vox omnibus.* Et tantum superesse maris! vox omnibus una. Urbem orant: tædet pelagi perferre laborem. 615
 618. *Ergò Iris haud ignara artis nocendi conjicit sese inter* Ergò inter medias sese haud ignara nocendi Conjicit, et facienque Deæ vestemque reponit. Fit Beroë, Ismarii conjux longæva Dorycli, 620
 Cui genus, et quondam nomen, natique fuissent. Ac sic Dardanidum mediam se matribus infert: O miseræ, quas non manus, inquit, Achaïca bello Traxerit ad letum, patriæ sub mœnibus! ô gens Infelix! cui te exitio fortuna reservat? 625
 623. *O miseræ vos, inquit, quas Achaïca manus non traxerit ad letum in bello sub* Septima post Trojæ excidium jam vertitur ætas; Cùm freta, cùm terras omnes, tot inhospita saxa, Sideraque emensæ ferimur; dum per mare magnum Italiam sequimur fugientem, et volvimur undis.
 630. *Hic sunt fraterni fines Erycis, atque hic est* Hic Erycis fines fraterni, atque hospes Acestes: 630
 Quis prohibet muros jacere, et dare civibus urbem? O patria, et rapti nequicquam ex hoste Penates! 635
 633. *Nulla-ne mœnia dicentur mœnia Trojæ?* Nullane jam Trojæ dicentur mœnia? nusquam

NOTES.

611. *Lustrat.* Ruëus reads, *lustrans*—Heyne, *lustrat*. Davidson, also, reads, *lustrat*.

613. *At Troades, &c.* It was reckoned an indecency among the Greeks and Romans, for women to be present at the public games. Virgil, who all along has a view to the Roman customs, represents the matrons as apart by themselves on the lonely shore, deploring the death of Anchises.

620. *Beroë—Dorycli:* these are fictitious names. *Ismarii:* an adj. from *Ismarus*, a mountain in Thrace.

621. *Cui quondam:* to whom there was a noble descent, and once renowned, and illustrious offspring. *Genus* here is used in the sense of *nobilitas*; Valpy says, rank. *Nomen:* in the sense of *Jama*.

623. *Achaïca manus:* the Grecian troops.

628. *Ferimur:* in the sense of *vagamur* vel *erramus*. *Emensæ:* having measured out—having passed over so many seas, &c. *Ferimur emensæ:* in the sense of *emensæ sumus*, says Heyne. *Sidera:* climes—regions. To account for Æneas's having spent seven years in his voyage, a French critic (says Davidson) has the following computation. He finds from history that Troy was taken in the month of May or June. He allows Æneas ten months for fitting out his fleet at Artandros, and makes him set out in the month of March in the following year. From this to his arrival in Epirus he computes four years and some months which time he spent in building ci-

ties in Thrace and in Crete. Having spent some time in Epirus, he set out from thence in the end of autumn in the fifth year, and having made a compass almost round Sicily, arrived at *Drepanum* in the beginning of the following year. Here he lost his father in the beginning of February, and, according to the custom of the ancients, devoted ten months to grief and retirement. According to his calculation, Æneas did not sail from Sicily till the month of November, and here the action of the Æneid begins. *En. i. 34. Vix è conspectu.* Soon after this he was driven by a storm on the coast of Carthage, about the middle of the seventh year of his voyage, where he spent three months of winter, and from thence set out for Italy in the end of January following, and arrived again in Sicily in the month of February, about the end of the seventh year, where he spent one month in celebrating his father's anniversary, and about the beginning of the eighth year arrived in Italy, in the end of March or beginning of April, when the spring was in bloom.

629. *Sequimur Italium:* while over the mighty deep we pursue Italy fleeing from us. This is highly poetical. Servius takes *magnum* to mean stormy—swelling high Heyne says, *vastum—immensum. Volvimur* in the sense of *jaclamus*.

630. *Fraterni.* For the reasons that Eryc is here called the brother of Æneas, see 34, supra.

amnes, Xanthum et Simoënta videbo ?
 e, et mœcum infaustas exurite puppes.

Cassandræ per somnum vatis imago
 dare visa faces : hîc quærite Trojam ;
 s est, inquit, vobis : jam tempus agit res.
 mora prodigiis : en quatuor aræ
 Deus ipsæ faces animunquę ministrat.
 orans, prima infensum vi corripit ignem .
 e procul dextrâ connixa coruscat,

Arrectas mentes, stupefactaque corda
 Hîc una è multis, quæ maxima natu,
 Priami natorum regia nutritrix :
 è vobis ; non hæc Rhœteia, matres,
 li conjux : divini signa decoris,
 que notate oculos : qui spiritus illi,
 et vocisve sonus, vel gressus eunti.
 et dudum Beroën digressa reliqui
 indignantem, tali quodd sola careret
 nec meritos Anchisæ inferret honores.

l.
 res primò ancipites, oculisque malignis
 spectare rates, miserum inter amorem
 terræ fatisque vocantia regna :
 se paribus per cœlum sustulit alis,
 que fugâ secuit sub nubibus arcum.
 attonitæ monstria, actæque furore,
 at, rapiuntque focus penetralibus ignem :
 unt aras, frondem ac virgulta facesque
 : furit immisis Vulcanus abietis
 er, et remos, et pictas abiete puppes.

NOTES.

res amnes : the Trojan streams.
vis agit res : now the time de-
 thing. Some read *tempus agi*
 ie the things be done. But Pio-
 he former in the *Codex Romanus*
 s, and in some others. Heyne
 s. Rûmus prefers the former ;
urget rem, says he.
quatuor aræ, &c. It is not said
 see altars were erected. Rûmus
 they were built by Cloanthus
 l victory. See 234, *supra*. Or
 jans generally, for mention is
 ir offering sacrifice. See 100,
 : verb *sunt* is understood.
lâque : and exerting her strength,
 and being raised, she waved the
sum ignem) and threw it at a
nfensum : in the sense of *inimi-*

go. This is a fictitious name.
 y of her speech was not to dis-
 rojan matrons from executing
 s of Juno, but rather to incite
 y showing them that the person
 id to them in the form of Beroë
 goddess. *Rhœteia* : an adj. from
 promontory of Troas

635

636. Nam imago vatis
 Cassandræ per somnum
 visa est dare

640 Ls

639. Nec sit mora tah-

645

643. Montes lliadum
 sunt arrectas
 644. Hic una è mul-
 tis, quæ erat maxima na-
 tu, Pyrgo nomine, regia
 nutritrix tot natorum Pri-
 ami, inquit : hæc non est
 Beroë vobis.

650

653. Illa effata est hæc.
 Et matres primò cepe-
 runt spectare rates ma-
 lignis oculis. ancipites,
 ambiguesque inter mise-
 rum amorem præsentis
 terræ regnaque

655

660

648. *Ardentes oculos*. Here are mention-
 ed four distinguished marks or signs of
 a divine person: 1. Beauty, radiant eyes, &c.,
qui vultus: 2. A fragrant breath which per-
 fumed the air around, *qui spiritus*: 3. An
 easy and majestic motion, *qui gressus*: 4.
 A sound, tone, or accent of voice which dis-
 tinguished them from mortals, *qui sonus*
vocis.

651. *Careret*: that she should be deprived
 of such an employment—of celebrating the
 anniversary of Anchises. *Indignantem*: in
 the sense of *dolentem*.

655. *Ambigua*: in the sense of *dubia*.
Ancipites: in the sense of *infesta*.

660. *Focus penetralibus*: from the inmost
 hearths. Davidson renders it, *from the hal-*
lowed hearths. Rûmus says, *intimis aris*.

662. *Vulcanus*: the god of fire, put by
 meton. for fire itself. *Immissis habentis*:
 without restraint—with violence.

663. *Pictas abiete*: either the sterns, by
 synec. for the whole ships, on which was
 carved work of the fir tree; or *pictas* must
 be taken in the sense of *constructas*, built or
 made. Rûmus says, *structas ex abiete pictas*
puppes. Valpy says, constructed of fir.

- Nuntius Anchisæ ad tumultum, cuneosque theatri,
 665. Eumelus nuntius Incensas perfert naves Eumelus : et ipsi 665
 ad tumultum Anchisæ Respiciunt atram in nimbo volitare favillam.
 perfert naves incensas Primus et Ascanius, cursus ut lætus equestree
 case Ducebat, sic acer equo turbata petivit
 Castra : nec exanimis possunt retinere magistri.
 Quis furor iste novus ? quò nunc, quò tenditis, inquit,
 Heu miseræ cives ! non hostem, inimicaque castra 671
672. Sed uritis vestras Argivum, vestras spes, uritis. En ego vester
 spes Ascanius ! Galeam ante pedes projecit inanem,
 Quâ ludo indutus belli simulacra ciebat.
 Accelerat simul Æneas, simul agmina Teucrum. 675
 Ast illæ diversa metu per litora passim
677. Petuntque furtim Diffugiunt, sylvasque, et sicubi concava furtim
 sylvas, et sicubi sicut Saxa petunt : piget incepti, lucisque : suosque
 concava saxa Mutatæ agnoscunt : excussaque pectore Juno est.
 Sed non idcirco flammæ atque incendia vires 680
 Indomitas posuere : udo sub robore vivit
 Stuppa, vomens tardum fumum : lentusque carinas
 Est vapor, et toto descendit corpore pestis :
 Nec vires heroum, infusaque flumina prosunt.
685. Pius Æneas ce- Tum pius Æneas humeris abscondere vestem, 685
 pi Auxilioque vocare Deos, et tendere palmas :
687. Si nondum tu Jupiter omnipotens, si nondum exosus ad unum
 exosus es Trojanos ad Trojanos, si quid pietas antiqua labores
 unum ; si tua antiqua Respicit humanos ; da flammam evadere classi
 pietas respicit humanos Nunc, pater, et tenues Teucrum res eripe leto : 690
 labores quid, nunc, O Vel tu, quod superest, infesto fulmine morti,
 pater, da classi Si mereor, demitte ; tuâque hic obrue dextrâ.
692. Vel tu demitte Si mereor, demitte ; tuâque hic obrue dextrâ.
 me morti cum infesto Vix hæc ediderat, cum effusis imbris atrâ
695. Ardua que loca Tempestas sinè more furit : tonitruque tremiscunt
 terrarum, et campi tre- Ardua terrarum, et campi : ruit æthere toto 695
 miscunt tonitru. Turbidus imber aquâ ; densisque nigerrimus Austris.

NOTES.

664. *Cuneos*. These were seats in the Roman theatre for the common people, so called because they were in the form of a wedge, the narrowest part toward the stage. Reference is here made to the *theatre* mentioned or spoken of 288, supra.

668. *Sic acer equo*: the meaning is that Ascanius rode up to the confused camp quick on his horse, just in the same habit as he led the cavalcade, *equestree cursus*.

669. *Magistri*: either *Priamus* and *Alys*, commanders of the cavalcade, or *Epytides* and the other guardians and instructors of the youth.

670. *Quò nunc tenditis*: what now do you aim at?—what do you intend by thus burning your ships? The repetition of the *quò* is emphatical.

679. *Juno excussa est pectore*: Juno is driven from their breast—the fury with which she had inspired them. This is an *allusion* to the frantic Bacchanals, who returned to themselves after the god, with

whom they pretended to be poisoned and driven out of them.

682. *Stuppa*: this was a kind of coarse flax or hemp driven into the seams and chinks, and then overlaid with pitch to keep out the water and render the vessel tight-oakum. *Vivit*: lives—continues to burn. *Lentus vapor*: a slow fire. *Est*: in the sense of *edit*. *Pestis*: in the sense of *flamma*.

684. *Flumina*: in the sense of *aqua*.

685. *Pius Æneas abscondere, &c.* Tearing their hair and garment was reckoned a sign of extreme distress both by Jews, Egyptians, and Greeks.

688. *Pietas*: pity—compassion—clemency.

693. *Effusis imbris*: with falling rains—with floods of rain. *Imbris*: in the sense of *pluvius*.

696. *Imber turbidus*: the cloud, thick with water, and black with the heavy south winds, pours down from the whole heaven. The south winds were more impregnated with

Implenturque supèr puppes: semusta madescunt
Robora, restinctus donec vapor omnis; et omnes,
Quatuor amissis, servatæ à peste carina.

At pater Æneas casu concussus acerbo, 700

Nunc huc ingentes, nunc illuc, pectore curas

Mutabat; versans, Siculisme resideret arvis

Oblitus fatorum, Italasne capesseret oras

Tum senior Nautes, unum Tritonia Pallas

Quem docuit, multaque insignem reddidit arte, 705

Hæc responsa dabat; vel quæ portenderet ira

Magna Deum, vel quæ fatorum posceret ordo.

Isque his Æneam solatus vocibus inquit:

Nate Deæ, quod fata trahunt retrahuntque, sequamur.

Quicquid erit, superanda omnis fortuna ferendo est.

Est tibi Dardanius divinæ stirpis Acestes: 711

Hunc cape consiliis socium, et conjunge volentem.

Hic trade, amissis superant qui navibus; et quos

Pertæsum magni incepti rerumque tuarum est;

Longævosque senes, ac fessas æquore matres;

Et quicquid tecum invalidum, metuensque pericli est,

Delige; et his habeant terris, sine, mœnia fessi.

Urberem appellabunt permissio nomine Acestam.

Talibus incensus dictis senioris amici:

Tum verò in curas animus diducitur omnes. 720

Et nox atra polum bigis subvecta tenebat.

Visa dehinc cælo facies delapsa parentis

· Anchisæ, subitò tales effundere voces:

Nate, mihi vità quondam, dum vita manebat,

Chære magis; nate Iliacis exercite fatis,

Imperio Jovis huc venio, qui classibus ignem

Depulit, et cælo tandem miseratus ab alto est.

Consiliis pare, quæ nunc pulcherrima Nautes

712. Cape hunc socium tibi in tuis consiliis

713. Trade huic eam, qui superant

715. Deligeque longævos senes, ac matres fessas

717. Et sine ut illi fessi habeant mœnia

719. Æneas incensus est

722. Domine facies parentis Anchisæ delapsa cælo visa est subitò effundere tales voces:

725. Nate, quondam magis chære mihi vità ipsa, dum

NOTES.

vapor than any other, which, meeting with the cold northern air, was condensed into clouds and rain. Hence the epithet, *densis*. *Imber* is, properly, a shower or fall of rain. It may, by meton. be taken for the cloud containing the vapor. In this sense the meaning is plain and easy.

697. *Semusta*: for *semiusta*, by syn. This contraction is necessary for the sake of the verse. *Supèr*: in the sense of *desuper*.

702. *Mutabat*: in the sense of *volebat*. *Versans*: in the sense of *deliberans*.

704. *Unum*: in the sense of *solum*; or we may take it in the sense of *unicum*, vel *præcipuum*.

705. *Arte*: knowledge. Rûsius says, *multis vaticiniis*.

713. *Qui superant*. Nautes advises to deliver to Acestes the crews of those ships that had been burnt—those who were weary of the enterprise—the old men and women, &c. and to found a city for them in Sicily, to be called after the name of their friend, Acestes. This city was on the western side, about five miles from the shore. It was also called *Egesta*, *Ægesta*, and *Sergesta*.

716. *Pericli*: by syn. for *periculi*.

718. *Permissio nomine*: by a permitted name. Acestes agreed that it might be so called.

720. *Animus*. Davidson and Heyne read *animus*, in the acc. Valpy and Rûsius have *animus*, which is the easier.

721. *Atra nox*: dark night, wasted in her two-horse chariot, possessed the heavens. As the chariot of the sun is represented as drawn by four horses, so that of the moon and the night by two, and those of a black or sable color. *Polum*: by synec. the whole heavens.

722. *Facies delapsa*, &c. The ancients distinguished between the soul and the shade or phantom. The former, they believed, went to heaven, while the other had its residence in the infernal regions. Thus Anchises descends from heaven in regard to his soul, while at the same time his shade was in the regions below, as appears from *verus* 733.

725. *Fatis*: in the sense of *casibus*.

727. *Pulcherrima*: in the sense of *optima*.

- Dat senior : lectos juvenes, fortissima cords,
 Defer in Italiam : gens dura, atque aspera cultu, 730
 Debellanda tibi Latio est. Ditis tamen antè
 Infernas accede domos, et Averna per alta
 Congressus pete, nate, meos. Non me impia namque
 Tartara habent tristesque umbræ ; sed amœna piorum
 Concilia, Elysiumque colo. Huc casta Sibylla 736
 Nigrantùm multo pecudum te sanguine ducet.
 Tum genus omne tuum, et, quæ dentur mœnia, disces.
 Jamque vale : torquet medios nox humida cursus,
 Et me sævus equis Oriens afflavit anhelis.
 Dixerat : et tenues fugit, ceu fumus, in auras. 740
 Æneas, Quò deinde ruis ? quò proripis ? inquit :
 Quem fugis ? aut quis te nostris complexibus arceat ?
 Hæc memorans, cinerem et sopitos suscitât ignes ;
 Porgameumque Larem, et canæ penetralia Vestæ 746
 Farre pio, et plenâ supplex veneratur acerrâ.
 Extemplò socios, primumque arcessit Acesten,
 Et Jovis imperium, et chari præcepta parentis
 Edocet ; et quæ nunc animo sententia constet.
 Haud mora consiliis ; nec jussa recusat Acestes.
 Transcribunt urbi matres, populumque volentem 750

744. Supplexque veneratur Pergameum Larem, et penetralia canæ Vestæ pio farre

NOTES.

730. *Cultu* : in the sense of *moribus*.
 731. *Tamen antè accede*, &c. This apparition of Anchises, and the direction he gives his son to descend to the regions below, are a proper preparation for the following book. The art of the poet is admirable in thus making one event rise out of another and preparing the reader beforehand. This raises that pleasing suspense, which is the principal thing that charms in an epic poem. *Ditis* : gen. of *Dis*, a name of Pluto.
 735. *Elysium*. This was the name of the place assigned for the residence of the happy. Here they placed their heroes and other distinguished characters. *Casta Sibylla* : the Sibyl hath the epithet *casta*, because those prophetesses were virgins. *Concilia* : in the sense of *sedes*.
 736. *Multo sanguine* : with much blood of black victims ; that is, after having offered many black victims in sacrifice. Victims of a black color were sacrificed to the infernal deities.
 738. *Humida nox* ; humid night turns its middle course. This is a metaphor taken from the chariot-races, when they wheeled about at the *meta* or goal, and returned to the *carcer* or starting place. So here night was on her return, having passed her farthest point, the hour of midnight, which divides her course in the middle.
 739. *Sævus Oriens* : the cruel morning (the approaching sun) had breathed on me with his panting steeds. The morning is here called *sævus*, because it broke off his conversation, and forced him to retire. It was a prevailing opinion that ghosts and appa-

ritions were only allowed to appear in the darkness of night, and were chased away by the dawn of day.

743. *Suscitat cinerem* : he opens the ashes and kindles the dormant fire. This is one of those passages where Virgil uses the same verb with two nouns, when it can be properly applied only to one of them. *Sepitos* : buried up—covered over.

744. *Veneratur* : he worships the Trojan *Lares*, and the shrine of hoary *Vesta*, &c. The *Lares* were the images consecrated to the souls of their departed ancestors, which the ancients worshipped at their own houses by oblations of incense and cakes of fine flour, called *far* ; see *Geor.* iii. 344. The *Lares*, like the *Penates*, were household gods. *Penetralia Vestæ* : this shrine, or sanctuary of *Vesta*, was commonly the hearth or fireplace in the apartment where they lodged. Here was kept a fire always burning, in honor of that goddess. See *Æn.* i. 292. *Æneas* is said to have introduced into Italy the worship of the *Penates*, the *Lares*, and of *Vesta* or the unextinguished fire. *Heus* takes *penetralia Vestæ* for *Vesta* herself, because, says he, the goddess had her residence in the inmost part of the house, remote from the view of men. She is called *canæ*, either on account of the antiquity of her worship, or because the vestal virgins were clad in white robes.

748. *Constet* : in the sense of *sedet*.

750. *Transcribunt*. This word was applied to those whose names were enrolled in order to be transported to some new colony ; and those thus enrolled were called

animos nū magnæ laudis egentes.
 ra novant, flammisque ambesa reponunt
 vigiis : aptant remosque rudentesque :
 mero, sed bello vivida virtus.
 Æneas urbem designat aratro,
 e domos : hoc, Ilium, et hæc loca, Trojam
 ; gaudet regno Trojanus Acestes,
 forum, et patribus dat jura vocatis.
 a astris Erycino in vertice sedes
 Veneri Idaliæ : tumuloque sacerdos
 atè sacer additur Anchisæo.
 es epulata novem gens omnis, et aris
 nos ; placidi straverunt æquora venti :
 aspirans rursus vocat Auster in altum.
 rocurva ingens per litora fletus :
 inter se noctemque diemque morantur.
 matres ; ipsi, quibus aspera quondam
 facies, et non tolerabile numen,
 omnemque fugæ perferre laborem.
 is Æneas dictis solatur amicis,
 guineo lachrymans commendat Acestæ.

754. Exigui in nume-
 ro, sed coram virtus erat
 vivida bello.

757. Jubet hoc spa-
 tium esse Ilium, et hæc
 loca esse Trojam.

760

765

767. Jam matres ip-
 sæ ; et ipsi homines, qui-
 bus quondam facies

770

NOTES.

hence the word came to signify designate, or appoint.

onunt : they leave—set apart. the sense of *cupidos*.

signat urbem. This refers to a Roman, who, when they were build a city, first marked out the site by drawing a furrow with a plow, which they lifted over those spaces intended to have the gates. *portus* (from *porto*, to carry) came to be used.

Ilium : history mentions no city by the name of *Ilium*. Æneas may have called it so at first, but agreed that it should change its name afterward. *Accestus* may be the tower of the city *Accestus*, and here taken for the whole city. *Pergamus*, the tower or citadel, is often put for the city itself. The opinion of *Rufinus*. *Strabo* says the river near the city *Segesta*, called *Xanthus* and *Simois*, and here so called by Æneas.

cit forum : he appoints courts of law. *Senatus* gives laws to his assembled Roman senators were called *patres* on account of their age, or to signify that they were the fathers of

erycinus : an adj. from *Eryx*, a mountain, in height next to *Ætna*; from *eryx* that island, who was slain by *Ulysses*. See 411, supra. Æneas built a temple to his mother *Venus* on the top of the mountain. Some say it was founded by *Ulysses* only decorated by Æneas. *Idalium*, from *Idalium* or *Idalium* and grove on the island of *Cy-*

prus. This whole island was sacred to *Venus*. *Sedes* : in the sense of *templum*.

761. *Lucus additur*. A priest and grove, sacred far around, is added to the tomb of *Anchises*. It appears hence that he was buried on *Mount Eryx*. Some say that he arrived in Italy along with his son ; others that he died before he arrived in Sicily.

762. *Gens* : in the sense of *populus*. The verb *fueral* is to be connected with *epulata*. *Honos factus* : in the sense of *sacrificium factum erat*. All his people had kept the anniversary festival of his father for nine days, and performed the usual offerings, when the weather became favorable; and having repaired the damages occasioned by the fire, they make ready for their departure. Here a most interesting scene ensued. A day and a night they pass in embracing each other before their final separation. Those who before were weary of the voyage, now summon up courage, and are willing again to encounter the danger of the sea. The interesting scene brought tears from the hero's eyes.

768. *Numen*. This is the usual reading. The sense is, that the divinity, or divine power, of the sea, seemed to them insupportable—more than they could endure after all their fatigues. But *Heyne*, upon the authority of *Heinsius*, reads *nomen*. The sense in this case will be : and the name of sea seemed insupportable to them. They could not bear to hear its name mentioned. *Nomen maris*, says he, *auditu, et dictu intolerabile visum*. He observes of *numen* : *Explicationem commodam non habet*. The reader will judge for himself.

771. *Consanguineo*. *Accestus* was in truth

- Tres Eryci vitulos, et tempestatibus agnam
Cedere deinde jubet, solvique ex ordine funes.
774. Ipse ovinctus
quoad caput foliis tonsæ
olivæ, stans
Stans procul in prorâ, pateram tenet, extaque salso 775
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens à puppi ventus cuntes :
Certatim socii feriunt mare, et æquora verrunt.
783. Quam, nempe Ju-
nonem. At Venus intereâ Neptunum exercita curis 780
Alloquitur, talesque effundit pectore questus :
784. Nec quiescit in-
fracta imperio Jovis fa-
tisve. Non satis est ei
fandis odiis exedisse
urbem de media gente
Phrygum, et traxisse ejus
reliquias per omnem
penam: Non mediâ de gente Phrygum exedisse nefandis 785
Urbem odiis satis est, pœnam traxisse per omnem
penam:
789. Tu ipse frusti
testis mihi, quam molem
subitò excierit nuper in
Libyicis undis. Quam molem subitò excierit. Maria omnia cœlo 790
792. Ausa est hoc in
tuis regnis. Miscuit, Æoliis nequicquam freta procellis :
795. Et, classe amis-
sâ, subegit socios lin-
guere eas mulieres igno-
tâ. In regnis hoc ausa tuis.
796. Oro ut liceat Tro-
janis dare tibi vela tuta
per undas; ut liceat iis Quod superest : oro, liceat dare tuta per undas 795
Vela tibi : liceat Laurentem attingere Tybrim .

NOTES.

no way related to Æneas. See 30, supra. *Consanguineus* is properly a relation by blood; *agnatus*, one by the father's side; *cognatus*, by the mother's side; and *affinis*, by marriage.

772. *Tempestatibus*. Storms and tempests were deified by the Romans, and goats and lambs were offered to them in sacrifice.

773. *Cedere*: in the sense of *immolare*. *Funes*: the cables. Some copies have *funem*. This is the reading of Heyne, after Pierius and Heinsius. The sense is the same either way.

775. *Stans procul*: standing at a distance on the prow, he holds the bowl and scatters the entrails upon the briny waves. *Procul* implies that he stood as far as he could from the shore on the extremity of the head of the vessel toward the sea. *Porricit*, from *porro* and *jacio*: to throw at a distance. It was a custom among the Romans to present offerings to the marine gods before sailing, which consisted principally in casting the entrails of the victims upon the sea. Sometimes, however, they offered libations also, as in the present instance.

781. *Gravis ira Junonis*: the heavy anger of Juno, &c. An allusion is here made to the decision of Paris in the case of the prize of beauty, which ever after made her a bitter enemy to the Trojan race. *Pectus*: in the sense of *animus*.

784. *Infracta*: overcome—made to desert from her purpose. *Dies*: in the sense of *tempus*. Juno persisted in her opposition to Æneas, in spite of the authority of Jove, and the decrees of the gods, which directed him to Italy.

787. *Cineres et ossa*: the ashes and bones of ruined Troy. By these we are to understand Æneas and his company, who were on their way to Italy—the only remains or survivors of that once flourishing city.

788. *Ille sciat*: she may know, &c. Venus here insinuates that there was no cause for her resentment. She may perhaps know: as for me, I do not.

790. *Quam molem*: what a tempest she raised, &c. *Molem*: for *tempestatem*.

791. *Nequicquam freta*: relying in vain, &c. Because she had not accomplished her purposes; she and Æolus being controlled by Neptune. See Æn. i. 86, *et sequens*.

793. *Proh scelus*. Heyne and some others read *per scelus* taking *per* in the sense of *in*, vel *ad*. *Trojanis matribus actis* in vel *ad scelus*. The common reading appears the easiest, which takes *Proh scelus* as an exclamation or interjection. Oh horrid crime!—Oh wickedness! Juno burned the Trojan ships, by impelling their matrons to do it.

797. *Tibi*: by thee—under thy care and protection. *Si*: in the sense of *siquidem*.

Si concessa peto; si dant ea mœnia Parcæ.

Tum Saturnius hæc domitor maris edidit alti;

Fas omne est, Cytiera, meis te fidere regnis,
Unde genus ducis; merui quoque. Sæpe furores
Compressi, et rabiem tantam cœlique marisque;

Nec minor in terris, Xanthum Simoëntaque testor,

Æneæ mihi cura tui. Cùm Troia Achilles

Examminata sequens impingeret agmina muris,

Milia multa daret leto, gementque repleti

Annes, nec reperire viam atque evolvere posset

In mare se Xanthus; Pelidæ tunc ego forti

Congressum Æneam, nec Dis, nec viribus æquis,

Nube cavâ eripui; cuperem cùm vertere ab imo

Structa meis manibus perjuræ mœnia Trojæ.

Nunc quoque mens eadem perstat mihi: pelle tinorem.

Tutus, quos optas, portus accedet Averni.

Unus erit tantùm, amissum quem gurgite quæret;

Unum pro multis dabitur caput.

His ubi læta Deæ permulsit pectora dictis,

Jungit equos auro Genitor, spumantiaque addit

Frœna feris, manibusque omnes effundit habenas.

Cœruleo per summa levis volat æquora curru:

Subsidunt undæ, tumidumque sub axe tonanti

Sternitur æquor aquis: fugiunt vasto æthere nimbi.

800 800. Fas est te fidere
omne meis regnis, unde
ducis genus; merui quo
que ut fidas

803. Nec minor cura
fuit mihi tui Æneæ in
805 terris

808. Tunc ego eripui
cavâ nube Æneam con-
gressum forti

815

816. Ubi Genitor per-
mulsit læta pectora Deæ

820

NOTES.

799. *Tum Saturnius domitor.* Mr. Davidson observes there is a grandeur and boldness in this line, suitable to the majesty of him whose speech it introduces, which make it worthy the attention of the reader. *Nep-tunus* was the son of *Saturn*, and in the division of the world the sea fell to him by lot. Hence the adj. *Saturnius*, and also the propriety of *Domitor alti maris*. *Edidit*: in the sense of *dixit*.

801. *Unde genus.* This alludes to the fabulous account of her springing from the foam of the sea.

805. *Examminata*: may mean that the Trojans were weary and out of breath, or were affrighted and struck with dismay. *Impingeret*: drove—forced.

810. *Eripui cavâ nube*: I snatched away in a hollow cloud Æneas engaging, &c. This encounter Homer gives us in the twentieth book of the *Iliad*. But the great slaughter which Achilles made among the Trojan troops, so as to choke the rivers *Xanthus* and *Simois* with their dead bodies, is given us in the following book. *Cùm cuperem*: though I wished to overturn from the foundation the walls, &c. See *Geor.* i. 502, and *Æn.* ii. 610.

812. *Eadem mens*: the same disposition.

813. *Averni*: Avernus, a lake in Campania, the fabulous descent to hell. See *Æn.* iv. 512.

817. *Auro*: his golden car. The common

reading is *curru*, but Pierius observes that all the ancient manuscripts have *auro* instead of *curru*. It has more dignity, and saves the disagreeable repetition of *curru*, which occurs in the next line but one. Beside, nothing is more common than to put, by meton. the metal for the instrument made or composed of it. as *ferrum*, for a sword, axe, or knife; *auro*, for a golden bowl, &c. Davidson has *auro*. Heyne reads *auro* also: in the sense of *aureo curru*.

818. *Effundit*: in the sense of *laxat*. *Feris*: in the sense of *equis*.

823. *Glauci*. Glaucus, according to Servius, was a famous fisherman of Antheodon in Beotia, who, having laid some fishes on the grass that he had just caught, perceived them to recover their life and motion, and to leap into the sea. He supposed there was some virtue in those herbs that produced this effect: whereupon he tasted them, and was immediately transformed into a sea-god. *Inois*: an adj. from *Ino*, the daughter of Cadmus. See *Geor.* i. 437. *Senior chorus Glauci*: by *commutatio*, for *chorus senioris Glauci*. These were the *nymphe* and the *tritons*. *Palamon*. He is supposed by some to be the god whom the Latins worshipped under the name of *Portunus*. He was so called from *portus*, because he was supposed to preside over ports and harbors. It was thought that mariners were under his special care and protection. See 241, *supra*.

822. Tum variæ facies comitum apparent; immania cote
Tum variæ comitum facies; immania cete,
Et senior Glauci chorus Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
825. Læva spatia maria
Læva tenent Thetis et Melite, Panopeaque virgo, Nesæe, Spioque, Thaliaque, Cymodoceque. 825
- Hic patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem: jubet ocyûs omnes
Attolli malos, intendi brachia velis. 830
- Unâ omnes fecere pedem: pariterque sinistros,
Nunc dextros solvère sinus: unâ ardua torquent
Cornua detorquentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii cursum contendere jussi.
Jamque ferè mediam cœli nox humida metam 835
Contigerat: placidâ laxarant membra quiete
Sub reinis fusi per dura sedilia nautæ:
Cùm levis æthereis delapsus Somnus ab astris
Æera dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi tristia somnia portans 840
Insonti: puppique Deus consedit in altâ,

NOTES.

824. *Omnis exercitus*: the whole army of Phorcus—all the Nereids, whom Phorcus was wont to collect. He was the son of Pontus and Terra, and father of the Gorgons. *Tritones*. Triton was the son of Neptune and Amphitrite. His upper part was like a man, and his lower part like a fish. He was said to be Neptune's trumpeter. He used the *concha*, or shell, in room of a trumpet.

826. *Thetis et Melite*, &c. These are the names of some of the sea-nymphs: all of Greek derivation. Of all the nymphs, it is said that *Panopea* was the only virgin.

827. *Vicissim*: in turn—in the room of the anxiety which he had before felt on account of the burning of his ships: now soothing (pleasant) joys, &c.

829. *Intendi brachia velis*. When they arrived in port, it was usual for mariners to take down the masts; and, when they departed, to raise them up again. The *intendi brachia velis*, is the same in import as *intendi vela brachiis*: to stretch the sails to the yards. The *brachia* were those parts of the *antenna*, or sail yards, which were near the mast, here put for the whole yards. The extremities of the *antennæ* were called *cornua*. It may be observed, however, that the old Roman copy has *intendi brachia reinis*: he orders their arms to be stretched to the oars; which is easier, and in Virgil's style. The *antennæ* were long spars, extending across the mast at right angles; and to which the sails were fastened. Here called *brachia*, from their resemblance to the extended arms of a man

830. *Fecere pedem*: they worked the sheet

—they lengthened or shortened it, and shifted it from one side of the ship to the other, as occasion required. *Pedem*. The *per* was a rope, halser, or sheet, fastened to the lower corners of the sail, and also to the sides of the ship, when she was under sail. And, as these were lengthened or shortened, the sail would be turned accordingly, more or less to the wind. *Solvère*: they spread—expand, or let out. The perf. here is used in its appropriate sense. It continues the past action up to the time in which it is mentioned. *Sinus*: in the sense of *rela*. *Unâ—pariterque*. These words imply that they all worked together with equal eagerness, and with uniform motions. *Sinistras*: they turned the sails sometimes to the right, and sometimes to the left, as the wind veered or shifted. In nautical language, they shifted their tacks as, &c.

832. *Sua*: in the sense of *prospera vel secunda*: prosperous gales—favorable winds.

833. *Princeps*: in the sense of *primus*. Palinurus was the pilot of the ship of Æneæ. He fell overboard, and was drowned: the only one lost in the whole fleet.

834. *Agmen*: in the sense of *classis*. *Contendere*. Palinurus led the fleet, and all the other ships were ordered to follow him—to direct their course after him.

835. *Humida nox*: humid night had almost reached the middle point of heaven. It was almost midnight. This is a metaphor taken from the races. It had almost reached the turning point.

840. *Tristia somnia*: in the sense of *tristem vel lethalem somnium*.

similis, fuditque has ore loquelas :
 mure, ferunt ipsa æquora classem,
 pirant auræ, datur hora quieti.

it. fessosque oculos furare labori.
 aulisper pro te tua munera inibo.

845

lollens Palinurus lumina fatur :

placidi vultum fluctusque quietos
 ubes ? mene huic confidere monstro ?
 edam quid enim fallacibus Austris,
 ties deceptus fraude sereni ?

850

dabat : clavumque affixus et hærens
 amittebat, oculosque sub astra tenebat

ramum Lethæo rore madentem,
 oratum Stygiâ, super utraque quassat
 cunctantique natantia lumina solvit.

849. *Jubes-ne me*
 854. *Ecce Deus quas-*
 855 *sat ramum madentem*
Lethæo rore, soporatum
que Stygia vi, super
utraque tempora

s inopina quies laxaverat artus,
 incumbens, cum puppis parte revulsâ,
 ubernâclo, liquidas projecit in undas
 n, ac socios nequicquam sæpe vocantem. 860

s tennes se sustulit ales in auras.

tutum non seciùs æquore classis,
 ue patris Neptuni interrita fertur.
 led scopulos Sirenum advecta subibat,

862. *Classis currit iter*
in æquore non seciùs tu-
tum, ferturque interrita

NOTES.

rbanti. Phorbas was one of the
 um.

te. Iasius was some Trojan, the
 andfather of Palinurus.

ata: steady—fair. So that they
 sails, in nautical language, wing

o: I will discharge your offices,

ne jubes: do you bid me to dis-
 face of the calm sea, and the
 st? do you bid me to trust to
 nce? As if he had said: though
 he sea be smooth, and its waves
 not so ignorant of sailing, as to
 t circumstance; the winds may
 ie, and things be materially
Salis: in the sense of *maris*.

in the sense of *etiam*: even I so
 red, &c.

e: in the sense of *aqua*.

ratum vi: impregnated with a
 ality. By this, Servius under-
 ortal or deadly quality; such as
 death.

clanti: to him struggling against
 avoring to keep awake. *Solvit*:
 of *claudii*.

nos artus. Sleep is here repre-
 reeping, or diffusing itself over
 members of the body, and *relax-*
 ne after another. The *primos*
 near the extremities of the body,
 pt to be first affected with sleep.
uper-incumbens: when (the god)

leaning against him, threw him headlong,
 &c. The *et* here must have the force of
cum, as Mr. Davidson very justly observes.
 The part of the ship which Palinurus carried
 with him into the sea, enabled him to float
 three days. See *Æn.* vi. 350.

860. *Nequicquam*: in vain; because his
 companions were asleep, and could afford
 him no assistance.

861. *Ales*: in the sense of *celer*. *Ipsæ*,
 nempe *Deus somnus*.

862. *Non seciùs tutum*: in the sense of
non minus tutum. *Interrita*: safe, without
 fear of danger. *Secura*, says Rûsus.

864. *Scopulos Sirenum*: the rocks of the
 Sirenes. *Subibat*: was approaching—was
 coming to. *Classis* is understood. The *Si-*
renes are said to have been three beautiful
 women, who inhabited steep rocks on the
 sea-coast, whither they allured passengers
 by the sweetness of their music, and then
 put them to death. They are fabled to have
 been the daughters of *Achelous*, and *Calli-*
ope. One sung, one played on the flute, and
 one on the lyre. The poets say, it was de-
 creed that they should live till some person
 should be able to resist their charms. *Uly-*
ses being informed of this by *Circe*, escaped
 the fatal snare by stopping the ears of his
 companions with wax, and fastening himself
 to the mast of his ship. Upon which they
 threw themselves into the sea in despair,
 and were transformed into fishes from the
 waist downward. The truth of the fable is
 this: they were lewd women, who, by th

868. Cùm pater <i>Æne-</i> <i>as</i> sonsit ratem errare fluitantem, magistro a- missio, et	Difficiles quondam, multorumque ossibus albos ; Tum rauca assiduo longè sale saxa sonabant : Cùm pater amisso fluitantem errare magistro Sensit, et ipse ratem nocturnis rexit in undis,	868
870. O Palinuro, in- quit, nimium confise so- reno cœlo et pelago, nu- dus jacebis in ignota arenâ.	Multa gemens, casuque animum concussus amici : O nimium cœlo et pelago confise sereno, Nudus in ignotâ, Palinure, jacebis arenâ.	870

NOTES.

charms, enticed men to debauchery. The place of their residence was in the three islands called *Sirensæ*, in the *Sinus Pastanus*, in the Tyrrhene, or Tuscan sea. Their names were *Leucosia*, *Ligea*, and *Parthenope*.

865. *Difficiles*: dangerous on account of the rocks and shoals. *Albos ossibus*: white with the bones of ship-wrecked mariners.

867. *Assiduo sale*: with a constant dashing of the waves against the rocks.

868. *Errare fluitantem*: to stray, or go

adrift—to be carried here and there at the pleasure of the winds and waves.

870. *O nimium confise*: O Palinurus, trusting too much, &c. *Æneas* had been asleep, and he speaks only by conjecture as to the cause of his misfortune, not knowing that a god had thrown him overboard. The truth of the case is this: Palinurus was overcome by sleep in spite of his efforts to keep awake; and, in that situation, fell overboard. Some say he was not drowned; but swam to the Italian coast, and was there killed by the inhabitants. See *Æn.* vi. 387.

QUESTIONS.

How does this book open?
What is its nature and character?
What happened to *Æneas* soon after he was out to sea?
To what place was he forced to direct his course?
At what place in Sicily did he land?
How was he received by his friend *Acestes*?
What did *Æneas* do soon after his arrival?
How long had *Anchises* been dead?
Did he institute games in honor of him?
How many kinds of games?
From whom were they imitated?
In honor of whom were *Homer's* games instituted?
By whom were they instituted?
In what book of the *Iliad* is the account of them given?
What do you understand by *career*, when applied to races in general?
What by *meta*?
Why is the word *limen* sometimes used for the starting place?
What was the first game?
How many ships or galleys contended for the prize?
Who was the first conqueror?
To what circumstance does the poet attribute his victory?
Who was the second victor?
Did *Minestheus* make any animated address to his oarsmen?
What did he call them?
What effect had this address upon them?
What was the second game?
Who entered the list for the prizes?
Who took the first prize?
How did it happen that *Euryalus* came out the first?

What befel *Nisus*?
Who was next to him?
And why did not *Salius* obtain the prize?
What was the third game?
What is the nature of the gauntlet fight?
Can it be practised in an improved state of society?
What did *Lycurgus* in regard to this kind of exercise?
Who entered the list on the part of the Trojans in this game?
Had *Dares* distinguished himself in this fight before?
Whom had he slain on the plains of Troy?
With whom was he accustomed to contend at Troy?
Was *Paris* said to be superior to *Hector* at the gauntlet?
Who was the antagonist of *Dares*?
Who was *Entellus*?
What was his age?
What was the issue of the contest?
What was the fourth game?
Where was the bird suspended?
Whose arrow cut the cord by which the bird was bound?
Whose arrow pierced her?
Where was the bird at that moment?
Whose brother was *Eurytion*?
What is *Pandarus* said to have done during the Trojan war?
Was he a distinguished archer?
Is it said that he received divine honors?
Who last shot his arrow?
What happened to it as it passed through the air?
In what light was this considered by *Æneas*?

The soothsayers interpret the omen,
 in a satisfactory manner?
 Was it afterward understood to
 be the fifth game?
 Give me an account of this ca-
 re the leaders?
 any *turma*, or companies, were
 the instigation was the fleet of
 on fire?
 s *Iris*?
 What kind of business was she un-
 der?
 ny ships were destroyed?
 s the fire finally extinguished?
 as the design of the Trojan wo-
 ning their ships?
 ey weary of their long voyage?
 fact had the loss of these ships
 kind of Æneas?
 urse was he advised to pursue
 ?
 found a city for those who were
 remain in Sicily?

What did he call it?
 In the mean time, did the ghost of his
 father appear to him in a vision?
 What direction did it give him?
 Having repaired his fleet, to what place
 did he direct his course?
 In his voyage, did he lose his pilot over-
 board?
 How was that effected, and by whom?
 Who were the *Sirenes*?
 How many in number were there?
 What were they said to do?
 How did Ulysses escape when he ap-
 proached their shores?
 What islands did they inhabit?
 What were they supposed to be?
 What became of them at last?
 After his arrival in Italy, did Æneas fol-
 low the direction of his father?
 Who conducted him to the regions be-
 low?
 Who was this Sibyl?
 Where did she reside?
 What was the place whence she delivered
 her predictions?
 By what god was she inspired?

LIBER SEXTUS.

s of those books which Virgil read in the presence of Augustus and Octavia.
 The subject is the descent of Æneas to the infernal regions. After his arrival in Italy,
 he descended immediately to the cave of the Sibyl, where he learned the difficulties that
 he must overcome before his peaceful settlement. He then consults her about his intended

She informed him of the danger of the enterprise, and that he must, in the
 first place, obtain a golden bough from a certain tree which was sacred to Hecate. She
 informs him that one of his friends lay dead on the shore, and directs him to
 perform his funeral rites, and afterward come and offer sacrifice. He returned to his
 friends, and found *Misenus* dead. Having found the golden bough, he goes to the
 infernal regions, and conducts him down to hell. She describes to him the various scenes of those
 regions as they pass along, and shows him the several apartments; in one of which he
 finds his father. He attempts to address her, but she turns from him in proud disdain. He
 proceeds till he comes to the residence of his father; who explains to him the na-
 ture of transmigration according to the notion of Pythagoras, and shows him the illus-
 ion of heroes that should descend from him. After which he returns to the
 infernal regions, through the ivory gate, and revisits his companions.

The book is entirely episodical, and interrupts the thread of the story. It is probable
 that Virgil took the hint of conducting his hero to the regions of the dead, from Her-
 cules, Ulysses, and others, who had visited them before. This gave him an
 opportunity of elucidating the economy of those regions according to the doctrines of
 Pythagoras, Plato, and other philosophers; of inculcating, in the most forcible manner
 possible, the ideas of morality and religion; of developing the leading incidents of Roman his-
 tory; and of flattering the vanity of his countrymen, and his prince.

Mr. Burton considers this book as an allegorical representation of the *Eleusinia*
 mysteries, at one time very much celebrated through Greece. But there is a difficulty
 in this interpretation. A considerable portion of the book cannot be considered in that
 manner, as it contains a biographical sketch of the principal characters, from Æneas
 to the time of Augustus, and embraces the most important events connected with
 the Roman government. Besides, it is not certain that Virgil was ever initiated into
 the mysteries; and, if it were, it is doing injustice to his character to suppose he would

is tandem superadstitit arce.
 nùm terris, tibi, Phœbe, sacravit
 n; posuitque immania templa.

Androgei: tum pendere pœnas
 miserum! septena quotannis
 : stat ductis sortibus urna.
 i respondet Gnossia tellus.
 r tauri, suppôstaque furto
 nque genus, prolesque biformis
 , Veneris monumenta nefandæ
 môs, et inextricabilis error.
 sed enim miseratus amorem
 los tecti ambagesque resolvit,
 vestigia. Tu quoque magnam
 tanto, sineret dolor, Icare, haberes.

20. In foribus letûm
 Androgei *sculptum erat* :
 tum Cecropidæ jumi
 quotannis pendere pœ-
 nas, O miserum! nem-
 pe, bis septena corpora
suorum natorum

25. Hic inest crudelis
 amor tauri, Pasiphæ
 que suppôsta furto, Mi-
 notaurusque mixtum ge-
 nus, biformisque proles,
 monumenta nefandæ
 Veneris.

30. Si dolor patriæ

NOTES.

ut his way through the
 ie water. But what gives
 to these phrases, is, that
 inventor of navigation by
 nd that his wings were
 the sails of the ship, in
 rom Crete. *Enavit* : in
 vit.

an adj. from *Chalcis*, a
 ce 2. supra. *Chalidica*
Cuma. Hero Dædalus
 y; and built the temple
 Eneas is about to enter.
 st went to Sardinia, and
 aly. *Redditus*: having

ren. of *Androgeus*. He
 ios; and frequenting the
 hens, contracted a friend-
 s of Pallas, brother to
 iens. Not having as yet
 seus to be his son; and
 us to have entered into a
 nephew to dethrone him,
 assassins to take away his
 his atrocious deed, Minos
 n, and forced him to sue
 as granted on the condi-
 every year, or, as others
 ninth year, pay a tax of
 g men, and as many vir-
 sen by lot as victims, for
 f their country. Some
 s having been repeatedly
 ublic games of Greece,
 id jealousy of some per-
 his death. However
 s death brought upon the
 h Minos, his father, then

drogeus was represented
 oors of the temple, the
 it as an expiation for the
 nd the urn from which
 drawn. On the opposite

side arose the island of Crete—Pasiphaë,
 the wife of Minos—the Minotaur—the La-
 byrith, and the ingenious workmen (Dæ-
 dalus) explaining its mysteries to Theseus;
 all these were in carved work. *Pœnit* : in
 the sense of *ædificavit*. *Pendere pœnas* : to
 make retribution or satisfaction for the
 crime.

21. *Cecropidæ* : the Athenians so called
 from *Cecrops*, their first king. He built the
 city of Athens, and called it *Cecropia*.

23. *Gnossia tellus* : Crete. *Gnossia* : an
 adj. from *Gnossus*, a city of that island.

24. *Amor tauri*. Pasiphaë, the wife of
 Minos, and daughter of the Sun, was fabled
 to have fallen in love with a beautiful bull,
 and to have gratified her passion by a con-
 trivance of Dædalus, who shut her up in a
 wooden cow. From this unnatural con-
 nexion sprang the *Minotaur*, a monster half
 man and half bull, that fed on human flesh;
 and devoured the Athenian youth, whom
 Minos shut up in the Labyrinth. The truth
 of the story is this: *Pasiphaë* fell in love
 with a nobleman of the court, whose name
 was *Taurus*; and made Dædalus her confi-
 dant, who kept it concealed, and even lent
 his house to the lovers. *Supposita furto*.
 This refers to Pasiphaë's being shut up in
 the wooden cow that she might receive the
 embrace of the bull—substituted through
 artifice or contrivance in the room of a cow.

26. *Inest* : in the sense of *sculptus est*
Veneris nefandæ : of execrable lust.

27. *Labor domûs*, &c. By these we are
 to understand the Labyrinth. See *Æn. v.*
 588.

28. *Miseratus magnum* : Dædalus, pitying
 the great love of the queen, discovers (to
 Theseus) the deception and intricacies of
 the structure, &c. Theseus, the son of
 Ægeus, king of Athens, proposed to go to
 Crete, along with the victims, to fight the
 Minotaur in the Labyrinth. Ariadne, the
 daughter of Minos and Pasiphaë, who

	Bis conatus erat casus effingere in auro ; Bis patriæ cecidère manus. Quin protinus omnia Perlegerent oculis ; ni jam præmissus Achates	
31. Ni Achates præ- missus ad Sibyllam ab Ænea, jam afforet, at- que unâ Deiphobe filia Glauci, sacerdos	Afforet ; atque unâ Phœbi Triviæque sacerdos, Deiphobe Glauci, fatur quæ talia regi : Non hoc ista sibi tempus spectacula poscit Nunc grege de intacto septem mactare juvencos Præstiterit, totidem lectas de more bidentes.	35
40. Sacerdos affata Æneam talibus verbis vocat Teucros	Talibus affata Æneam, nec sacra morantur Jussa viri, Teucros vocat alta in templa sacerdos.	40
41. Ingens latus Eu- boicæ rupis excisum est in	Excisum Euboicæ latus ingens rupis in antrum ; Quò lati ducunt aditus centum, ostia centum ; Unde ruunt totidem voces, responsa Sibyllæ. Ventum erat ad limen, cùm virgo, Poscere fata	45
46. Cui fanti talia ante fores, subito non est unus vultus, non unus color ; comæ non man- sère comptæ ; sed pectus anhelum est, et ejus fera corda tument rabie : capitque videri major vilâ, nec vox ejus est so- nans mortale.	Tempus, ait : Deus, ecce, Deus ! Cui talia fanti Ante fores, subito non vultus, non color unus, Non comptæ mansère comæ : sed pectus anhelum, Et rabie fera corda tument ; majorque videri, Nec mortale sonans : afflata est numine quando Jan propiore Dei. Cessas in vota precesque, Tros, ait, Ænea ? cessas ? neque enim antè dehiscunt Attonitæ magna ora domûs. Et talia fata, Conticuit. Gelidus Teucris per dura cucurrit Ossa tremor ; fuditque preces rex pectore ab imo : Phœbe, graves Trojæ semper miserate labores,	50
52. Antè quàm emi- seris vota precesque.		55

NOTES.

Virgil here calls *regina*, fell in love with Theseus, and taught him how to vanquish the *Minotaur*, and also gave him a clew, which she had received from Dædalus, whereby he could extricate himself from the Labyrinth. It was agreed as a condition of the combat, that if Theseus killed the Minotaur, the Athenian youths should be released, and his country freed from that humiliating condition. Theseus was victorious. By the clew we are to understand the plan and contrivance of the Labyrinth. *Enim*: in the sense of *equidem*.

29. *Resoluit*: in the sense of *explicuit*.

30. *Cæca*: in the sense of *incerta*.

31. *Icarus*. Icarus, as the fable goes, was the son and associate of Dædalus. He attempted to make his escape from Crete by the help of wings, but being unable to manage them with dexterity, he wandered from his way, and fell into the Ægean sea, and was drowned. He gave name to *Icarus*, an island between *Samos* and *Myrene*.

33. *Patriæ manus cecidère*. Dædalus attempted to represent the calamity (*casus*) of Icarus, but his grief and sorrow prevented him. He attempted it twice, and twice his hands failed ; otherwise *Icarus* would have made a distinguished figure in the carved work.

34. *Perlegerent omnia* : the Trojans would have examined all the carved work and cu-

rious sculpture of the temple, had not Achates, &c. *Protinus* : in the sense of *in ordine*. *Perlegerent* : in the sense of *perlegissent*.

35. *Afforet* : in the sense of *redierunt*.

38. *Intacto* : untouched by the yoke.

39. *Bidentes* : in the sense of *oxes*.

40. *Nec viri morantur* : nor do the men (the Trojans) delay to perform her sacred commands concerning offering sacrifice. *Sacerdos*. The daughter of Glaucus. She was the priestess, attendant upon the Sibyl, who was at this time in her cell or cave. *Antrum*. This is the same with *alta templa* in the preceding line. By this we are not to understand the temple of Apollo already mentioned, but the residence of the Sibyl—her cave here called *templum*.

45. *Ventum erat* : they had come to the entrance of the cave, when, &c. *Fata* : in the sense of *oracula*. *Est* is understood with *tempus*.

46. *Ecce, Deus* : behold, the god, the god is here—Apollo.

47. *Subito non vultus* : suddenly her countenance changes, and her color comes and goes.

50. *Quando jam afflata est* : when now she is inspired with a nearer influence of the god Apollo. *Cessas* : dost thou delay to go into vows and prayers? *Neque* : in the sense of *non*.

57. *Qui dirèxti Dardana tela* : who didst direct the Trojan darts, and the hands of

Dardāna qui Paridis dirēxti tela manusque
 Corpus in Æacidā : magnas obeuntia terras
 Tot maria intravi, duce te, penitūsque repōstas
 Massylūm gentes, prætentaque Syrtibus arva :
 Jam tandem Italiæ fugientis prendimus oras.
 Hæc Trojana tenus fuerit fortuna secuta.
 Vos quoque Pergameæ jam fas est parcere genti,
 Dique Deaque omnes, quibus obstitit Ilium, et ingens
 Gloria Dardaniæ. Tuque, ô sanctissima vates,
 Præscia venturi, da, non indebita posco
 Regna meis fatis, Latio considerare Teucros,
 Errantesque Deos, agitataque numina Trojæ.
 Tum Phæbo et Trivia solido de marmore templa
 Instituum, festosque dies de nomine Phœbi.
 Te quoque magna manent regnis penetralia nostris.
 Hic ego namque tuas sortes, arcanaque fata
 Dicta meæ genti ponam ; lectosque sacrabo,
 Alma, viros : foliis tantūm ne carmina manda,
 Ne turbata volent rapidis ludibria ventis :
 Ipsa canas, oro. Finem dedit ore loquendi.
 At, Phœbi nondum patiens immanis in antro

59. Te duco, intravi
 60 tot maria obeuntia mag-
 nas terras, gentosque
 Massylūm penitūs re-
 pōstas

66. Da Teucros, er-
 rantesque Deos, agita-
 taque numina Trojæ
 considerare in Latio, non
 posco.

75 75. Ne turbata volent
 tanquam ludibria rapidis
 ventis : oro ut tu ipsa
 canas ea ex ore.

NOTES.

Paris, against the body of Achilles. It is said that Achilles was killed by Paris in the temple of Apollo, at Troy.

57. *Dirēxti* : for *dirēxti*, by syncope.

59. *Penitūs repōstas* : far remoto.

60. *Massylūm*. The *Massyli*, a people of Africa, put for the Africans in general, or for the Carthaginians in particular. See Æn. iv. 483. *Prætenta* : lying before. *Arva* : the lauds—country.

61. *Italiæ fugientis* : the nearer they approached to Italy, new obstructions arose, which seemed to prevent access to it, as if it fled from them.

62. *Haetenus* : hitherto—thus far. It is separated by *Imetis*, for the sake of the verse. *Trojano fortuna* : id est, *adversa fortuna*.

64. *Dique Deaque omnes, quibus* : ye gods and goddesses all, to whom Ilium and the great glory of Troy was offensive, it is just that you too, &c. The deities here meant were Juno, Minerva, and Neptune. *Obstitit* : *inrissa sunt*, says Heyne.

65. *Agitata numina* : persecuted deities of Troy.

70. *Instituum Phæbo* : I will build to Phæbus and Diana temples of solid marble, and institute festival days, &c. Here is an allusion to the *Ludi Apollinæres*, which were instituted in the first Punic war, and to the building of a temple to Apollo by Augustus, after his victory over Anthony and Cleopatra, at Actium. Heyne reads *templum*, after Heinsius. The common reading is *templa*. Virgil here uses the verb *instituum* with two nouns, when in strict propriety it can apply to one of them only. We can say, *institute festivals*, but it is quite another thing to say,

institute a house or temple. Our language will not admit of this liberty and freedom of expression. See Æn. vii. 431, and Æn. viii. 410. Some copies have *constituam*.

71. *Te quoque magna* : a spacious sanctuary too awaits thee in our realms. This alludes to the shrine or sanctuary in the temple of *Jupiter Capitolinus*, where the Sibylline books were kept in a stone chest under ground. Fifteen persons, called *Quindecemviri*, were appointed to take care of them, and to consult them in the affairs of state. They were chosen from the *Patricians*, and had great influence in public affairs. It was a very easy matter to make these Sibylline books speak what language they pleased.

72. *Sortes* : in the sense of *oracula*. *Dicta* : in the sense of *declarata*.

74. *Ne manda* : do not commit, &c. It was the custom of this Sibyl to write her prophetic responses upon the leaves of the palm tree. Before the invention of parchment and paper, there was no better material for writing than the leaves and bark of trees. *Alma* : O holy prophetess.

77. *Nondum patiens*, &c. The meaning is this : the Sibyl was not docile and submissive (*patiens*) to Phæbus, and would not utter oracles according to his will, but resisted him until he had subdued her ferocious temper and formed her to his purposes by force and restraint. *Excussisse* : the port. in the sense of the pres. The terms here used are taken from the horse and the rider. The Sibyl is compared to the former ; and Apollo, breaking her and rendering her submissive and obedient to him, to the latter

78. *Tentans, si possit excussisse* Bacchatur vates, magnum si pectore possit
Excussisse Deum : tantò magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo 80
Ostia jamque domùs patuere ingentia centum
Sponte suâ, vatisque ferunt responsa per auras :
O tandem magnis pelagi defuncte periclis !
83. *O tu tandem defuncte magnis periclis pelagi! sed graviora pericula* Sed terrâ graviora manent. In regna Lavini
Dardanidæ venient, mitte hanc de pectore curam : 85
86. *Sed et volent se non venisse cò.* Sed non et venisse volent. Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simois tibi, nec Xanthus, nec Dorica castra
Defuerint : alius Latio jam partus Achilles,
Natus et ipse Deâ : nec Teucris addita Juno 90
91. *Cùm in egenis rebus, quas gentes Italùm, aut quas urbes, non tu supplex oraveris? Conjux hospita iterum erit causa tanti mali Teucris; externique thalami iterum erunt causa.* Usquam aberit. Cùm tu supplex in rebus egenis,
Quas gentes Italùm, aut quas non oraveris urbes ?
Causa mali tanti conjux iterum hospita Teucris ;
Externique iterum thalami.
Tu ne cede malis ; sed contrà audentior ito, 95
Quâ tua te fortuna sinet. Via prima salutis,
Quod minimè reris, Graiâ pandetur ab urbe.
Talibus ex adyto dictis Cumæa Sibylla

NOTES.

The verb *excutio* is applied to the horse when he throws his rider. *Immanis*: in the sense of *immaniter vel vehementer*. An adjective closely connected in construction with a verb, is better rendered by its corresponding adverb. *Bacchatur*: *furit in more Baccharum, says*.

80. *Fatigat rabidum os*: he curbs—holds in, &c. This alludes to the manner of breaking and taming horses when they are unruly and impatient of the bit. The rider curbs or holds them in by pulling up the reins. *Fingitque*: and forns and prepares her for the delivery of his oracles.

82. *Ferunt*: in the sense of *emittunt*.
83. *Defuncte*: voc. O thou, having passed through—escaped. Rumeus says, *Qui evasisti. Periclis*: by syn. for *periculis*.

84. *Lavini*: by apocope for *Lavinii*, gen. of *Lavinium*, a country to the east of the Tyber, so called from the city *Lavinium*, which *Aeneas* built. See *Æn. i. 2*. Some read, *regna Latini*, which perhaps is the best reading: the kingdom of *Latinus*. He received *Aeneas*, on his arrival, with hospitality, gave him his daughter in marriage, and was succeeded by him in his kingdom. Heyne prefers *Lavini*, and observes that it is more in the language of prophecy than *Latini*.

88. *Non Simois tibi*: neither *Simois*, nor *Xanthus*, nor the Grecian camp, shall be wanting to you, &c. Hero the prophetess, to prepare the mind of *Aeneas* to meet the worst, or rather the poet to do honor to his hero in overcoming such powerful opposition, gives a terrible representation of the war in which he was to be engaged in Italy,

comparing it with the Trojan war, both to its similitude of characters, places, and causes. *Xanthus* and *Simois* are the Tyber and *Numicus*; *Turnus* is *Achilles*; *Lavinia*, the daughter of *Latinus*, is a second *Hele*.

90. *Natus Deâ*: *Turnus*, a brave and warlike prince, the son of the nymph *Fenusa*. *Addita*: in the sense of *inimica*. *Rumeus* says *infesta; et quasi lateri semper affixa*.

91. *Cùm*: in the sense of *tum*, says *Heyne*. *Rumeus* reads *quem*, but gives no authority for it; the best copies have *cùm*. *Ribus egenis*: in your distress—difficulty.

93. *Conjux hospita*. As the rape of *Hele* by *Paris*, whom she entertained in her palace at *Sparta*, was the cause of the Trojan war, so shall *Lavinia*, the daughter of *Latinus*, who shall receive *Aeneas* under his hospitable roof, be the cause of a second war, by espousing *Aeneas* after she had been promised to *Turnus*. *Thalami*: in the sense of *nuptie*.

96. *Quâ*: the common reading is *quâ*, but of this it is difficult to make sense. It is not probable that the Sibil could advise *Aeneas* to proceed with more courage or boldness than prudence dictated, or his fortune permitted. To preserve the reading of *quàm*, Mr. Davidson renders the words *quàm tua, &c.*, "The more that fortune shall oppose you;" giving to the verb *sinet* a turn which it will by no means bear. *Heyne* reads *quâ*, taking it in the sense of *quo rite et ratione, vel quantum per fatum licebit*. *Heinsius* and *Burmannus* read *quàm*, which they take in the sense of *quantum*.

97. *Graiâ urbe*: this was the city *Pallantium*, where *Evander* reigned. See *Lib. 6*.

- ndas canit ambages, antroque remugit,
 ris vera involvens : ca fræna furenti
 tit, et stimulos sub pectore vertit Apollo
 rimùm cœssit furor, et rabida ora quierunt :
 Æneas heros : Non ulla laborum,
 o, nova mi facies inopinave surgit :
 præcepi, atque animo mecum antè peregi. 105
 oro ; quando hic inferni janua regis
 r, et tenebrosa palus Acheronte refuso ;
 conspectum chari genitoris, et ora
 ugt ; doceas iter, et sacra ostia pandas.
 ego per flammâs et mille sequentia tela
 his humeris, medioque ex hoste recepi :
 rum comitatus iter, maria omnia mecum,
 omnes pelagique minas cœlique ferebat
 lus, vires ultra sortemque senectæ.
 ut te supplex peterem, et tua limina adirem, 115
 orans mandata dabat. Natiq̄ue patrisque,
 precor, miserere : potes namque omnia ; nec te
 :quam lucis Hecate præfecit Avernis.
 ut Manes arcessere conjugis Orpheus,
 iâ fretus citharâ fidibusque canoris : 120
 rem Pollux alternâ morte redemit,
 editque viam toties . quid Theseus, magnum
 nemorem Alciden ? et mi genus ab Jove summo
 bus orabat dictis, arasque tenebat.

106. Dicitur esse hie, et tenebrosa palus surgens ex Acheronte

109. Ut contingat mihi ire ad

112. Ille comitatus est meum iter ; et invalidus ferebat omnia maria mecum, atque omnes minas pelagique cœlique, ultra

115. Quin, idem Anchises orans dabat mandata mihi, ut

122. Quid memorem Thesea

123. Est mi et genus ab

NOTES.

Ami horrendas : she delivers her aw-lictions. *Ambages* : (ex *ambi*, et *ago*) ea, says Valpy.

Ea fræna furenti : Apollo shakes reins over her, raging, (inspired,) and spurs under her breast. The metaphor the horse and the rider, is still con-

Mi : by apocope for *mihi*. *Eneas* like a man long accustomed to the ics and misfortunes (*laborum*) of life, well fortified in his mind to meet icissitude of things, that no form of d suffering could arise, new and un-

Præcepi : I have anticipated all things ve received information of all those ties before.

Tenebrosa palus : the gloomy lake, p) from the overflowing of Acheron. he here is *Avernus*, which was fabled s from the overflowing of the river a, a fabulous river of the infernal . See Geor. iv. 4.

Eripuit : in the sense of *rustuli*.

Sortem : state—condition.

Si Orpheus potuit : if Orpheus could ik the ghost of his wife, relying upon, ee the story of his descent to hell. v. 454.

Si Pollux redemit : if Pollux redeem-

ed his brother by an alternate death, &c. Castor and Pollux were twin brothers of Leda, the wife of Tyndarus, king of Sparta. Jupiter being the father of *Pollux*, he was immortal, while *Castor*, being only the son of Tyndarus, was subject to mortality. Upon the death of *Castor*, his brother, out of the great love he bore to him, obtained of Jupiter leave to share with him his immortality ; whereupon they lived, by turns, one day in heaven and one in hell.

122. *Thesea* : a Greek acc. He was the son of *Egeus*, king of Athens. He and *Pirithois* are fabled to have made a descent to hell for the purpose of liberating *Proserpina*, but were seized by *Pluto*, who gave *Pirithois* to *Cerberus* to be devoured, while *Theseus* he bound in chains, where he remained till he was set at liberty by *Hercules*. See 28, supra.

123. *Alciden* : *Hercules*, so called from *Alceus*, his grandfather. He was the son of *Jupiter* and *Alcmene*. He is said to have descended to the infernal regions, and to have carried off *Cerberus* in spite of *Pluto* himself. *Mi* : for *mihi*, by apocope, and in the sense of *meum*. *Mi genus* : my descent also is from *Jove* supreme. *Eneas* descended from *Dardanus*, the son of *Jove*. He was also the son of *Venus*, the daughter of the same god. *Et* : in the sense of *etiam*

- Tunc sic orsa loqui vates : Sate sanguine Divûm, 12:
 Tros Anchisiade, facilis descensus Averni :
 Noctes atque dies patet atri janua Ditis :
 Sed revocare gradum, superasque evadere ad auras,
 Hoc opus, hic labor est. Pauci, quos æquus amavit
 Jupiter, aut ardens evexit ad æthera virtus, 130
131. Geniti Dis, potuere *ficere id*
 Dis geniti, potuere. Tenent media omnia sylvæ,
 Cocytusque sinu labens circumfluit atro.
 Quòd si tantus amor menti, si tanta cupido est,
 Bis Stygios innare lacus, his nigra videre
 Tartara ; et insano juvat indulgere labori : 135
136. Accipe ea, quæ *antè* peragenda *tibi* *pride.*
 Accipe quæ peragenda priùs. Latet arbore opaci,
 Aureus et foliis et lento vimine ramus,
 Junoni infernæ dictus sacer : hunc tegit omnis
 Lucus, et obscuris claudunt convallibus umbræ. 140
140. Non datur *subire* *operta loca telluris* *antè* *quàm* *quis*
 Sed non antè datur telluris operta subire,
 Auricomos quàm quis decerpserit arbore fœtus.
 Hoc sibi pulchra suum ferri Proserpina munus
 Instituit. Primo avulso, non deficit alter
 Aureus ; et simili frondescit virga metallo. 145
145. Ergò *vestiga ramum* *oculis altè,* *et manu ritè* *carpe cum reper- tum*
 Ergò altè vestiga oculis, et ritè repertum
 Carpe manu : namque ipse volens facilisque sequetur,
 Si te fata vocant ; aliter non viribus ullis
 Vincere, nec duro poteris convellere ferro.
 Præterea jacet exanimus tibi corpus amici,
 Heu nescis ! totamque incestat funere classem ; 150
 Dum consulta petis, nostroque in limine pendeas.
 Sedibus hunc refer antè suis, et conde sepulchro
153. *Deinde* *duc ad aram* *nigras*
 Duc nigras pecudes : ea prima piacula sunt.
 Sic demùm lucos Stygios, regna in via vivis

NOTES.

123. *Revocare gradum* : to return—to retrace your steps ; a phrase. *Superas auras* : to this upper world—the upper regions of light ; they are so called in reference to the regions below.
132. *Cocytusque* : and Coeytus gliding along with its gloomy stream, flows around them. *Cocytus*, a river in Campania in Italy, but by the poets feigned to be a river in hell. *Sinu* : in the sense of *flexu*.
134. *Innare* : in the sense of *navigare*. *Insano* : vast—mighty. Ruæus says, *vano*.
135. *Accipe* : in the sense of *audi*, *vel dice*.
137. *Ramus aureus* : a bough, golden both in its leaves and limber twig, &c. lies concealed in a shady tree. This is considered by some a mere fiction of the poet, but probably it is founded on some historical fact, or refers to some fabulous tradition, which it is not easy to find out. Servius thinks it alludes to a tree in the midst of the sacred grove of *Diana*, not far from Aricia, a city of Latium, where, if a fugitive came for sanctuary, and could pluck a branch from the tree, he was permitted to fight a single combat with the priest of her temple, and if he overcame him, to take his place.
138. *Junoni* : Proserpine. She is here called *Infernal Juno* ; as Pluto is sometimes called *Stygius Jupiter*.
141. *Auricomos fœtus* : the golden bough. *Fœtus* : the young of any thing animate or inanimate. Here, a bough, shoot, or scion.
142. *Suum* : in the sense of *charum*.
143. *Instituit* : in the sense of *juvit*. *Primo avulso* : *ramo* is understood. For *primo*, Ruæus says, *uno*.
144. *Frondescit* : in the sense of *pullulæ*. *Virga* : in the sense of *ramus*. When one bough was plucked, another immediately shot forth of the same form, shape, and color.
146. *Sequitur* : will follow—will yield to you, if, &c.
148. *Atellere* : in the sense of *computare* *vel cedere*.
150. *Incestat* : defiles. *Funere* : in the sense of *cadavere*. *Consulta* : advice—counsel.
151. *Pendeas* : in the sense of *hæreas*.
152. *Suis sedibus* : to his own proper place—to the earth.

- Aspicias.** Dixit; pressoque obmutuit ore. 155
Æneas mœsto defixus lumina vultu
 Ingreditur, linquens antrum, cæcosque volutat
 Eventus animo secum: cui fidus Achates
 It comes, et paribus curis vestigia figit.
 Multa inter sese vario sermone serebant, 160
 Quem socium exanimem vates, quod corpus humandum
 Diceret. Atque illi Misenum in litore sicco,
 Ut venere, vident indignâ morte peremptum;
 Misenum Æoliden, quo non præstantior alter
 Ære ciere viros, Martemque accendere cantu. 165
 Hectoris hic magni fuerat comes. Hectora circum
 Et lituo pugnas insignis obibat et hastâ.
 Postquam illum victor vitâ spoliavit Achilles,
 Dardanio Æneæ sese fortissimus heros
 Addiderat socium, non inferiora secutus. 170
 Sed tum, fortè cavâ dum personat æquora conchâ,
 Demens, et cantu vocat in certamina Divos,
 Æmulus exceptum Triton, si credere dignum est,
 Inter saxa virum spumosa immerserat undâ.
 Ergo omnes magno circum clamore fremebant; 175
 Præcipue pius Æneas. Tum jussa Sibyllæ,
 Haud mora, festinant flentes: aramque sepulchri
 Congerere arboribus, cæloque educere certant.
 Itur in antiquam sylvam, stabula alta ferarum:
 Procumbunt piceæ: sonat icta securibus ilex: 180
 Fraxinæque trabes, cuneis et fissile robur
 Scinditur: advolvunt ingentes montibus ornos.
 Necnon Æneas opera inter talia primus
 Hortatur socios, paribusque accingitur armis.
 Atque hæc ipse suo tristi cum corde volutat, 185
 Aspectans sylvam immensam, et sic ore precatur:

NOTES.

156. *Defixus lumina*: a Grecism. Or, in the sense of *fixens oculo in terram*, says Ruæus.

160. *Serebant multa*: they made many conjectures—they talked much, &c.

164. *Æoliden*. Misenus is here called the son of *Æolus*, the fabulous god of the winds; because he excelled in blowing upon wind instruments. *Præstantior*: more expert. The verb *erat* is understood.

165. *Martemque accendere cantu*. This hemistich Virgil is said to have added in the mere heat of fancy, while he was reciting the book before Augustus; having left the line imperfect at first. *Ære*: with his brazen trumpet. Any thing made of brass may be called *æs*.

167. *Lituo*. The *lituus* was a trumpet not so straight as the *tuba*, nor so crooked as the *cornua*. It was used, for the most part, by the cavalry. *Obibat pugnas*: simply, he fought.

170. *Inferiora*: in the sense of *inferiorem ducem*.

171. *Personat æquora*: he makes the sea resound. &c. *Conchâ*. Shell trumpets were

in use at first; before those instruments came to be made of brass.

172. *Vocat*: he challenges the gods to a trial of music.

173. *Triton æmulus*: Triton envious (jealous of his fame) drowned in the foaming waves the man taken by surprise among the rocks. Triton was the son of Neptune and Amphitrite. He was half man and half fish; and was Neptune's trumpeter.

175. *Fremebant*: in the sense of *lamentabantur*.

177. *Aramque sepulchri*: the funeral pile, so called because built in the form of an altar. *Ingentem pyram*, says Heyne.

180. *Sonat*: in the sense of *procumbit*. *Trabes*: for *arbores*. *Fissile robur*: the fissile oak.

183. *Primus*: chief in command—captain of the company.

184. *Accingiturque*, &c.: and is arrayed with equal arms. By *armis*, we are to understand the axes, and other implements for cutting and preparing wood for the funeral pile of *Miseneus*.

186. *Orc*. This is the common reading;

- Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia verè
Heu! nimum de te vates, Misene, locuta est.
Vix ea fatus erat, geminæ cùm fortè columbæ
Ipsa sub ora viri cælo venère volantes,
Et viridi sedère solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur :
189. Nimum verè
195. O vos, este duces
mihi, siqua
199. Illæ pascentes
œperunt prodire volan-
tes tantùm
205. Quale viscum,
quod sua arbos non se-
minat, solet in sylvis vi-
rere novâ fronde in brum-
ali frigore
210. Corripit ramum
213. Ferebant supre-
ma officia.
- Estè duces, ô, siqua via est; cursumque per auras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum: tuque, ô, dubiis ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quò tendere pergant.
Pascentes illæ tantùm prodire volando,
Quantùm acie possent oculi servare sequentùm.
Inde, ubi venère ad fauces graveolentis Averni;
Tollunt se celeres; liquidumque per aëra lapsæ,
Sedibus optatis geminæ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet sylvis brumali frigore viscum
Fronde virere novâ, quod non sua seminât arbos,
Et croceo fœtu teretes circumdare truncos.
Talis erat species auri frondentis opacâ
Ilice: sic leni crepitabat bractea vento.
- Corripit extemplò Æneas, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.
Nec minùs intereà Misenum in litore Teuceri
Flebant, et cineri ingrato suprema ferebant.

NOTES.

but Heyne and others have *vocæ*. The sense is the same either way.

187. *Si*: in the sense of *utinam*.

189. *Vates*: the prophetess.

193. *Maternas aves*. Pigeons were sacred to Venus, it is said, on account of their fecundity.

196. *Dubiis rebus*: perplexity—difficulty. *Defice*: in the sense of *desere*.

197. *Pressit vestigia*: he stopt his pace—he stood still.

198. *Ferant*: in the sense of *dent vel præbunt*. *Pergant*: proceed to go. *Tendere*: in the sense of *ire vel prodire*.

199. *Illæ pascentes*, &c.: they flew, and then alighted to feed. And this they did by turns, so that they just kept within sight of the followers, *sequentùm*.

200. *Acie*: with the sight. Rumsus says, *acutissimo visu*.

201. *Fauces*: in the sense of *os*. The junction of the lakes *Avernus* and *Lucrinus*. *Graveolentis*: noxious—pestiferous.

203. *Optatis sedibus*: they both alight on the tree near the place whence the golden bough shone through the branches of the tree.

204. *Discolor aura*: the variegated gleam of gold shone through the boughs. It varied its color according to the different shades of light in which it was seen. The

leaves mingling their green shade with the lustre of the gold, produced that variegated color. *Aura*: in the sense of *splendor*.

205. *Viscum*. This is a kind of shrub of a glutinous nature, called *mistletoe*. It grows on trees principally of the oak kind. The winter is the proper season for its production; and it is of a color resembling gold. It was thought to grow out of the excrements of birds, that alighted on those trees: to which the poet alludes in these words: *quod sua sua seminât arbos*: which its own tree does not produce: but this opinion is incorrect. The ancient Druids made great use of this in their religious ceremonies.

206. *Seminât*: in the sense of *producit*. *Fætu*: see 141. *supra*.

208. *Frondentis auri*: of the golden bough—the verdant gold. Rumsus says, *pullulantis auri*.

209. *Bractea*: the golden leaves rustled in the gentle wind. *Bractea*, properly, thin lamina, or leaves of gold; taken here in the sense of *auræ frondæ*.

211. *Cunctantem*: in the sense of *teret sequentem*.

213. *Ferebant suprema*: they were performing the last offices. *Ingrato*: being it sensible of the honors conferred upon it, and therefore ungrateful for them. Or it may

Principio pinguem tædis et robore secto
 Ingentem struxere pyram: cui frondibus atris
 Intexunt latera, et færales antè cupressos
 Constituunt, decorantque supèr fulgentibus armis
 Pars calidos latices et athena undantia flammis
 Expediunt; corpusque lavant frigentis et unguunt
 Fit genitus: tum membra toro defleta reponunt,
 Purpureasque supèr vestes, velamina nota,
 Conjiciunt. Pars ingenti subiere feretro,
 Triste ministerium! et subjectam more parentum
 Aversi tenere facem. Congesta cremantur
 Thurea dona, dapès, fuso crateres olivo.
 Postquam collapsi cineres, et flamma quievit,
 Reliquias vino et bibulam lavère favillam:
 Ossaque lecta cado texit Chorinæus ahenò.
 Idem ter socios purâ circumtulit undâ,
 Spargens rore levi et ramo felicis olivæ;
 Lustravitque viros, dixitque novissima verba.
 At pius Æneas ingenti mole sepulchrum

215 215. Struxere ingentem pyram, pinguem et tædis et robore secto

220

225

226. Collapsi cæci.

230

NOTES.

be understood as causing sorrow to all—being an object or spectacle no way pleasant or agreeable. In this sense, *ingrato* may be rendered mournful—unjoyous. *Cinæri*: in the sense of *cadaveri*. *Ingrato: nec sentienti nec referenti gratiam*, says Heyne.

Virgil here gives us most of the ceremonies used among the Romans in burying the dead.

214. *Tædis*. The *tæda*, or pine, is a fat and unctuous wood. Hence the epithet *pinguem*. *Secto robore*: in the sense of *fuso robore*.

215. *Pyram*. The funeral pile was called *pyra* when it was set on fire, *rogus* before it was set on fire, and *bustum* after it was consumed. The higher it was raised, the more honorable it was considered; and therefore they endeavored to raise it to heaven: *certainè educere celo*, 173. *supra*. *Cui frondibus atris*: whose sides they interweave with black boughs. The boughs of the yew, pine, and such like trees, are of a sable color, and were therefore used in funeral obsequies. *Cui*: in the sense of *cujus*.

216. *Cupressos*: the cypress is here called mournful; and used on the occasion, either because its strong smell prevented any thing disagreeable from the corpse; or rather as it was a fit emblem of death; for when it is once cut, it never grows up again. *Antè*: before—in front: an adv.

217. *Supèr* above—on the top.

218. *Latices*: in the sense of *aquam*.

221. *Nota velamina*: the garments of Minus. Or it is said in allusion to a Roman custom of placing a purple covering over the corps of distinguished persons on the funeral pile

222. *Pars subiere*: a part supported (went under) the huge bier, a mournful office! and turned (*aversi*) away with their faces, held a torch under it, &c. They turned away their faces to show how unwilling they were to part with him, and that their grief would not allow them to look upon his pale and lifeless body; which was now about to be reduced to ashes.

225. *Dapès*. By this we are to understand the fat and other parts of the victims that were consecrated to the gods. *Crateres*: goblets of oil poured out upon the pile. Whole goblets were offered to the infernal gods; but to the celestial gods only libations. *Thurea dona*: gifts of frankincense. There is an allusion here to the custom of placing frankincense, oil, and other unctuous substances upon the funeral pile, to accelerate its burning.

227. *Reliquias*, &c. After the body was consumed, they extinguished (*larère*) the coals and embers with *wine*, that the ashes might the more easily be collected. *Bibulam*: in the sense of *siccam*.

228. *Cado*: in the sense of *urna*. *Texit*: in the sense of *inclusit*.

229. *Idem ter circumtulit*: the same thrice went around his companions with holy water, sprinkling them, &c. The order of construction is, *circum socios*, &c. which means, to go round them three times: but because the priest used to sprinkle them, at the same time, with the *aqua lustrativa*, or holy water, it came to signify, to purify.

230. *Levi rore*: with a dew or spray. He sprinkled the water with a bough of olive.

231. *Lustravit*: he purified the men. *Novissima verba*. These were *ræle*, *ræle*, *vale*, when they all departed.

sed cruda Deo viridisque senectus.
 irba ad ripas effusa ruebat ;
 viri, defunctaque corpora vitæ
 heroum, pueri innuptæque puellæ,
 ogis juvenes ante ora parentum :
 in sylvis autumnî frigore primo
 folia, aut ad terram gurgite ab alto
 glomerantur aves, ubi frigidus annus
 fugat, et terris immittit apricis.
 es, primi transmittere cursum,
 e manus ripæ ulterioris amore.
 istis nunc hos, nunc accipit illos :
 pè submotos arcet arenâ.
 ratus enim motusque tumultu,
 rgo, quid vult concursus ad amnem ?
 t animæ ? vel quo discrimine ripas
 illæ remis vada livida verrunt ?
 ter fata est longæva sacerdos :
 rate, Deûm certissima proles,
 . alta vides, Stygiamque paludem,
 re timent et fallere numen :
 quam cernis, inops inhumataque turba est :
 Sharon : hi, quos veluit unda, sepulti. 326
 ur horrendas, nec rauca fluenta
 priùs, quàm sedibus ossa quièrunt.
 it annos, volitantque hæc litora circum :
 admissi stagna exoptata revisunt. 330
 nchisâ satus, et vestigia pressit,
 , sortemque animo miseratus iniquam.
 atos, et mortis honore carentes,

304. Cruda viridisque
 305 senectus est illi usque
 Deo

309. Tum multi, quam
 310 multa folia lapsa cadunt
 in sylvis primo frigore
 autumnî ; aut quàm mul-
 tas aves glomerantur

315

320

326

330

327. Nec datur et
 transportare eos horren-
 das ripas, nec rauca

NOTES.

la: in the sense of *privata*.
 : in the sense of *mari*. *Glo-*
ne sense of *congregant*. *Fri-*
 he cold season of the year—
 f winter.

alios: but drives others re-
 the shore. Those that were
 not permitted to pass over,
 e as they had received the

ult: what means this con-
 iscrimine: by what distinc-
 at reason.

in the sense of *aquas*, vel
 a sacerdos. Servius tells us
 it of affection for the Sibyl,
 whatever she should ask; up-
 took up a handful of sand,
 have her life prolonged to a
 equal to the number of the
 contained. Her request was
 ndition she should remove
 o *Cumæ*, and there spend the
 er days. She lived so long

that she was so completely emaciated that
 she retained nothing but her voice.

323. *Alta stagna*: the deep waters.

324. *Cujus numen Di*: by whose divinity
 the gods fear to swear and to deceive. The
 river *Styx* was held in such veneration by
 the gods that they used to swear by it, and
 if they violated their oath they were de-
 prived of their divinity, and were excluded
 from *nectar* and *ambrosia* for nine years;
 some say for a hundred years. The reason
 assigned for their conferring this honor upon
Styx is, that her offspring, *Victory* and
Strength, had given the gods such signal
 assistance in the war against the *Titans*.
Per cujus numen Dii, &c.

325. *Inops*: poor—unable to pay their
 fare, which was an *obolus*. Or, unable to
 pay the expenses of burial, and so remained
inhumata, unburied.

327. *Datur*: in the sense of *permittitur*.

328. *Sedibus*: in their graves.

330. *Admissi*: in the sense of *recepti*.

Revisunt: in the sense of *transcunt*.

331. *Pressit vestigia*: in the sense of *con-*
tinuit gressum vel pedem; a phrase.

333. *Honore mortis*: burial. *Privatus*:
 none sepulture, says *Rom*

	Vipereum crinem vitis innexa cruentis.	281
	In medio ramos annosaque brachia pandit Ulmus opaca, ingens : quam sedem Somnia vulgò Vana tenere ferunt ; foliisque sub omnibus hærent.	
285. Multa monstra variarum ferarum stabulant in foribus Orca, nempe, Centauri	Multaque præterea variarum monstra ferarum, Centauri in foribus stabulant, Scyllæque biformes, Et centum geminus Briareus, ac bellua Lernæ Horrendum stridens, flammisque armata Chimæra ; Gorgones, Harpyiæque ; et forma tricorporis umbra. Corripit hic subitâ trepidus formidine ferrum Æneas, strictamque aciem venientibus offert.	235
292. Et irruat, et frustra diverberat umbras ferro, ni docta comes admoneat cum illas tenues vitas volitare sinè corpore	Et, ni docta comes tenues sinè corpore vitas Admoneat volitare cavâ sub imagine formæ, Irruat, et frustra ferro diverberet umbras. Hinc via, Tartarei quæ fert Acherontis ad undas.	292
295. Hinc est via, quæ	Turbidus hic cæno vastaque voragine gurges Æstuat, atque omnem Cocyto eructat arenam.	295
296. Hic gurges turbidus cæno	Portitor has horrendus aquas et flumina servat Terribili squalore Charon : cui plurima mento Canities inculca jacet : stant lumina flamma :	
298. Portitor Charon horrendus terribili squalore servat	Sordidus ex humeris nodo dependet amictus. Ipse ratem conto subigit, velisque ministrat, Et ferruginæ subvectat corpora cymbâ	300

NOTES.

turn the peace of society. These, with great propriety, are placed in the opposite threshold, confronting the criminal joys of the mind.

Thalami : not the marriage bed ; for the furies were never married ; but rather the place where they were begotten, or where they resided.

284. *Hærent*. Dreams are here represented as only perching upon the leaves, perhaps on account of their light wandering nature. *Ferunt* : they report—say. *Tenere* : in the sense of *occupare*.

285. *Multa monstra* : many forms or spectres of savage beasts.

286. *Centauri* : these were fabled to have been monsters, half man and half horse. They may, therefore, properly be said to be stabled. The truth is, they were a people of Thessaly, who first broke horses, and made use of them in war *Scyllæ biformes*. See Ecl. vi. 74.

287. *Briareus* : one of the giants, said to have had a hundred hands. *Bellua Lernæ* : the beast of Lernæ—the snake which was bred in the lake of Lernæ, and destroyed by Hercules. It had seven heads, and some say fifty ; and as soon as any one of them was cut off, another sprang up in its place. *Stridens* : hissing horribly.

288. *Chimæra* : a monster said to vomit flames. Its head was that of a lion, its breast and middle parts resembled a goat, and its tail a serpent. He was slain by Bellerophon on the horse Pegasus. The truth of the fable is this : *Chimæra* was the name of a mountain in Lycia, in Asia Minor,

whose top was infested with lions, and its bottom with serpents, while its middle parts and sides abounded with goats. Bellerophon rendered it habitable, and was therefore said to have slain the monster.

289. *Forma tricorporis umbra* : the form of the three-bodied ghost *Geryon*. He was fabled to have had three bodies, because he reigned over three islands, *Minorca*, *Majorca*, and *Urica*. He was a king of Spain.

291. *Offert* : presents. *Vitas* : in the sense of *umbras*.

293. *Formæ* : in the sense of *figure vel corporis*.

296. *Gurges* : the river *Styx* or *Acheron*. *Eructat* : in the sense of *immittit*. *Cocytus* : in the sense of *in Cocytum*.

298. *Horrendus terribili squalore* : frightful with horrid filthiness.

299. *Cui plurima mento* : on whose chin a very large hoary beard lies neglected and undressed. *Cui* : in the sense of *cujus*.

300. *Lumina* : in the sense of *oculi*. *Flamma*. This is the common reading, but the Roman, Medicean, and some other copies, have *flammæ* in the plu. Davidson reads *flammæ* : Heyne reads *flamma*, but takes it in the sense of *flamma*, and *stant*, in the sense of *sunt* : *Lumina sunt flammæ*. Some copies have *lumine stant flammæ*, taking *lumina* for *oculi*, which makes the reading easy. Ruæus says, *oculi sunt pleni igne*. Valpy reads, *flammâ*, in the abl.

303. *Corpora* : in the sense of *umbras*, vel *inania corpora*. *Ferruginæ* : dark-colored—of an iron hue.

- Jam senior : sed cruda Deo viridisque senectus.
 Huc omnis turba ad ripas effusa ruebat ;
 Matres, atque viri, defunctaque corpora vitæ
 Magnanimùm heroum, pueri innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum :
 Quàm multa in sylvis autumnì frigore primo
 Lapsa cadunt folia, aut ad terram gurgite ab alto
 Quàm multæ glomerantur aves, ubi frigidus annus
 Trans pontum fugat, et terris immittit apricis.
 Stabant orantes, primi transmittere cursum,
 Tondebantque manus ripæ ulterioris amore.
 Navita sed tristis nunc hos, nunc accipit illos :
 Ast alios longè submotos arcet arenâ.
- Æneas, miratus enim motusque tumultu,
 Dic, ait, ô virgo, quid vult concursus ad amnem ?
 Quidve petunt animæ ? vel quo discrimine ripas
 Hæ linquunt, illæ remis vada livida verrunt ?
 Olli sic brevitè fata est longæva sacerdos :
 Anchisâ generate, Deûm certissima proles,
 Cocyti stagna alta vides, Stygiamque paludem,
 Dî cujus jurare timent et fallere numen :
 Hæc omnis, quam cernis, inops inhumataque turba est :
 Portitor ille Charon : hi, quos vehit unda, sepulti.
 Nec ripas datur horrendas, nec rauca fluenta
 Transportare priùs, quàm sedibus ossa quièrunt.
 Centum errant annos, volitantque hæc litora circum :
 Tum demum admissi stagna exoptata revisunt.
- Constitit Anchisâ satus, et vestigia pressit,
 Multa putans, sortemque animo miseratus iniquam.
 Cernit ibi mæstos, et mortis honore carentes,

304. Cruda viridisque senectus est illi utpote Deo

309. Tum multa, quam multa folia lapsa cadunt in sylvis primo frigore autumnì ; aut quàm multæ aves glomerantur

315

320

326

330

327. Nec datur et transportare eos horrendas ripas, nec rauca

NOTES.

306. *Defuncta* : in the sense of *privata*.
 310. *Gurgite* : in the sense of *mari*. *Glomerantur* : in the sense of *congregant*. *Frigidus annus* : the cold season of the year—the approach of winter.

315. *Tristis* : inexorable. Rûmus says, *asper*.

316. *Ast arcet alios* : but drives others removed far from the shore. Those that were unburied were not permitted to pass over, until such time as they had received the rites of burial.

318. *Quid vult* : what means this concourse, &c.

319. *Quo discrimine* : by what distinction ; or by what reason.

320. *Vada* : in the sense of *aquas*, vel *amnem*.

321. *Longæva sacerdos*. Servius tells us that Apollo, out of affection for the Sibyl, promised her whatever she should ask ; upon which she took up a handful of sand, and desired to have her life prolonged to a length of years equal to the number of the sands the mass contained. Her request was granted, on condition she should remove from *Erythræ* to *Cumæ*, and there spend the remainder of her days. She lived so long

that she was so completely emaciated that she retained nothing but her voice.

323. *Alta stagna* : the deep waters.

324. *Cujus numen Di* : by whose divinity the gods fear to swear and to deceive. The river *Styx* was held in such veneration by the gods that they used to swear by it, and if they violated their oath they were deprived of their divinity, and were excluded from *nectar* and *ambrosia* for nine years ; some say for a hundred years. The reason assigned for their conferring this honor upon *Styx* is, that her offspring, *Victory* and *Strength*, had given the gods such signal assistance in the war against the *Titans*. *Per cujus numen Di*, &c.

325. *Inops* : poor—unable to pay their fare, which was an *obolus*. Or, unable to pay the expenses of burial, and so remained *inhumata*, unburied.

327. *Datur* : in the sense of *permittitur*.

328. *Sedibus* : in their graves.

330. *Admissi* : in the sense of *recepti*. *Revisunt* : in the sense of *transeunt*.

331. *Pressit vestigia* : in the sense of *continuit gressum vel pedem* ; a phrase.

333. *Honore mortis* : burial. *Privatos honore sepulture*, says Rûmus.

cœli jucundum lumen et auras,
 n oro, per spes surgentis Iuli ;
 , invicte, malis : aut tu mihi terram 365
 re potes ; portusque require Velinos .
 a via est, si quam tibi Diva creatrix
 que enim, credo, sinè numine Divùm
 a paras Stygiamque innare paludem)
 miserò, et tecum me tollè per undas, 370
 Item placidis in morte quiescam.
 erat : cœpit cùm talia vates :
 Palinure, tibi tam dira cupido ?
 ùmatus aquas, amnemque severum
 uspicies ? ripamve injussus adibis ? 375
 bœum flecti sperare precando.
 ta memor, duri solatia casûs.
 imi, longè latèque per urbes
 cœlestibus, ossa piabunt ;
 379
 mulum, et tumulo solemnia mittent :
 locus Palinuri nomen habebit.
 æ emotæ, pulsusque parumper
 risti : gaudet cognomine terrâ.
 ceptum peragunt, fluvioque propinquant :
 jam inde ut Stygiâ prospexit ab undâ 385
 remus ire, pedemque advertere ripæ ;
 reditur dictis, atque increpat ultro :
 armatus qui nostra ad flumina tendis,
 id venias : jam istinc et comprime gressum.
 c locus est, Somni, Noctisque soporæ :
 nefas Stygiâ vectare carinâ. 391
 iden me sum lætatus euntem

373. Unde est hæc
 tam dira

375 376. Alteram ripam

377. Sed memor cape
 mea dicta, tanquam so-
 latia tui duri casûs.
 Nam finitimi acti cœles-
 tibus prodigiis piabunt
 tua ossa

382. Curæ emotæ sunt,
 dolorque parumper pul-
 sus est ejus

385 386. Quoc. ut navita
 jam inde ab Stygiâ undâ
 prospexit, ire per

391 391. Nefas est vec-
 tare

NOTES.

: : rescue me from these evils,
 While he remained unbu-
 ot pass over to the peaceful
 s ; not until the expiration
 ara. This was the evil here

Velinos. Velinos, an adj. from
 the shore of *Lucania*, be-
 onitories of *Palinurus* and
 ded by *Servius Tullius*, more
 ed years after *Æneas*. The
 his by way of anticipation.
 : : in the sense of *mater*.

in the sense of *transire*.
 m : that at least in death I
 eful seats. *Palinurus*' life
 labor and toil : and, there-
 ecular emphasis in his beg-
 the regions of the dead.
 decrees—purposes. *Flecti* :
 or turned from the fixed or-

were directed to appease his *Mænes*. They
 dedicated to him a grove, and built him a
 tomb to the south of *Velia*, upon the pro-
 montory, which from that time was called
 after his name.

380. *Mittent solemnia* : they shall make
 anniversary offerings upon the tomb. *Fer-
 rent inferias*, says *Heyne*. *Ferent munera*,
 says *Rusius*.

383. *Gaudet cognomine terrâ* : he delights
 in the land called after his name. *Cogno-
 mine* : an adj. agreeing with *terrâ*. *Vide
 cognominis*.

385. *Navita* : *Charon*.

387. *Ultrò* : of his own accord—first—be-
 fore being spoken to.

389. *Jam istinc* : and now stop your pro-
 gress there—from this moment proceed
 not a step farther. *Quid* : in the sense of
cur. Or, *ob quid venias*.

392. *Nec lætatus sum* : nor indeed was I
 pleased that I took over the lake *Hercules*,
 coming hither, &c. The poets tell us that
 when *Hercules* descended to hell, *Charon*
 was terrified at his appearance, and imme-
 diately took him into his boat, for which

- Accepisse lacu; nec Thesea, Pirithoûmque;
 Dis quanquam geniti, atque invicti viribus essent.
 Tartareum ille manu custodem in vincla petivit, 336
 Ipsius à solio regis traxitque trementem:
 Hi dominam .Ditis thalamo deducere adorti.
 Quæ contra breviter fata est .Amphrysia vates
 Nullæ hic insidiæ tales; absiste moveri;
 400. *Nostra tela ferunt vim: per nos licet ut* Nec vim tela ferunt: lætæ ingens janitor antro 400
 Æternùm latrans exsanguis terreat umbras;
 Casta licet patrii servet Proserpina limen.
 Troius Æneas, pietate insignis et armis,
 Ad genitorem, imas Erebi descendit ad umbras.
 Si te nulla movet tantæ pietatis imago, 406
 At ramum hunc (aperit ramum, qui veste latebat)
 Agnoscas. Tumidâ ex irâ tum corda resident.
 Nec plura his. Ille admirans venerabile donum
 Fatalis virgæ, longo pòst tempore visum,
 Cæruleam advertit puppim, ripæque propinquat. 410
 Inde alias animas, quæ per juga longa sedebant,
 Deturbat, laxatque foros: simul accipit alveo
 Ingentem Æneam. Gemuit sub pondere cymba
 Sutilis, et multam accepit rimosa paludem. 414
 415. *Tandem Charon exponit vatamque virurumque incolumes* Tandem trans fluvium incolumes vatemque virumque
 Informi limo glaucæque exponit in ulva.
 Cerberus hæc ingens latratu regna trifauci
 Personat, adverso recubans immanis in antro.
 Cui vates, horrere videns jam colla colubris,
 Melle soporatam et medicatis frugibus offam 419

NOTES.

Pluto bound him in chains for a whole year. To this he here alludes.

394. *Quanquam geniti*: although they were the sons of the gods, and invincible in strength. *Hercules* was the son of Jupiter; *Theseus*, of Neptune; and *Pirithoûs*, according to Homer, was the son of *Dia*, the wife of *Ixion*, by Jove.

395. *Tartareum custodem*: the Tartarean keeper—the dog Cerberus. His proper place was at the entrance of the infernal regions. *Ille*: Hercules. He drew Cerberus from the throne of his master, whither he had fled for shelter. Or, by the *throne* of Pluto we may understand his dominions in general. *Petivit*: seized—bound him in chains.

397. *Hi adorti*: Theseus and Pirithoûs. These attempted to carry off Proserpine from the bed of Pluto: both daring attempts.

398. *Amphrysia vates*: the prophetess of Apollo. *Amphrysia*: an adj. from *Amphrynus*, a river of Thessaly, where Apollo kept the flocks of Admetus, when banished by Jove from heaven for killing the Cyclops, who forged his thunderbolts. Here taken as a name of Apollo. *Contra quæ*: in answer to which—in reply to which.

402. *Patrii gen. of patruus*. Pluto

was both uncle and husband of Proserpina. She was the daughter of Ceres and Jove the brother of Pluto.

406. *Aperit*: in the sense of *ostendit*.

409. *Fatalis virgæ*. By this we are to understand the bough or branch, which was the pledge or evidence that the person who bore it was authorized and licensed by fate to be admitted into the infernal regions. This appears to have been presented to Charon for a similar purpose, at a former time: perhaps by Theseus or Pirithoûs.

412. *Deturbat alias animas*: he drives out other souls, that sat on the long benches (*juga*) and clears the deck. Or, *Laxat foros* may be rendered, *opens the hatches*. *Vulpj* says, "empties the hold."

414. *Sutilis—rimosa*: patched—leaky *Paludem*: for *aquam*.

416. *Exponit*: lands.

417. *Cerberus*. He was represented as having three separate heads. Hence the epithet *trifauci*.

418. *Personat hæc regna*: the same as *sonat per hæc regna*.

420. *Officit offam*: she throws a cake, soaked in honey and medicinal fruits. By *frugibus* we are to understand the seeds of

Ille fame rabidâ tria guttura pandens,
 t objectam, atque immania terga resolvit
 lumi, totoque ingens extenditur antro.
 Et Æneas aditum, custode sepulto,
 que celer ripam irremeabilis undæ.
 Inuò auditæ voces, vagitus et ingens,
 mque animæ flentes in limine primo:
 Iulcia vitæ exsortes, et ab ubere raptos
 Et atra dies, et funere mersit acerbo.
 Fata, falso damnati crimine mortis.
 Rô hæc sinè sorte datæ, sinè iudice, sedes.
 Or Minos urnam movet: illo silentium
 unumque vocat, vitasque et crimina discit.
 Ima deinde tenent mœsti loca, qui sibi letum
 s peperère manu, lucemque perosi
 tre animas. Quàm vellent æthere in alto
 t puperiem et duros perferre labores!
 stant; tristisque palus inamabilis undâ
 , et novies Styx interfusa coërcet.

422. Corripit eam ob
 jectam, atque fasces hu-
 mi
- 425
423. Quos exsortes
 dulcis vitæ, et raptos ab
 ubere atra dies abstulit
430. Sunt illi damnati
 mortis sub
432. Silentium umbræ-
 rum.
434. Deinde mœsti,
 qui insontes peperère le-
 tum sibi sua manu, pe-
 rosique lucem projecere
 animas, tenent proxima
 loca

NOTES.

py, and other soporiferous ingre-

Resolvit: relaxes. *Terga*: in the
 artus, vel corpus.

Sepulto: buried in sleep. *Somno*
 serotino.

Escendit: he ascends—or mounts the
 the impassable stream. *Unde non*
 says Ruvius.

Infantumque anima. The wailings
 infant ghosts or shades, considered
 a poetical light, are very properly
 of in the entrance of Pluto's king-
 dom they cast a melancholy gloom over
 e, and excite such tender passions
 mind of the reader, as prepare him
 hing the beauties of so grave and
 representation. But then their la-
 m and weeping we are not to con-
 sider the effect of punishment, so much
 expression of their grief and sorrow
 taken away by an untimely death.

Exsortes dulcis vitæ: deprived of
 it, and snatched from the breast, &c.
 says, *privatos*.

Fata: in the sense of *morte*. Da-
 nys, "an untimely grave."

Damnati mortis. That they should
 be who suffer death under a *false*
accusation, may at first view ap-
 pear. Though they were innocent
 time for which they were condemn-
 ed not follow that they were wholly
 fault, and innocent in their lives.
 According to the doctrine of the Platonic
 by, none could have access to the
 fields till their stains and pollutions
 were washed away. It became necessary,
 that they should undergo a degree

of punishment, proportioned to their actual
 sins.

431. *Sorte*. Servius takes *sorte* to imply
 sentence, appointment, or destination. *Ju-
 dice*. The judges of hell, according to the
 poets, were three: *Minos*, *Rhadamanthus*,
 and *Æacus*. Minos was a king of Crete,
 celebrated for the equity of his administra-
 tion, and the justice of his laws; hence
 feigned to be the first judge of hell. *Rha-
 damanthus* was his brother and prime mini-
 ster; both were sons of *Jove* and *Europa*.
Æacus was the son of *Jove* and *Ægina*, the
 father of *Peleus*, king of Thessaly, and grand-
 father of *Achilles*.

The several apartments of the infernal
 regions were appointed or assigned to the
 several shades, according to the decision of
 the judges appointed to sit in judgment up-
 on their lives and actions.

432. *Movel urnam*: he shakes the urn
 which contains each one's sentence. In
 other words, he determines every one's
 doom, and assigns their proper stations.
 This is an allusion to the custom among
 the Greeks, who used two urns, into the
 one or other of which the judges cast their
calculi sortes, or suffrages, according as they
 were inclined to condemn or absolve. *Si-
 lentium*: of the shades.

434. *Mæsti*: the sad—melancholy.

435. *Insontes*: innocent, in other respects.

436. *Quàm vellent*: how willing they now
 are to bear, &c. *Alto æthere*: in the upper
 world—in the regions of light.

438. *Fata*. This is the common reading.
 Heyne reads *Fas*, and informs us that Hein-
 sius, Servius, and Donatus, do the same.
Inamabilis: hateful—odious.

439. *Styx*: it was said to flow nine times

- Nec procul hinc, partem fusi monstrantur in omnes
Lugentes campi : sic illos nomine dicunt. 441
442. Hic secreti cal- Hic, quos durus amor crudeli tate peredit,
les celant, et myrtea syl- Secreti celant calles, et myrtea circum
va circum-tegit eos, quos Sylva tegit : curæ non ipsâ in morte relinquunt.
durus
Hic Phædrum Procrinque locis, mœstamque Eriphyæ
446. *Æneas* cernit Crudelis nati monstrantem vulnera cernit, 446
Phædrum Evadnenque, et Pasiphaën. His Laodamia
It comes; et, juvenis quondam, nunc fœmina, Cæneus,
Rursus et in veterem fato revoluta figuram.
Inter quas Phœnissa recens à vulnere Dido 450
451. Juxta quam, ut Errabat sylvâ in magnâ : quam Troïus heros
primùm Troïus heros Ut primùm juxta stetit, agnovitque per umbram
stetit, Obscuram; qualem primo qui surgere mense
453. *Talem* qualem, Aut videt, aut vidisse putat, per nubila lunam;
qui aut videt Demisit lachrymas, dulcique affatus amore est : 455
456. Ergò verus nun- Infelix Dido! verus mihi nuntius ergò
tius venerat mihi *te esse* Venerat, extinctam, ferroque extrema secutam?
extinctam, secutamque Funeris heu tibi causa fui! per sidera juro,
extrema ferro? Per Superos, et, si qua fides tellure sub imâ est,
459. *Et per fidem*, si Inventus, regina, tuo de litore cessi. 460
qua fides Sed me jussa Deûm, quæ nunc has ire per umbras,
Per loca senta situ cogunt, noctemque profundam,

NOTES.

around the realms of Pluto. *Furi*: spread—extending in every direction.

445. *Phædrum*. She was the daughter of Minos, and wife of Theseus. She fell in love with her step-son Hippolytus, who refused to comply with her request. Whereupon, she accused him to her husband of offering violence to her. Upon this he slew him with his own hand. As soon as she heard of this, she was so stung with remorse that she finally hung herself *Procrin*. *Procris* was the daughter of Erechtheus, king of Athens, and wife of *Cephalus*. She lost her life through jealousy of her husband. She watched him one day in the woods, where he was wont to go a hunting, and overheard him, in the heat of the day, invoking the cool breeze, and repeating to himself, *aura veni*. She imagined he was calling his mistress; and, coming from the place of her concealment to make the discovery, she made the bushes move; which *Cephalus* observing, and taking her for some beast of prey, slew her with a javelin. *Eriphyen*. She was the wife of *Amphiaræus*, the prophet of *Argos*. Foreseeing that he should die if he went to the Theban war against *Eteocles*, he sought to conceal himself; but was discovered by his wife, who was bribed by *Polynices*, the brother of *Eteocles*, with a golden necklace. He was forced to the war, and perished by an earthquake as he was fighting valiantly. His son *Alcæon* revenged his death by killing *Eriphyæ*, his mother.

447. *Evadnen*. She was the daughter of *Mars*, and wife of *Capaneus*. Her husband being slain in battle; while she was performing his funeral rites, she threw herself on the pile, and was consumed with him. *Laodamia*. She was the daughter of *Accus*, and wife of *Protesilaus*, who was the first of the Greeks slain in the Trojan war. When she heard the news of her husband's death, nothing would satisfy her, but the sight of his ghost, which the gods granted to her: she breathed out her soul in the fond embraces of the phantom. *Pasiphaëa*. See 24. supra. *Extrema*: in the sense of *mortem*. *Secutam*: *esse* is understood. To have brought death upon yourself, &c.

448. *Cæneus*. *Cænis*, the daughter of *Elateus*, one of the *Lapithæ*. By subjecting herself to the embraces of *Neptunus*, she obtained from him the change of her sex; and that she should never be wounded by an arrow. After the change had been effected, *Cæneus* distinguished himself in the wars against the Centaurs, and became so much elated with pride, that he despised the gods themselves. Whereupon, they determined he should return to his former sex; that is, become a woman again. Hence, *revoluta fato*: changed by fate.

453. *Primo mense*: in the first of her monthly course—soon after her change when her light is feeble.

462. *Senta*: in the sense of *sparsæ vel plena*. A metaphor taken from lands at a

tis egère suis : nec credere quivi,
 tantum tibi me discessu ferre dolorem.
 gradum, teque aspectu ne subtrahe nostro. 465
 fugis ? extremum fato quod te alloqueri hoc est.
 is Æneas ardentem et torva tuentem
 at dictis animum, lachrymasque ciebat.
 lo fixos oculos aversa tenebat :
 magis incepto vultum sermone movetur,
 si dura silex, aut stet Marpesia cautes. 470
 am corripuit sese, atque inimica refugit
 nus umbriferum ; conjux ubi pristinus illi
 videt curis, æquatque Sichæus amorem.
 nitens Æneas casu percussus iniquo, 475
 quitur lachrymans longè, et miseratur euntem.
 e datum molitur iter. Jamque arva tenebant
 a, quæ bello clari secreta frequentant.
 li occurrit Tydeus, hic inclytus armis
 enopæus, etAdrasti pallentis imago. 480
 vultum fleti ad superos, belloque caduci
 nidæ : quos ille omnes longo ordine cernens,
 uit : Glaucumque, Medontaque, Thersilochumque,
 Antenoridas : Cererique sacrum Polybæten,
 aque, etiam currus, etiam arma tenentem. 485
 nstant animæ dextrâ lævâque frequentes.
 idisse semel satis est : juvat usque morari,

466. Hoc est extre-
 mum tempus permiseram
 fato, quod alloqui te.
 Talibus dictis Æneas
 lenibat ejus animum ar-
 dentem, et tuentem tor-
 va

478. Quæ secreta vana
 clari bello frequentant.

487. Nec satis est eis
 vidisse cum semel :

NOTES.

f neglect—covered with weeds and
 ss.

Quivi : in the sense of *potui*.

Qued. If he could read *quo*, in the
 passage would be easier. *Ruæus*
 in that sense : *quo tecum loquor*, says

Talibus dictis Æneas : in such words
 was soothing her soul, &c. *Torva* :
 of the neu. plu. of *torvus*, taken as
 verb in imitation of the Greeks, the
s torvè.

Aversa : turned from him. *Ruæus*
aversa ; but that idea is expressed by
si, infra.

Movetur vultum : moved with regard
 countenance : a Grecism. This in-
 of *Æneas* and *Dido*, is in imitation
Odyssey, where the poet brings *Uly-*
Ajax together in the infernal regions.
 induct of *Dido* is copied from that of

Longinus observes that the silence
 is more sublime than any words
 have been.

Marpesia : an adj. from *Marpesius*, a
 in on the island of *Paros*, one of the
 les, famous for its white marble.

Inimica : hating—detesting him.

Iniquo casu : in the sense of *acerba*
Nec minus : nevertheless.

Molitur : in the sense of *prosequitur*.

Tydeus. *Tydeus* was one of those

generals who commanded at the Theban
 war, about thirty years before the siege of
 Troy. He was the father of the famous
 Diomedes, and was slain by *Menalippus* the
 Theban, at the siege of Thebes. *Partheno-*
peus was the son of *Meleager* and *Atalanta*.
 He went to the Theban war when very
 young. It is said he afterward died at the
 siege of Troy. *Adrasti*. *Adrastus* was
 father-in-law both to *Tydeus* and *Polynices*.
 Having lost a numerous army before *Thebes*,
 he was forced to raise the siege of that city,
 and retreat precipitately to his own country.
 His ghost, or shade, is called *pale*, because
 paleness is a companion of flight and fear.

481. *Superos* : those above—the upper
 world—the living. *Multrum* : in the sense of
valdè.

483. *Glaucum*. *Glaucus* was the son of
Hippolochus, and grandson of the famous
Bellerophon. He, with *Sarpedon*, command-
 ed the Lycian troops in the Trojan war.
Thersilochus. He was of Macedonia, in the
 confines of Thrace. He was slain by *Achil-*
les. *Tres Antenoridas* : the three sons of
Antenor. Homer calls them, *Polybus*, *Age-*
nor, and *Acamus*. *Idæum*. He was the
 charioteer of *Priam*.

484. *Sacrum* : in the sense of *sacerdotem*.
 Homer makes no mention of *Polybates*
 among the Trojans. He mentions him
 among the Greeks, under the name of *Po-*
lypates, the son of *Pirithoüs*

- Et conferre gradum, et veniendi discere causas.
 At Danaûm proceres, Agamemnoniæque phalanges,
 Ut vidère virum, fulgentiaque arma per umbras, 490
491. *Cæperunt* trepidare ingentû metu: pars vertere terga,
 Ceu quondam petière rates: pars tollere vocem
 Exiguam: inceptus clamor frustratur hiantes.
 Atque hic Priamiden laniatum corpore toto 495
495. *Lacerum* crudeliter quoad ora, ora, ambasque manus, temporaque populata
 Deiphobum vidit, lacerum crudeliter ora;
 Ora, manusque ambas, populataque tempora raptis
 Auribus, et truncas inhonesto vulnere nares.
 Vix adeò agnovit pavitantem, et dira tegentem
 Supplicia: et notis compellat vocibus ultrò:
 Deiphobe armipotens, genus alto à sanguine Teucris, 501
501. Quis optavit sumere de te tam crudeles pœnas?
 Cui tantum de te licuit? Mihi fama supremâ
 Nocte tulit, fessum vastâ te cæde Pelasgûm
 Procubuisse super confusæ stragis acervum.
 Tunc egomet tumulum Rhœteo in litore inanem 505
505. Et decedens ponere te sepultum patriâ terrâ
 Constitui, et magnâ Manes ter voce vocavi.
 Nomen et arma locum servant. Te, amice, nequivi
 Conspicere, et patriâ decedens ponere terrâ.
 509. Priamides ait: Nihil, ô amice, relictum est.
 Ad quæ Priamides: Nihil ô tibi, amice, relictum est.
 Omnia Deiphobo solvisti, et funeris umbris: 510
510. *Hæc vulnera* tanquam monumenta ejus amoris
 Sed me fata mea et scelus exitiale Lacæne
 His mersere malis: illa hæc monumenta reliquit.
513. Namque nôsti, ut egerimus
 Namque, ut supremam falsa inter guadia noctem
 Egerimus, nôsti; et nimiùm meminisse necesse est:

NOTES.

488. *Conferre gradum*: to meet him—to come in close conference with him: a phrase. *Uaque*: in the sense of *diu*.

489. *Phalanges*: in the sense of *turma*.

492. *Ceu quondam, &c.* The account of the fight to which the poet here alludes, is given, Iliad 15. The Trojans under Hector drove the Greeks, forced their entrenchments, pursued them to their ships, and set them on fire.

493. *Clamor inceptus*: the cry begun, frustrates them, gaping and opening their throats. They were so terrified at the sight of Æneas, as to be unable to finish the scream which they had begun. It perished in their throats. Ræmus takes *frustratur* in the sense of *fallit*.

495. *Deiphobum*. Deiphobus was the son of Priam, and married Helen after the death of Paris. What is here said of his being cruelly mangled, is agreeable to the account given by *Dictys Cretensis*. He was slain by Menelaus. This representation of *Deiphobus*' mangled shade or ghost, is according to the philosophy of Plato, who taught that the dead retain the same marks and blemishes in their bodies, which they had when alive.

496. *Populata*: in the sense of *privata*

vel *spoliata*. *Raptis*: in the sense of *actis*. When the concluding word of a preceding line is repeated in the beginning of the following line, the figure is called *anadiplosis*. It is usually emphatical, as in the present instance. *Truncas*: cut—gashed.

499. *Supplicia*: in the sense of *vulnere* vel *plagus*. *Notis*: familiar. Or it may have reference to their speaking the same language. This is the sense in which Ræmus takes it: *cognita voce, says he*.

500. *Genus*: offspring. It is placed in apposition with *Deiphobe*.

504. *Confusæ stragis*: of mingled carcases.

507. *Nomen et arma*: by *commutatio*, *locus servat nomen et arma*: the place preserves your name and arms.

509. *Ad quæ*. Ræmus, and some others read *atque hæc*. Heyne and Valpy read, *quæ*. Heinsius and Burmannus read, *ad quæ hæc*.

510. *Funeris*: the corpse, or dead body itself.

511. *Lacæne*: of Helen—of the *Lacedæmonian*.

512. *Ille reliquit*: she hath left those scars and wounds, which you see, as monuments of her love.

■	Cùm fatalis equus saltu super ardua venit	515
■	Pergama, et armatum peditem gravis attulit alvo.	
■	Illa chorum simulans, evantes orgia circùm	
■	Ducebat Phrygias : flammam media ipsa tenebat	518. Ducebat Phar-
■	ingentem, et summâ Danaos ex arce vocabat.	gias <i>feminas</i> , evantes
■	Tum me confectum curis, somnoque gravatum	circùm orgia
■	Infelix habuit thalamus, pressitque jacentem	520
■	Dulcis et alta quies, placidæque simillima mortî.	
■	Egregia intereâ conjux arma omnia tectis	
■	Emovet, et fidum capiti subduxerat ensem.	
■	Intra tecta vocat Menelaum, et limina pandit.	525
■	Scilicet id magnum sperans fore munus amanti,	526. Sperans id fore
■	Et famam exstingui veterum sic posse malorum.	magnum munus amanti,
■	Quid moror ? irrupunt thalamo ; comes additur unâ	et famam
■	Hortator scelorum Æolides. Dî, talia Graiis	
■	Instaurate ; pio si pœnas ore reposito.	530
■	Sed te qui vivum casus, age, fare vicissim,	
■	Attulerint : pelagine venis erroribus actus ?	532. Venis-ne hæc ac-
■	An monitu Divûm ? an quæ te fortuna fatigat,	tus erroribus
■	Ut tristes sinè sole domos, loca turbida, adires ?	
■	Hæc vice sermonum roseis Aurora quadrigis	535

NOTES.

515. *Cùm fatalis, &c.* See Æn. ii. 234. *et sequens.*

517. *Evantes*: shouting in praise of Bacchus. The word is of Greek derivation; and is applied to the bacchanals, or devotees of the god Bacchus. *Evantes orgia*: *ex more orgiærum*, says Heyne.

519. *Vocabat*. Helen made signals from the walls to the Greeks, that all things were ready for the assault. Her leading the Phrygian women around the city, as if in honor of Bacchus, the giver of joy, on account of the departure of their enemies, was mere pretence—mere deception to cover her plans.

521. *Infelix*: unhappy; because he was slain in it, and thereby prevented from joining his comrades in arms, and avenging their falling country. *Pressit*. His sleep was so sound, that it seemed to press him down like a great weight, lying upon him.

523. *Egregia conjux*: precious wife. This is spoken ironically. The meaning is, *odiosæ*—abominable.

524. *Subduxerat*: and had withdrawn my faithful sword from my head. It was a custom among the warriors to lay their swords under their heads when they slept.

525. *Vocat Menelaum*: she called Menelaus into the house, &c. After the death of Paris, Helen married Deiphobus, his brother. It is said she endeavored to be reconciled to her first husband, by aiding the Grecian arms. Here she calls to him, and opens the door. That Deiphobus might fall an easy prey, she had previously removed all the arms from the house, and his sword from

under his head. What befell Helen after the capture of Troy is not certain. Some say she returned to Sparta, and passed her days with Menelaus; and was buried with him in the same tomb. Others say, after his death, being banished from Sparta, she fled: to Rhodes, where she died. Homer informs us, *Odys. iv. 277*, that Helen went three times round the wooden horse, calling each of the Greeks by name. To this the poet alludes, 517. *supra*.

526. *Amanti*: to her husband—viz. Menelaus. *Munus*: favor—gift.

527. *Et famam*: and that the infamy of her former crimes might in this way be blotted out. *Famam*: in the sense of *infamiam*.

529. *Æolides*. This is a reproachful name given to *Ulysses*. It insinuates that he was not the son of *Laërtes*, but of Sisyphus, the son of Æolus, with whom his mother Anticlea is said to have been familiar.

530. *Instaurate*: in the sense of *reddite*.

532. *Erroribus*: dangers. Davidson renders it *casualties*.

533. *Quæ fortuna*: what (adverse) fortune forces or impels you, that, &c.

534. *Turbida*: in the sense of *obscura*, vel *tenebrosa*.

535. *Hæc vice sermonum*: during the course (or change) of conversation, the sun in his rosy chariot had now passed, &c. By *Aurora*, here, we are undoubtedly to understand the sun. *Quadrigis* properly, a chariot drawn by four horses. *Ruscus* thinks the middle of the day is here meant by *medium axem*; and not the middle of the

537. Per talia collo- Jam medium æthereo cursu trajecerat axem,
qua Sed fors omne datum traherent per talia tempus ;
Et comes admonuit, breviterque astanta Sibylla est :
Nox ruit, Ænea : nos flendo, ducimus horas.
Hic locus est, partes ubi se via findit in ambas. 540
541. Dextera est via, Dextera, quæ Ditis magni sub mœnia tendit
quæ tendit Hæc iter Elysium nobis : at læva malorum
542. Hæc via est iter Exercet pœnas, et ad impia Tartara mittit.
nobis ad Elysium : at Deiphobus contra : Ne sævi, magna sacerdos .
læva pars exercet Discedam ; explebo numerum, reddarque tenebris. 545
I decus, i, nostrum : melioribus utere fatis.
Tantum efflatus, et in verbo vestigia torsit.
Respicit Æneas subito ; et sub rupe sinistra
Mœnia lata videt, triplici circumdata muro :
Quæ rapidus flammis ambit torrentibus amnis 550
Tartareus Phlegethon, torquetque sonantia saxa.
552. Est porta adversa Porta adversa, ingens, solidoque adamante columnis.
553. Ut nulla vis vir- Vis ut nulla virum, non ipsi excindere ferro
rùm valet, non Cœlicolæ valeant. Stat ferrea turris ad auras :
557. Gemitus cepe- Tisiphoneque sedens, pallâ succincta cruentâ, 555
runt exaudiri hinc Vestibulum insomnis servat noctesque diesque.
558. Tum stridor ferri, Hinc exaudiri gemitus, et sæva sonare
tractæque catenæ Verbera : tum stridor ferri, tractæque catenæ.
560. O virgo, inquit, Constitit Æneas, strepitumque exterritus hausit :
effare, quæ facies sceler- Quæ scelerum facies, ô virgo, effare, quibusve 560
rum sunt illic Urgentur pœnis ? quis tantus plangor ad auras ?

NOTES.

night, as Servius, and most interpreters suppose. The time appointed for performing the preliminary rites, and visiting the infernal regions, here called *tempus datum*, was a day and two nights, as we learn from Plutarch's treatise concerning the genius of Socrates. Now Æneas had passed the whole of the first night in offering the prescribed sacrifices, verse 255. He commenced his descent the next morning about sunrise. *Medium axem* must therefore mean the meridian, which the sun had passed, and was hastening to the western horizon. The intervening time Æneas may be supposed to have passed in going through so many apartments. The remaining part of the day and following night, he visits his father, and the Elysian fields ; and returns the following morning to his companions.

537. *Fors* : in the sense of *fortasse*.

542. *Læva exercet*, &c. The meaning of this passage is, that they had now arrived at the place where the way separated into two : the right led to the city of Pluto, and the left led to the place where the impious are punished. *Tendit* : in the sense of *ducit*. *Mittit*, also, in the sense of *ducit*.

545. *Discedam ; explebo numerum*, &c. The meaning of this line has not been settled by commentators. There are three opinions which seem to prevail. 1. *Discedam et implebo numerum turbæ, ex qua discessi ut*

te alloquerer : I will depart, and fill up the number of the multitude which I left, that I might converse with you. This is the opinion of Heyne and Davidson. According to Plato's notion of transmigration, the souls of the deceased passed a certain number of years in purification, before they assumed other bodies ; therefore, 2d. *Discedam, impleturus numerum annorum purificationis, qua fit in his tenebris* : I will depart to fill up the number of the years of purification, which is done in this darkness. 3. *Discedam ; modo, sine ut expleam numerum, et periodum orationis meæ, quam incepi* : I will depart ; only let me fill up the number and period of the discourse which I have begun. Only let me finish what I have begun to say. This last Ruestus prefers.

546. *I decus, i, nostrum* : pass on, pass on thou glory of our nation : experience fits more propitious. The repetition of the *I* is emphatical.

549. *Mœnia* : in the sense of *urbem*.

551. *Phlegethon* : the name of one of the five rivers of hell : from a Greek word signifying, *to burn*, or *to be on fire*.

558. *Verbera* : scourges—lashes. *Stridor ferri* : a grating, or din of iron.

559. *Hausit strepitum* : he heard the tumult—confused noise.

560. *Facies* : forms—kinds.

561. *Urgentur* : in the sense of *cruentur*.

Tum vates sic orsa loqui : Dux inclyte Teucrûm,
 Nulli fas casto sceleratum insistere limon :
 Sed, me cùm lucis Hecate præfecit Avernis,
 Ipsa Dehinc pœnas docuit, perque omnia duxit.
 Gnoosius hæc Rhadamanthus habet durissima regna,
 Castigatque, auditque dolos : subigitque fateri,
 Quæ quis apud superos, furto lætatus inani,
 Distulit in seram commissa piacula mortem.
 Continuo sontes ultrix accincta flagello
 Tisiphone quatit insultans ; torvosque sinistra
 Intentans angues, vocat agmina sæva sororum.
 Tum demum horrissono stridentes cardine sacræ
 Panduntur portæ. Cernis, custodia qualis
 Vestibulo sedeat ? facies quæ limina servet ?
 Quinquaginta atris immanis hiatibus hydra
 Sævior intus habet sedem. Tum Tartarus ipse
 Bis patet in præceps tantùm, tenditque sub umbras,
 Quantus ad æthereum cœli suspectus Olympum.
 Hic genus antiquum Terræ, Titania pubes,
 Fulmine dejecti, fundo volvuntur in imo.
 Hic et Aloïdas geminos, immania vidi
 Corpora ; qui manibus magnum rescindere cœlum
 Aggressi, superisque Jovem detrudere regnis.
 Vidi et crudeles dantem Salmonea pœnas,
 Dum flammæ Jovis et sonitus imitatur Olympi.
 Quatuor hic invectus equis, et lampada quassans,

563. *Fas est nulli casto
 insistere*

566

567. *Subigitque eos
 fateri quæ piacula com
 missa apud superos,
 quis distulit*

570

571. *Tisiphone ultrix,
 accincta flagello, quatit
 sontes insultans ; sinis-
 traque manû*

575

574. *Sibylla inquit :
 cernis-ne qualis*

577. *Sævior Hydra,
 immanis quinquaginta
 atris hiatibus*

580

579. *Quantus est*

585

585

NOTES.

tas. Plangor : shrieking—outcry. The verb *surgit*, is understood.

568. *Apud superos* : with the living—in the upper world. *Furto* : privacy—concealment. *Inani* : vain or unprofitable, because however great the privacy might have been, in which crimes were committed : they were, nevertheless, all known to the gods. *Ramus* says, *vana simulatione*.

569. *Piacula* : in the sense of *crimina*, vel *scelera*.

571. *Quatit* : strikes. *Verberat*, says *Ramus*.

572. *Sæva agmina sororum*. The furies were reckoned three in number. Their names are *Tisiphone*, *Alecto*, and *Megara*. They may be called *agmina*, bands or troops, on account of their complicated rage ; or these may be only the principal ones, and might have others under their command. *Intentans* : shaking or brandishing.

573. *Sacræ* : in the sense of *scelerata*.

576. *Hiatibus* : mouths.

579. *Suspectus* : height—distance. *Ætherum Olympum* : the ethereal vault of heaven—the highest pinnacle—the seat of the gods.

580. *Titania pubes* : the giants, the sons of *Titan* and *Terra*. They attempted to scale heaven, and dethrone Jupiter ; but he

crushed them with his thunder. Their object, in the attempt, was to restore their father to his throne, from which he had been driven by Jupiter. *Volvuntur* : in the sense of *premutur*.

582. *Aloïdas*. These were the giants *Otus* and *Ephialtes*, the sons of Neptune by Iphimedia, the wife of *Aloïus*. Homer makes them nine cubits broad, and nine ells high, in the ninth year of their age. *Odys.* xi. 304.

585. *Salmonea* : a Greek acc. of *Salmoncus*. He was the son of *Æolus*, a king of Elis. He made a bridge of brass, over which he drove his chariot, boasting that by the rattling of his wheels, and the prancing of his horses, he imitated the thunder of Jove ; who was highly honored at Elis. At the same time, to counterfeit his lightning, he hurled flaming torches at his subjects, and ordered every one to be put to death, at whom he threw his torch. He was struck by the thunderbolt of Jove, for his impiety and cruelty. *Pœnas*. *Pœna* properly signifies a recompense or satisfaction. Hence the phrase *dare pœnam* vel *pœnas*, to be punished—that is, to make retribution or satisfaction.

586. *Flammæ* : lightning. *Sonitus* : thunder.

	Per Graiūm populos, mediæque per Elidis urbem Ibat ovans, Divūmque sibi posebat honorem : Demens ! qui nimbos, et non imitabile fulmen Ære et cornipedum cursu singulareret equorum.	590
592 Ille Jupiter non contorsit faces, nec lumi- na fumea è tædis, ut Sæmonæus fecit	At pater omnipotens densa inter nubila telum Contorsit (non ille faces, nec fumea tædis Lumina) præcipitemque immani turbine adegit. Nec non et Tityon, Terræ omniparentis alumnū,	595
596. Licitum erat cer- nere Tityon	Cernere erat : per tota novem cui jugera corpus Porrigitur ; rostroque immanis vultur obunco Immortale jecur tundens, fœcundaque pœnis Viscera, rimaturque epulis, habitatque sub alto Pectore : nec fibris requies datur ulla renatis.	600
604. Epulæ paratæ sunt ante eorum ora, cum	Aurea fulcra toris, epulæque ante ora paratæ Regifico luxu : Furiarum maxima juxtâ Accubat, et manibus prohibet contingere menses ; Exsurgitque facem attollens, atque intonat ore.	605
608. Hic sunt illi, qui- bus fratres erant invisii	Hic, quibus invisii fratres, dum vita manebat, Pulsatusve parens, et fraus innexa clienti ; Aut qui divitiis soli incubuere repertis, Nec partem posuere suis ; quæ maxima turba est Quique ob adulterium cæsi ; quique arma secuti	610

NOTES.

588. *Urbem mediæ Elidis*. For *mediam urbem Elidis*: through the middle of the city of Elis. Heyne observes that some copies read *mediam*, which is the easier.

590. *Nimbos*: storms—tempests.

591. *Simularet*. This is the reading of Heyne. Most copies have *simuldrat*, the ph. perf. of the ind.

592 *Telum*: thunderbolt.

595. *Tityon*. Tityus was the son of Jupiter and Elara, the daughter of Orchomenus. When Jupiter found her with child, he shut her up in the earth for fear of Juno; where *Tityus* issuing forth in a gigantic form, was thought to be the son of the earth. Virgil, therefore, calls him *alumnus*, &c.: *the foster-child of all-bearing earth*. He was slain by Apollo for offering violence to Latona. He was punished by a huge vulture, that continually preyed upon his liver and vitals; which, as they were devoured, always grew afresh. Hence *immortale jecur*: his immortal liver; because it never was consumed. *Rimatur epulis*: rummages them for his meal. *Renatis*: springing up anew.

596. *Cui*: in the sense of *cujus*.

596. *Tundens*: beating—tearing. This is the common reading. But Heyne reads *condens*. *Fœcunda penis*: fertile in punishment. This is said, because as soon as any part was torn away, and consumed by the vulture, its place was immediately supplied.

His punishment would therefore be perpetual.

601. *Lapithas*: the *Lapithæ* were a people of Thessaly of dissolute manners. *Ixiona*. Ixion, the son of Phlegyas, was then king. He was admitted to an intimacy with Jupiter, which he forfeited by designing an intimacy with Juno. Jupiter knowing his purpose, substituted a cloud for the goddess; and was content at first only to remove him from heaven; but finding that he boasted of having been honored with Juno's bed, he hurled him down to Tartarus, and ordered Mercury to bind him to a wheel, hung round with serpents, which he was doomed to turn without any intermission. *Pirithoūm*. He was the son of Ixion. See 122, supra.

609. *Pulsus-ve parens*: the crime of parricide is so horrid and unnatural, that he passes it by, not supposing any of the human race could be guilty of it. He punishes the case only of one who had *beaten a parent*. *Fraus innexa clienti*: fraud practised upon a client. The claim of the client to the faith and protection of his patron was considered sacred among the Romans; like that of a child to the protection of the parent. Among the laws of the twelve tables it is said: "if any patron shall defraud his client, let him be accused."

611. *Nec partem*: nor have distributed a part to their own. *Arma*: in the sense of *belli*

pia ; nec veriti dominorum fallere dextras ;
 clusi pœnam expectant. Ne quære doceri
 iam pœnam, aut quæ forma viros fortunave mereat.
 iam ingens volvunt alii, radiisque rotarum
 stricti pendent. Sedet, æternùmque sedebit
 Ælix Theseus : Phlegyasque miserrimus omnes
 lmonet, et magnâ testatur voce per umbras
 scite justitiam moniti, et non temnere Divos.
 mdidit hic auro patriam, dominumque potentem
 posuit : fixit leges pretio atque refixit.
 c thalamum invasit natæ, vetitosque hymenæos.
 mi omnes immane nefas, ausoque potiti.
 n, mihi si linguæ centum sint, oraque centum,
 rrea vox, omnes scelerum comprehendere formas,
 nnia pœnarum percurrere nomina possim.
 Hæc ubi dicta dedit Phœbi longæva sacerdos :
 d jam age, carpe viam, et susceptum perface munus :
 xcleremus, ait. Cyclopum educta caminis
 ænia conspicio, atque adverso fornice portas,
 ec ubi nos præcepta jubent deponere dona.

614 614. *Hi omnes inclusi
hic expectant*

615. *Quam pœnam
pendent, aut quæ forma*

620

624. *Hi omnes ausi*

625 *sunt immane nefas, et
potiti sunt auso*

626. *Non possum com-
prehendere omnes formas*

630

632. *Ubi Di jubent nos*

NOTES.

113. *Fallere dextras dominorum*: to vio-
 late the faith of their masters—pledged to
 it masters. *Dextra*: in the sense of *fides*.
 115. *Forma—fortuna*. By *forma*, Servius
 understands the form or rule of justice: and
fortuna, Dr. Trapp understands the sen-
 tence of the judge. What punishment they
 deserve, or in what form or state of misery
 they are overwhelmed or involved. This
 plainly the meaning of the passage.—
 Heyne says, *Quæ forma pœnæ, quod-ve mise-
 rii genus meruit, vel manet viros*.
 116. *Ingens sarum*. This refers to the
 case of *Sisyphus*, the son of *Æolus*, a noto-
 us robber. He was sentenced to hell, and
 compelled to roll a great stone to the top
 of a hill; which, before he reached the top,
 rolled to the bottom again. Thus his
 punishment became perpetual. *Districti radiis*:
 alluded to the spokes of wheels, they hang-
 ing alludes to the case of *Ixion*. See 601,
 supra.
 117. *Æternùm sedebit*. This may be ex-
 plained by referring it to the shade or ghost
 of Theseus after death: for he was set at
 liberty by Hercules, after he had been bound
 to Pluto, and returned to the intercourse of
 men. See 122, supra.
 118. *Phlegyas*. He was the father of *Ix-*
ion, and king of the *Lapithæ*. His daughter
Coronis, being ravished by Apollo, in re-
 venge for the injury, he burnt his temple;
 which he was thrust down to Tartarus.
 He is represented as calling aloud to the
 gods, and admonishing all to take warning
 from him, not to despise the gods, nor commit
 acts of impiety.
 120. *Moniti divite justitiam*: ye being
 punished by my example, learn justice.

This is the great moral of all those infernal
 punishments, that the example of them might
 deter from vice, and stimulate to virtue.
Moniti meo exemplo, says Heyne.

622. *Fixit leges*: he made and unmade
 laws for a price. This is said in reference
 to the Roman custom of engraving their
 laws upon tables of brass, and fixing them
 up in public places, to the view of the peo-
 ple; and when those laws were abrogated
 or repealed, they were said to be *refixi*, to
 be unfixed, or taken down. *Hymenæos*: in
 the sense of *nuptias*.

624. *Potiti auso*: accomplished their bold
 undertaking. Dr. Trapp thinks *auso* may
 be used for *premio usi*, they now have their
 reward, by way of sarcasm. But the sense
 commonly given is easier, and contains this
 moral, that however successful men are in
 wickedness, they are not the less odious
 to God, and will hereafter receive their due
 reward.

629. *Perface susceptum munus*: finish the
 undertaken offering. This refers to the
 golden bough, which Æneas promised to
 deposit in the palace of Proserpine.

630. *Cyclopum*. The Cyclops were the
 first inhabitants of Sicily. To them is at-
 tributed the invention of forging iron, and
 of fortifying cities. The expression here
 denotes that these walls were made of iron,
 and strongly fortified. *Educta*: drawn out,
 or wrought in the forges of the Cyclops.
 See Geor. i. 471.

631. *Portas fornice adverso*: the gates,
 with their arch directly opposite to us, or in
 front of us.

632. *Hæc præcepta dona*: these command-

- Dixerat : et pariter gressi per opaca viarum,
Corripiunt spatium medium, foribusque propinquant
Occupat Æneas aditum, corpusque recenti 636
Spargit aquâ, ramumque adverso in limine figit.
His demum exactis, perfecto munere Divæ,
Devenère locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas.
Largior hic campos æther, et lumine vestit 640
641 *Incola n̄drunt* Purpureo : solemque suum, sua sidera n̄drunt.
Pars in gramineis exercent membra palæstris,
Contendunt ludo, et fulvâ luctantur arenâ :
Pars pedibus plaudunt choreas, et carmina dicunt. 645
Necnon Threicius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum :
Jamque eadem digitis, jam pectine pulsat eburno.
648. *Hic est antiquum genus* Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroës, nati melioribus annis :
Ilusque, Assaracusque, et Trojæ Dardanus auctor 650
Arma procul, currusque virum miratur inanes.
Stant terrâ defixæ hastæ, passimque soluti
Per campos pascuntur equi. Quæ gratia currum
Armorumque fuit vivis ; quæ cura nitentes
655. *Eadem cura sequitur eos repõstos tei- lura.* Pascere equos ; eadem sequitur tellure repõstos. 655
Conspicit ecce alios dextrâ lævâque per herbam
Vescentes, lætumque choro psæna canentes,

NOTES.

ed gifts. This refers to the golden bough, which was sacred to Proserpine, and which Æneas was directed to deliver to her. Rûsus says, *munera decerpta ex arbore.*

633. *Opaca viarum* : the dark places of the way, or simply, the dark way. *Spatia vel loca* may be understood.

634. *Spatium* : ground—way.

636. *Spargit corpus* : he sprinkles his body with fresh water ; either because he was polluted by the sight of Tartarus, or because he presented an offering to Proserpine. *Spargit aquâ, &c.* In the entrance of the heathen temples, *aqua lustralis*, or holy water, was placed, to sprinkle the devout on their entrance. This custom of sprinkling with holy water in the Roman church, La Cerda admits was borrowed from this practice of the heathen.

637. *Divæ* : Proserpine. *Perfecto* : finished—presented to her.

638. *Devenère* : they came to.

639. *Fortunatorum* : in the sense of *felicium*. *Amæna viriditate herbarum arborumque*, says Rûsus.

640. *Vestit* : in the sense of *circumdat*.

641. *Purpureo* : clear—resplendent.

642. *Palæstris* : in the sense of *locis*. *Palæstra*, both the place of exercise, and the exercise itself.

644. *Dicunt* : in the sense of *cantunt*.

645. *Threicius sacerdos* : the Thracian poet warbles the seven distinctions of sound

(the seven different notes) in music. Orpheus is here represented clothed in a long robe, that being anciently the garb both of a priest and musician ; in which character he is here represented.

646. *Septem, &c.* Allusion is here had to the harp or lyre, which at first had only seven chords or strings. Two were afterwards added to make the number nine, in honor of the muses. *Pectine*. The *pectus* or *plectrum*, was a kind of instrument which the musician struck the strings of the harp or lyre with, called a *quill*.

647. *Eadem*. Markland conjectures this should be changed to *fidem*, the strings or chords of the lyre. The present reading refers to *discrimina*. The same (*discrimina*) he at one time strikes with his fingers, at another, &c.

650. *Ilusque*. For the genealogy of these, see Geor. iii. 35.

653. *Gratia* : in the sense of *amor*. *Vivis : is* is understood : in the sense of *sum illi vixerunt*.

657. *Psæna*. *Psæna* was a sacred hymn or song of praise. It was sometimes sung in honor of Mars, especially before battle. It was sung in honor of Apollo, after a victory ; and it was sometimes sung in honor of all the gods. It is derived from a Greek word, signifying to wound or pierce. It was first sung in honor of Apollo after he killed the Python. *Inter* : empty, for *in*.

loratum lauri nomus : unde supernè
 s Eridani per sylvam volvitur amnis.
 nanus, ob patriam pugnando vulnera passi : 600 660. Ille est mannis
 sacerdotes casti, dum vita manebat :
 pii vates, et Phœbo digna locuti :
 aut qui vitam excoluère per artes :
 sui memores alios secèrè merendo :
 s his niveâ cinguntur tempora vittâ.
 rcumfusus sic est affata Sibylla,
 n ante omnes : medium nam plurima turba
 abet, atque humeris exstantem suspicit altis :
 felices animæ, tuque, optime vates ;
 gio Anchisen, quis habet locus ? illius ergo 670
 s, et magnos Erebi tranavimus amnes.
 uic responsum paucis ita reddidit heros :
 rta domus : lucis habitamus opacis,
 nque toros, et prata recentia rivis
 us : sed vos, si fert ita corde voluntas,
 ærate jugum, et facili jam tramite sistam.
 et ante tulit gressum, camposque nitentes
 r ostentat : dehinc summa cacumina linquunt.
 tter Anchises penitùs convalle virenti
 i animas, superumque ad lumen ituras, 680

660. Ille est mannis
 eorum, qui passi sunt
 vulnera pugnando

661. Quique fuerant
 casti

662. Fuerant pii vates,
 665 et locuti

672. Paucis verbis

673. Est certa domus
 nulli nostrum.

677. Tulit gressum
 675 ante eos

679. Pater Anchises
 lustrabat animas peni-
 tûs inclusas in virenti
 convalle, iturasque ad
 superum lumen, recolens
 680 eas studio

NOTES.

Unde supernè. Interpreters are not
 s to the meaning of this passage.
 ke it to be this : *unde magna pars*
è superis precipitat ad inferos. This
 ation is founded on what we are told
 , that the Po, soon after its rise,
 nder ground and flows out again in
 Piedmont. Others : *unde magnus*
s fuit ad superiores incolas terras.
 ma to be the opinion of Rûsus. This
 to be founded upon the general re-
 sion that the great source of rivers
 body of the earth. Mr. Davidson
 om both of these interpretations.
 s *supernè* in its common accepta-
 ating from an eminence or rising

Unde : whence (that is, from the
 fields,) from an eminence, or rising
 the great river Eridanus rolls or
 This is the easiest and most natural

Quique pii vates. *Vates* signifies
 poet or a prophet. Poets were ori-
 he only persons who taught a know-
 the divine nature, and declared the
 doctrines of religion. *Locuti digna*
 and spoke things worthy of Phœbus ;
 ctrines of religion and morality as
 rthy of the inspiration of that God,
Excoluère : improved human life.

Quique secèrè alios : and those who
 e others mindful of them by their
 These included all patriots and pub-
 ed men—all wïo had distinguished
 es in the arts and sciences, and all
 factors of mankind.

665. *His omnibus :* the dat. in the sense
 of the gen. *horum omnium.*

666. *Circumfusus :* in the sense of *circum-*
stantes.

667. *Musæum.* Musæus was the disciple
 of Orpheus. He was an Athenian by birth,
 and flourished under Cecrops the second, a
 considerable time before the destruction of
 Troy. He was an heroic poet. There are
 asid to be some fragments of verses which
 go under his name, but probably they are
 the production of a later poet. Some have
 censured Virgil for preferring Musæus to
 Homer as a poet. But it is to be remem-
 bered that Homer did not live till some time
 after this descent of Æneas, and therefore
 to have mentioned him, would have been
 wholly out of place.

668. *Exstantem :* rising above the rest by
 his head and lofty shoulders. *Suspicit :* in
 the sense of *admiratur.* Æneas is under-
 stood.

670. *Ergo illius :* on account of him we
 have come. *Ergo* is here used in the sense
 of *causâ.*

674. *Toros riparum :* Rûsus says, *herbosas*
ripas. *Recentia rivis :* verdant or green on
 account of its streams or rivers. *Virentis*
propter vicinas aquas, says Heyno. *Fert :* in-
 clines you.

676. *Jugum :* in the sense of *collem.*

678. *Antè tulit gressum ;* he (Musæus),
 went before them ; a phrase.

680. *Superum lumen :* the upper world—
 the regions of light. Here is an allusion to

- Lustrabat studio recolens: omnemque suorum
 Fortè recensebat numerum, charosque nepotes,
 Fataque, fortunasque virùm, moresque, manusque.
684. Vidit Ænean tendentem *currum* adversum ei per gramina
 686. Lachrymæ effusæ sunt genis
 688. Tuaque pietas spectata mihi parenti vicit durum
692. Per quas terras, et per quanta æquora accipio te esse vectum!
700. Collo patris
- Isque ubi tendentem adversum per gramina vidit Ænean; alacris palmas utrasque tetendit,
 Effusæque genis lachrymæ, et vox excidit ore:
 Venisti tandem, tuaque spectata parenti
 Vicit iter durum pietas! datur ora tuëri,
 Nate, tua; et notas audire et reddere voces!
 Sic equidem ducebam animo rebarque futurum,
 Tempora dinumerans: nec me mea cura sefellit.
 Quas ego te terras, et quanta per æquora vectum,
 Accipio! quantis jactatum, nate, periclis!
 Quàm metui, ne quid Libyæ tibi regna nocerent!
 Ille autem: 'Tua me, genitor, tua tristis imago
 Sæpius occurrens, hæc limina tendere adegit.
 Stant sale Tyrrheno classes. Da jungere dextram,
 Da genitor: teque amplexu ne subtrahe nostro.
 Sic memorans, largo fietu simul ora rigabat.
 Ter conatus ibi collo dare brachia circum;
 Ter frustra comprænsa manus effugit imago,
 Par levibus ventis, volucrique simillima somno.
 Intereà videt Æneas in valle reductâ
 Seclusum nemus, et virgulta sonantia sylvia,
 Lethæumque, domos placidas qui prænatat, amnem.
 Hunc circum comprænsa gentes populique volabant.
 Ac veluti in pratis, ubi apes æstate serenâ
 Floribus insidunt variis, et candida circum
 Lilia funduntur: strepit omnis murmure campus.
 Horrescit visu subito, causasque requirit
 Inscius Æneas: quæ sint ea flumina porrò,
 Quive viri tanto complèrint agmine ripas.
 Tum pater Anchises: Animæ, quibus altera fato

NOTES.

the doctrine of transmigration, maintained by Pythagoras and his followers.

683. *Manus*: achievements—noble deeds.

Tendentem: in the sense of *venientem ad se*.

687. *Spectata*. This is the reading of Heyne, and is easier than *expectata*, which is the common reading. Ruvius seems to approve of it, although he has *expectata*. *Doctissimi legunt spectata, id est, cognita, perspecta, probata*, says he.

688. *Datur*: in the sense of *permittitur*. *Mihi* is understood.

690. *Sic equidem ducebam*: indeed I was concluding in my mind, and thinking it would be so; computing and reckoning the time for you to arrive. The ghost of Anchises had directed Æneas to repair to the regions below. See lib. v. 731.

693. *Accipio*: in the sense of *audio*.

697. *Tyrrheno sale*. That part of the Mediterranean lying to the south of Italy, and having Sicily on the east and Sardinia and Corsica on the west was called the

Tuscan sea. *Sale*: in the sense of *mare*, by meton.

699. *Largo fietu*: in the sense of *multis lachrymis*.

700. *Circumdare*: they are separated by *imesis* for the sake of the verse. *Conatus sum*, &c.

704. *Seclusum*: in the sense of *separatum*. *Virgulta sonantia sylvia*. Heyne takes these words in the sense of *virgulta sylvarum sonantia*; and this again for *sylvæ sonantia*. *Sonantia*: sounding—rustling with the wind.
705. *Prænatat*: in the sense of *prekrævit*.

709. *Funduntur*: in the sense of *relant*.

713. *Animæ quibus*: the souls, for which other bodies are destined by fate, drink, &c. There were some who were exempt from transmigration. Such were those, who, for their exalted virtue, had been admitted into the society of the gods. Among this number was Anchises. What Æneas here converses with under the appearance of his

debutur, Lethæi ad fluminis undam
 Latices et longa oblivia potant.
 idem memorare tibi, atque ostendere coram,
 lem hanc prolem cupio enumerare meorum :
 quis Italiâ mecum lætere repertâ.
 , anne aliquas ad cælum hinc ire putandum est
 as animas ? iterumque ad tarda reverti
 a ? quæ lucis miseris tam dira cupido ?
 æquidem, nec te suspensum, nate, tenebo ;
 Anchises, atque ordine singula pandit.
 ipio cælum, ac terras, camposque liquentes,
 mque globum Lunæ, Titaniaque astra
 intus alit ; totamque infusa per artus
 gitat molem, et magno se corpore miscet.
 minum pecudumque genus, vitæque volantùm,
 marmoreo fert monstra sub æquore pontus.
 est ollis vigor, et cælestis origo
 us ; quantum non noxia corpora tardant,
 que hebetant artus, moribundaque membra.
 etuunt cupiuntque, dolent gaudentque : neque au-
 unt, clausæ tenebris et carcere cæco.
 supremo cum lumine vita reliquit ;
 nen omne malum miseris, nec funditûs omnes
 æ excedunt pestes ; penitûsque necesse est
 iu concreta modis inolescere miris.
 ercentur pœnis, veterumque malorum

715

716. Equidem jampridem cupio memorare tibi, atque ostendere has animas coram, et enumerare hanc prolem meorum ; quæ

720

725

730

[ras
735

728. Unde oritur genus hominum
 729. Et monstra, quæ pontus fert

732. Terrenique artus moribundaque membra non hebetant illum vigorem

733. Hinc animæ motuunt

738. Multa vitia diu concreta penitûs inolescere iis

NOTES.

as only his image, his *Idolum* or *idol*, which the poets feigned to rehe infernal regions, while the soul saven among the gods. *Latices se-raughts* expelling care—producing id and quiet mind.
cælum : this means here the upper he regions of light : *ad superas avritam*.
ublimis : in the sense of *illustres*. n the sense of *vita*.
incipio spiritus : in the first place within supports the heaven, &c. chises explains to Æneas the system ny of the world, on the principles thagorean, and Platonic philosophy. s is explained in other words, Geor. t seq. The doctrine here inculca-at God is intimately united with t of the universe, and that his spirit the whole, the heavens, the earth, tarry lamps ; that a mind, or intel-lifused through every part of mat-ices and gives life and motion to s. And from this active principle re various kinds of animals. *Li-ampos* : elegantly put for the sea, r element.
Titania astra. By these we are to id the sun and stars, since they all hinc by their own light. *Titania* :

an adj. from *Titan*, a name given to the sun, of Greek origin. Also, the son of *Cœlus* and *Vesta*, and the father of the *Titans*. These were all distinguished astronomers, as we are told by *Diodorus* and *Pausanias*, especially *Hyperion*. This might lead the poets to feign them transformed into the bodies of the sun and stars after their death.
 726. *Agitat* : in the sense of *movet*. *Ar-tus* : in the sense of *omnes partes*.
 728. *Volantum* : in the sense of *avium*.
 730. *Ollis* : for *illis*, by antithesis.
 731. *Non tardant* : do not clog it.
 733. *Hinc metuunt*. The passions are generally ranked under these four heads : fear and grief ; joy and desire. The two first have for their object present or future evil ; the two last, present or future good. *Auras* : in the sense of *cælum*.
 735. *Quin et cum* : but when life hath left them, even in the last glimmering light, &c.
 737. *Pestes* : stains—pollutions.
 738. *Diu concreta* : a long time habitual. *Ruæus* says, *conglutinata*. *Mala* is understood in the sense of *pestes*, as above. *Inolescere* : in the sense of *adherescere*.
 739. *Ergo exercentur pœnis*. These pu-nishments were of three kinds, according to the nature of the stains with which the soul was infected. Those whose stains or pol-

Supplicia expendunt. Aliae panduntur inanes 74
 Suspensae ad ventos: aliis sub gurgite vasto
 Infectum eluitur stercus, aut exurituri igni.
 Quisque suos patimur Manes. Exinde per amplam
 Mittimur Elysium, et pauci laeta arva tenemus:
 Donec longa dies, perfecto temporis orbe, 74
 Concretam exemit labem, purumque reliquit
 Æthereum sensum, atque aurai simplicis ignem.
 Has omnes, ubi mille rotam volvere per annos,

748. Deus evocat omnes has animas

NOTES.

lutions were the slightest, were suspended and exposed to the winds; others were washed away; others again, whose pollutions were of the deepest dye, were burnt in the fire. The elements, air, water, and fire, are of a purifying nature, and have been figuratively used by all writers as emblems of moral purification.

740. *Expendunt*: suffer—undergo. *Inanes*: in the sense of *leves*.

743. *Quisque patimur*: we all suffer every one his own *Manes*. This passage hath very much perplexed commentators. It is not certain in what sense we are to take *Manes*. The ghosts, or Manes of the dead, were supposed to haunt and disturb the living, from whom they had received any great injury. Hence the word *Manes* may signify the fiends, furies, or tormenting demons of the lower world. According to Plato, every person at his birth hath assigned him a *genium* or *demon*, that guards him through life, and after death accompanies him to the shades below, and becomes a minister of purification. By *Manes* we may understand these *Platonic demons*. Some understand by *Manes* the stings and fierce upbraidings of a guilty conscience. These every offender carries about with him, and by these means becomes his own tormentor. *Patimur Manes* is the same with *patimur supplicium per Manes*. The above is the usual acceptance of the words. In the present instance Heyne differs from the current of interpreters. He confesses it a perplexed and intricate passage, and conjectures it was left in an unfinished state by the poet. That part of the dead which the ancients called *Manes* they placed in the infernal regions, while the *umbra* remained upon earth and the soul ascended to heaven. He takes *Quisque suos patimur Manes*, in the sense of *nostrum omnium Manes patiuntur*: vel, *ista supplicia patiunda omnibus Manibus*. His *ordo* of construction is: *nos Manes patimur quisque quoad suos*. According to the notion of Plato and others, all must undergo purification before they could be admitted to *Elysium*, to the *laeta arva*. Now as the *Manes* alone descended to the shades below, they alone could suffer: *Hi sunt, qui purgantur: qui patiuntur: qui subeunt illas*

purgationes, pro sua cujusque parte. This is the substance of his reasoning.

745. *Donec longa dies, &c.* It is the general opinion of commentators that the *orbe* is here inverted, and that this line should immediately follow *Quisque suos patimur Manes*; and that *exinde, &c.* should follow after *aurai simplicis ignem*. This is the only way in which the common meaning of *donec* can be retained: we suffer every one his own *Manes*, till length of time, the period of time being completed, hath taken away the inherent stains, and left the *æthereum* sense pure, &c. then, after that, we are sent: *exinde mittimur, &c.* Ruvius takes *donec* in the sense of *quando*, and it is the only sense it will bear in the present order of construction. *Exinde, &c.*: then we are sent—when length of time, &c.

746. *Labem*. The poet hath found no less than five different words to express the stains or pollutions of sin: *malum, corpora peccata vetera mala, infectum stercus, and labes*. *Concretam*: inherent—contracted—habitual.

747. *Ignem simplicis aurai*. By this we are to understand the soul. The *Platonists* supposed the soul to be of a fiery quality. This may have led the poet to call it emphatically *the fire*, or flame of *simple brightness*. *Simplicis*: simple—uncorrupted—uncompounded. *Aurai*: for *auræ*. Nouns of this declension sometimes formed the genitive in *ai*.

748. *Has omnes*. The meaning is, that after these *animæ*, or souls, had passed a thousand years in *Elysium*, the god calls them to the river *Lethæ*, where, by drinking copiously of its water, they might forget the happiness of those peaceful abodes, and be prepared and willing to return again to life, and to visit this upper world. This notion of the transmigration of souls, as little as it is founded in truth, was generally received among the ancients. There were some exceptions to this transmigration. Those who had been admitted into the society of the gods, such as deified heroes, were exempted. Their *anima* or soul resided in heaven, while their *Idolum*, vel *simulacrum*, always remained in *Elysium*, to enjoy its pleasures and delights. So we are to understand of *Anchises*. His *Idolum* conversed with

zum ad fluvium Deus evocat agmine magno :
et immemores supera ut convexa revisant,
is et incipiant in corpora velle reverti.

at Anchises : natumque, unâque Sibyllam,
entus trahit in medio, turbamque sonantem :
mulum capit, unde omnes longo ordine possit
ros legere, et venientium discere vultus.

nc age, Dardanium prolem quæ deinde sequatur

a, qui maneant Italâ de gente nepotes,
res animas, nostrumque in nomen ituras,
diam dictis, et te tua fata docebo.

ides, purâ juvenis qui nititur hastâ,
ma sorte tenet lucis loca ; primus ad auras
reas Italo commixtus sanguine surget,

as, Albanum nomen, tua postuma proles :

i tibi longævo serum Lavinia conjux
st sylvis regem, regumque parentem .

genus Longâ nostrum dominabitur Albâ.

mus ille, Procas, Trojanæ gloria gentis ;

ipsy, et Numitor ; et, qui te nomine reddet,

Æneas ; pariter pietate vel armis

gius, si unquam regnandam acceperit Albam.

uvenes quantas ostentant, aspice, vires !

ui umbrata gerunt civili tempora quercu :

i Nomentum, et Gabios, urbemque Fidenam ;

750 750. Scilicet ut immemores præteritorum revisant

755

756. Nunc age, expediam dictis, quæ gloria deinde sequatur Dardanium prolem, qui nepotes maneant te de

760 Itala gente

760. Ille juvenis, qui nititur

763. *Dictus Sylvius.*

764. *Quem serum con-*

765 jux Lavinia in sylvis educet tibi longævo futurum regem

767. Ille proximus est

768. *Deinde sunt* of Capys, et Numitor ; ut

770 Sylvius Æneas, qui

772. *Hi imponent Nomentum*

NOTES.

while his *anima* enjoyed the converse of the gods. *Rotam volvere* : in the sense of *erant tempus*. It is a metaphor taken from the rolling or turning of a wheel.

Deus. Some take the god here meant to be Mercury. But Heyne thinks it is here used indefinitely for any *dæmonium*, in allusion to the notions of the gods, to which the poet here hath in his mind.

Perhaps it is better to suppose that *hæc* is called by its own special *dæmonium* the waters of Lethe, to prepare for a new life. This makes the sense easier, and in perfect accordance with the principle of that philosophy, here inculcated and explained.

Supera convexa : in the sense of *superius* ; or simply, *vitam*.

Sonantem : in the sense of *strepentem*.

Legere : in the sense of *recensere*, *vel legere*.

Sylvius. Dionysius Halicarnassus tells us that Lavinia, at the death of her husband, was pregnant, and for fear of Ascanius fled into the woods to a Tuscan town, where she was delivered of a son, and from that circumstance, she called the town *Sylvium*. But Ascanius, moved with compassion toward her, named him his successor, and the kingdom of *Alba Longa*. From the kings of *Alba* took the common name of *Sylvii*. Livy, however, makes him

the son of Ascanius. In order to make the historian and the poet agree some would understand by *longævo*, in the following line, *advanced to the gods, immortal*, relying upon Æschylus, who calls the gods *longævi*. *Postuma proles*. The meaning of *postuma* here will, in a good degree, depend upon the sense given to *longævo*. If it be taken as above-mentioned, to denote one advanced to the life of the gods, then *postuma proles* will mean *posthumous child*, one born after the death of the father. But if we take *longævo* in its ordinary acceptation, to denote an old man, or one advanced in age, then *postuma* must be taken in the sense of *postrema* : last — your last child, whom late your wife Lavinia brought to you advanced in age.

765. *Educat* : in the sense of *parit*.

767. *Proximus*. Not the one who should succeed Sylvius in the throne of *Alba*, for Procas was the thirteenth king ; but the one who stood next to him in the Elysian fields.

772. *Hi, qui gerunt* : but who bear their temples shaded with the civic crown. This was made of oak, because the fruit of that tree supported man at the first. It was conferred upon the man who had saved the life of a Roman citizen in battle. *Quercu* : the oak ; by meton. the crown made of it.

773. *Hi Nomentum* : these shall found Nomentum, &c. This was a town of the Sabines, situated upon the river *Allia*, about

- Hi Collatinas imponent montibus arces,
 Pometios, Castrumque Inui, Bolamque, Coramque. 775
 Hæc tum nomina erunt, nunc sunt sinè nomine terra.
 Quin et avo comitem sese Mavortius addet
 Romulus, Assaraci quem sanguinis Iliæ mater
 Educet. Viden' ut geminæ stant vertice cristæ,
 Et pater ipse suo Superùm jam signat honore ? 780
 En hujus, nate, auspiciis illa inclyta Roma
 Imperium terris, animos æquabit Olympo,
 Septemque una sibi muro circumdabit arces,
 Felix prole virùm : qualis Berecynthia mater 785
 Invehitur curru Phrygias turrata per urbes,
 Læta Deùm partu, centum complexa nepotes,
 Omnes cœlicolas, omnes supera alta tenentes.
 Huc geminas huc flecte acies : hanc aspice gentem,
 Romanosque tuos. Hic Cæsar, et omnis Iuli 790
 Progenies, magnum cœli ventura sub axem.
 787. Omnes tenentes
 supera et alta loca
 788. Hic est Cæsar, et
 omnis
 791. Quem sæpius
 audis promitti tibi, nempe
 Hic vir, hic est, tibi quem promitti sæpius audis,
 Augustus Cæsar, Divi genus ; aurea condet
 Sæcula qui rursus Latio, regnata per arva
 Saturno quondam : super et Garamantas et Indos

NOTES.

twelve miles from Rome, on the east. *Gabii* : a town about ten miles from Rome, also toward the east. *Fidena* : a town situated on the Tyber, about five miles north of Rome. *Collatiæ* : a town not far from *Fidena*, to the east. *Pometia*, or *Pometii* : a town of the *Volsci*, situate to the north of the *Pomptina paludes*. *Castrum Inui* : a maritime town of the *Rutulii*. It was dedicated to that god whom the Greeks called *Pan*, but the Latins called *Inuus* or *Incubus*. *Bola* vel *Bola* : a town of the *Æqui* near *Præneste*, to the east. *Cora* : a town of the *Volsci* not far from *Pometia*, to the north. These towns were not all in *Latium*, properly so called, as the poet would insinuate. They were built after their respective people were incorporated among the Romans, and their lands made a part of the Roman state.

774. *Imponent* : in the sense of *condent*. *Collatinas arces* : the town or city *Collatiæ*.

777. *Comitem avo*. Comes here is an assistant or helper. Numitor, the son of *Procas*, was driven from his throne by his brother *Amulius*. Romulus being informed of this, collected a company of men, joined the party of Numitor, and restored him to his throne. Romulus was the reputed son of *Mars* and *Iliæ*, the daughter of Numitor, who was therefore his grandfather. *Mavortius* : an adj. from *Mavors*, a name of *Mars*, agreeing with Romulus, who is said to have been the son of that god.

779. *Educet* : in the sense of *pariet*.

780. *Pater Superùm* : Jupiter, who is styled the father of the gods, and king of men. Some understand *Mars*, the father of Romulus.

781. *Auspiciis* : conduct—government.

782. *Animos* : courage—valor.

783. *Unaque circumdabit* : and it also shall surround for itself seven hills.

784. *Berecynthia mater* : as the Berecynthian mother, crowned with turrets, is worshipped in her car, &c. Cybele is here meant, who was said to be the mother of most of the gods. Hence *lata Deùm partu* : rejoicing in a race or progeny of gods. The epithet *Berecynthia* is added to her from *Berecynthium*, a castle of *Phrygia*, on the river *Sagaris*, or from a mountain of that name, where she was worshipped in a distinguished manner. Cybele is often put, by metonymy, for the earth ; for which reason she is represented as wearing a turreted crown. *Prole virùm* : in a race of heroes.

788. *Gentem* : race—progeny.

792. *Genus Divi* : the offspring of a god. This the poet says to flatter the vanity of Augustus, who, from the time that he deified *Julius Cæsar*, his father by adoption, assumed the title of the son of a god, *filius Divi*, as appears from ancient inscriptions. Or his divine descent might be traced from Dardanus, the founder of the Trojan race, the reputed son of Jove. Some copies have *Divùm*. Heyne reads *Divi*. *Aurea sæcula condet* : who again shall establish the golden age in *Latium*, through the country, &c. See *Ecl. iv. 6*.

793. *Augustus*. This is the first time that Virgil called his prince *Augustus*. This title was decreed to him by the senate, in the year of Rome 727.

Proferet imperium: jacet extra sidera tellus,
 Extra anni solisque vias, ubi cœlifer Atlas
 Axem humero torquet stellis ardentibus aptum.
 Hujus in adventu jam nunc et Caspia regna
 Responsis horrent Divûm, et Mæotica tellus,
 Et septemgemini turbant trepida ostia Nili.
 Nec verò Alcides tantum telluris obivit;
 Fixerit æripedem cervam licêt, aut Erymanthi
 Pacârit nemora, et Lernam tremefecerit arcu.
 Nec, qui pampineis victor juga flectit habenis
 Liber, agens celso Nysæ de vertice tigres.
 Et dubitamus adhuc virtutem extendere factis?
 Aut metus Ausoniâ prohibet consistere terrâ?
 Quis procul ille autem, ramis insignis olivæ,
 Sacra ferens? nosco crines incanaque menta

795

800

804. Nec Liber obivit
 805 tantum telluris, qui victor
 flectit juga pampineis
 habenis, agens

808. Autem quis est
 ille procul, insignis ramis

NOTES.

795. *Proferet imperium super*: he shall extend his empire over, &c. The Garamantes were a people inhabiting the interior of Africa. *Indos*. Suetonius informs us that the kings of India, properly so called, being moved at the fame of Augustus, sought his friendship. But it is well known that he did not extend his empire over them. Most probably the people here mentioned under the name of *Indos* were the Ethiopians, or some nation of Africa. Besides, any country lying in a hot climate, or within the tropics, was anciently called *India*, and its inhabitants *Indi*, as might be shown by abundant testimony.

796. *Tellus jacet*: their land lies, &c. *Sidera*, here, does not mean the stars and constellations in general; but the particular signs of the zodiac, as appears from the following words: *extra vias anni solis*. This description agrees very well to Africa, which extends beyond the tropic of Cancer to the north, and, also, beyond the tropic of Capricorn to the south.

797. *Azem*: by synec. for *cælum*.

798. *Caspia regna*. By this we are to understand the kingdoms bordering upon the Caspian sea. To the north were the Sarmatians and Scythians; to the south, the Parthians; to the west, the Arminians. This sea has no visible outlet or communication with any other waters. It is said to be about 630 miles long, and 260 broad. The Wolga, the largest river in Europe, empties into it. *Mæotica tellus*. By this we are to understand the northern nations of Europe, bordering on the *Palus Mæotis*, or sea of Azoff, on the north of the Euxine, or black sea. *Horrent*: tremble at the responses of the gods.

800. *Trepida ostia*: the astonished mouths of the seven-fold Nile are troubled. *Turbant* has, in this place, the signification of *turbantur*. vel *trepidant*. *Ruvius* says, com-

mententur. The Nile is the largest river of Africa, and falls into the Mediterranean sea by seven mouths. It annually overflows its banks, and occasions the fertility of Egypt. The Egyptians worshipped it as a divinity.

801. *Alcides*: a name of Hercules, from *Alceus*, his grandfather. He is sometimes called *Amphitryoniades*, from *Amphitryon*, the husband of *Alcmena*, of whom Jupiter begat him. He travelled over many parts of the world, performing feats of valor. He was in the Argonautic expedition. In Egypt he slew *Busiris*; in Spain, *Geryon*; in Sicily, *Eryx*; in Thrace, *Diomede*; in Africa he destroyed the gardens of the Hesperides. The poet here mentions three instances of his valor: 1. His piercing the brazen-footed hind. *Fixerit æripedem*, &c. This hind inhabited the mountain *Manalus*, in Arcadia. Servius, in order to reconcile Virgil with mythology, takes *fixerit*, in the sense of *statuerit*, stopped, out-run, took, &c. because, being sacred to *Diana*, it would have been impious to put her to death. Heyne takes *fixerit* in the sense of *ceperit*. 2. His subduing the groves of Erymanthus: *pacârit nemora*; that is, subdued the wild boar that infested them. He took him alive, and carried him to Eurystheus, king of *Mycena*. 3. His making Lerna tremble with his bow: *Lernam tremefecerit*; that is, the fens of Lerna, between Argos and *Mycena*, where he slew the Hydra with fifty heads.

804. *Juga*: the yoke, by meton. for the carriage. The car of Bacchus was drawn by tigers.

805. *Nysæ*. There were several mountains by this name, all sacred to Bacchus. *Agens tigres*: driving the tigers from, &c. Tigers are said to be transported with fury at the sound of tabrets and drums; which, perhaps, is the reason of their being given to Bacchus, the god of fury and enthusiastic rage.

- £ 10
- Regis Romani; primus qui legibus urbem
Fundabit, Curibus parvis et pauperes terrâ
812. Cui deinde Tul-
lus subibit, qui rumpet magnum. Cui deinde subibit,
Otia qui rumpet patriæ, residesque movebit
Tullus in arma viros, et jam desueta triumphis
Agrina. Quem juxtâ sequitur jactantior Ancus, 815
Nunc quoque jam nimum gaudens popularibus aurâ.
817. Vis-ne videre ot
Tarquinios Vis et Tarquinius reges, annamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque secures

NOTES.

810. *Romani regis.* The person here spoken of is *Numa Pompilius*, the second king of Rome. He was a Sabine by birth. After the death of Romulus, a dispute arose between the Romans and Sabines upon the choice of his successor. They finally agreed that the Romans should choose, but the choice must fall upon a Sabine. It accordingly fell upon Numa. He proved to be a peaceful monarch. He is, therefore, here represented as bearing an olive branch, the badge of peace. He reigned forty-three years, and died at the age of eighty. This justifies the *incana menta*; his white chin—beard. The prep. *in*, in composition, sometimes changes the signification of the primitive, at others, increases it. This last is the case here. Hitherto the Romans had been little better than a band of robbers, associated together for the purpose of extending their rapine more widely. It was Numa's first care to establish the influence of religion over the minds of his subjects, and to enact a code of laws for their civil government. He is therefore represented bearing sacred utensils. See *nom. prop.* under *Numa*. Hence it is said, *fundabit urbem legibus*: he shall found the city by laws.

811. *Curibus*: *Cures* was a small city of the Sabines. *Pauperes terra*: from a poor or humble estate.

814. *Tullus.* Tullus Hostilius, the third king of the Romans. He was a descendant neither of Numa, nor Romulus. The government of Rome was then an elective monarchy, though great deference was paid to the will of the last king, and sometimes it very much influenced the choice. Tullus broke the peace with the Alban, and a bloody war ensued. *Viros resides movebit et agrina*: he shall rouse his inactive men to arms, and his troops long unaccustomed to triumphs. *Otia*: in the sense of *pacem*.

815. *Ancus.* This was Ancus Martius, the fourth king of Rome. He courted the favor of the people: hence it is said of him, *gaudens popularibus auris*. Nor was he inferior to his predecessor in the arts of peace and war. He was the grandson of Numa by his daughter. Being indignant that *Tullus* should possess the throne in preference

to himself, he sought means to procure his death, and that of his family. No mention is here made of *Servius Tullius*, the sixth king of Rome.

816. *Auris*: *aura*, applause—favor.

818. *Ultoris Bruti.* Tarquin, surnamed the proud, the seventh and last king of Rome, had rendered himself odious to the people. His son *Sextus*, enamored with the beautiful *Lucretia*, the wife of *Collatinus*, offered violence to her. Unable to survive the disgrace, she killed herself with her own hand. This caused a general sensation. *Brutus*, a leading member of the *Senatus*, roused that body to assert their rights against the tyrant, and procured a decree to banish Tarquin and his family for ever. For this reason, he is called *ultor*, the avenger. The government was changed from *regal*, to *consular*; and *Brutus* and *Collatinus* were chosen the first consuls. These officers were chosen annually. *Fasces receptos*: these words may mean, *the authority and power recovered*, and restored to the people, from whom they had been taken by usurpation and tyranny. *Heyne* says, *regiam dignitatem, et imperium translatus à regibus in consules*. This is also the opinion of *Dr. Trapp*. But this is going too far. It is better to understand it of the power recovered and restored to the people, from whom it had been taken. In confirmation of this, history informs us, that the consuls were obliged to bow their *fasces* to the assembly of the people, as an acknowledgment that the sovereign power was theirs. *Fasces*: properly, a bundle of rods bound together with an axe in the middle, carried before the consuls and chief magistrates, to denote that they had the power to scourge and to put to death—the rods to scourge, and the axe (*securis*) to put to death. Hence by meton. it came to signify the power itself—the ensigns of authority and royalty—also power and authority in general. *Securis* is properly an axe. But being used as an instrument of executing the sentence of the law against offenders, it came to signify the sentence itself. And as the sentence of the law is to be considered just, it is taken also for justice in a general sense. *Serius*

natosque pater, nova bella moventes.
 in pulchrâ pro libertate vocabit
 Utcunque ferent ea facta minores,
 hor patriæ, laudumque immensa cupido
 Drusosque procul, sævumque securi
 orquatum, et referentem signa Camillum.
 in, paribus quas fulgere cernis in armis,
 s animæ nunc, et dum nocte premuntur,
 intum inter se bellum, si lumina vitæ
 , quantas acies stragemque ciebunt!
 s socer Alpinis, atque arce Monæci
 ns ; gener adversis instructus Eois.
 , ne tanta animis assuescite bella :
 æ validas in viscera vertite vires.
 ior, tu parce, genus qui ducis Olympo
 la manu, sanguis meus !
 phatâ Capitolia ad alta Corintho

820 820. Infelix pater vo-
 cabit natos, moventes

825 826. Autem illæ ani-
 mæ, quas cernis fulgere
 in paribus armis concor-
 des nunc, et dum pre-
 muntur nocte, heu !

830 835. Tu qui es meus
 sanguis

NOTES.

rid, stern, or impartial justice—
 of justice. Perhaps the poet here
 he sentence passed upon the sons
 for being among the number of
 s to restore the Tarquins, which
 enforced by their father. They
 died with the axe.

tos. The two sons of Brutus, Ti-
 terius, conspired with other noble
 Rome, to recall Tarquin. But
 overed, their father commanded
 put to death; and stood by, and
 sentence put in execution. The
 dix, connected with pater, is very
 all as expressive. Some copies
 dix with *utcumque minores*. How-
 ity shall regard that action, love
 will prevail and justify the father.
 ios aspice: but see the Decii, &c.

a noble family at Rome. Three
 voted their lives for their coun-
 os: Drusus was the surname of
 family, from *Drusus*, a general
 sla, slain by one of that family.
 ily was *Livia Drusilla*, the wife
 s.

rguatum. Titus Manlius, sur-
 quatus, from a golden chain or
 ues) which he took from a gene-
 rals, whom he slew, *anno urbis*,
 ame afterward the common name
 ily. He was three times consul,
 n dictator. He ordered his son
 for fighting the enemy against
 although he gained the victory.
 to this, he is called *sævum securi*.

a Roman of noble birth. He
 sed from Rome for envy of his
 military renown. While he was
 s Gauls made an incursion into
 took Rome. This roused Cæ-
 e forgot the injury done to him;
 sing a body of men, fell upon

them unawares, and cut them in pieces. He
 was five times dictator, and four times he
 triumphed.

828. *Heu! quantum*: alas! how great a
 war, &c. Here is an allusion to the civil
 war between Cæsar and Pompey. Pompey
 married Julia, the daughter of Cæsar. The
 troops that composed the army of Cæsar
 (socer, the father-in-law) were chiefly Gauls
 and Germans from the west. Hence he is
 said to come from the Alpine hills, and the
 tower of *Monæcus*. This was a town and
 port on the coast of Liguria, where the Alps
 begin to rise. The place was well fortified.
 The troops of Pompey (*gener*, the son-in-
 law,) were from the eastern part of the em-
 pire, *adversis Eois*: from the opposite east.
Populis vel militibus is understood.

832. *Ne assuescite tanta bella animis*: by
 commutatio, for *ne assuescite animos tantis
 bellis*.

833. *New patria*. This verse, in a very
 remarkable manner, conveys to the ear the
 sound of tearing and rending, which it is
 designed to express.

835. *Meus sanguis*. Julius Cæsar is here
 meant, who, according to Virgil, descended
 from *Venus*, through *Julus*, the son of *Æne-
 as*. The poet here very artfully expresses
 his abhorrence of the civil war which placed
 the Cæsars on the imperial throne; but he
 does it so artfully as leaves to Augustus no
 room for taking offence.

836. *Corintho triumphatâ*: Corinth being
 triumphed over. This was a famous city of
 Greece, situated on the isthmus which con-
 nects the Peloponnesus with the main land.
 This city privately formed an alliance with
 the principal Grecian states; which gave
 offence to the Romans. Upon this, they
 sent ambassadors to dissolve this alliance
 or council of the states, as it was called;
 who were treated with violence and abuse.

Victor aget currum, cæsis insignis Achivæ.
 Eruet ille Argos, Agamemnoniasque Mycenas,
 Ipsumque Æaciden, genus arripotentis Achillei;
 Ultus avos Trojæ, templa et temerata Minervæ. 840
 Quis te, magne Cato, tacitum; aut te, Cosse, relinquit?
 842. Quis relinquit Quis Gracchi genus? aut geminos, duo fulmina belli,
 genus Græchi tacitum? Scipiadas, cladem Libyæ? parvoque potentem
 aut Fabricium? vel te sulco, Serrane, serentem?

NOTES.

Rome instantly declared war, which ended in the destruction of Corinth, and the subjugation of its allies. This was completed by the consul Mummius, in the year of Rome 609. *Ille victor*. This refers to Mummius. He was honored by a triumph. *Capitolia*: neu. plu. a famous temple of Jupiter at Rome, commenced by Tarquinius Priscus upon the hill called *Tarpeius*, but afterward *Capitolinus*, from the circumstance of a human head (*caput*) being found when they were laying the foundation of that edifice. Hitherto the victors used to be drawn in a car to place their laurels in the lap of Jove.

838. *Ille eruet Argos*: he shall overthrow Argos, &c. Virgil is here supposed by Hyginus to confound two events which took place at different periods—the war of *Achæsa*, which ended in the destruction of Corinth, and the war with *Pyrrhus*, king of Epirus. The former was conducted by the consul *Mummius*, to whom the *ille*, in the preceding line, refers; but it is not certain to whom the *ille* here refers; whether to *Quinctius Flaminius*, *Paulus Æmilius*, *Cæcilius Metellus*, or *M. Curius*, each of whom acted a distinguished part in the war with Greece and Epirus. By *Argos—Mycenæ*, the best interpreters understand the power of Greece in general. And by *Æaciden*, not *Pyrrhus*, but the power—the government of Epirus. This was not destroyed during the reign of that monarch. It was, however, completed in the reign of *Perseus* or *Perseus*, king of Macedonia, the last of the descendants of Achilles, whom *Paulus Æmilius* led in triumph. He may be called *Æacides*, as being descended from *Achilles*, the grandson of *Æacus*, by *Olympias*, the daughter of *Pyrrhus*, king of Epirus. He united the interests of northern Greece.

840. *Ultus avos Trojæ*: having avenged his ancestors of Troy. *Temerata templa*: the violated temple of Minerva. This alludes to the violence offered to it by *Diomedes* and *Ulysses*, in taking away the *Palladium*.

841. *Cato*. There were two distinguished persons of this name. The one here spoken of is the *Cato Major*, sometimes called *Cato Censorius*, from his great gravity and strictness in the censorship. He lived to a very great age. He sprang from an obscure family; and, on account of his wisdom and prudence, was called *Cato*, from

catus, wise or prudent. The other *Cato* was his great grandson, and called *Minor*. He arrived at the prætorship. He subjugated *Sardinia*; and, in the year of Rome 560, obtained a triumph in Spain, where he acted as proconsul. He took part against *Cæsar*, and, when he saw the republic was lost, slew himself. *Cosse*: *Cornelius Cosus*. He slew the king of the *Veientes*, and consecrated his spoils to *Jupiter Feretrius*. These were the second *spolia opima*, since the building of Rome. He was afterward nominated dictator, and triumphed over the *Volsci*.

842. *Genus Gracchi*. *Tiberius Sempronius Gracchus* was the most distinguished of his family. He was appointed prætor, and triumphed over the *Celtiberi* in Spain, destroying three hundred of their towns, in the year of Rome 576. He was twice consul, and once censor. He married *Cornelia*, the daughter of *Scipio Africanus*. By her, among other children, he had the two famous brothers *Tiberius* and *Caius*. They were both appointed tribunes of the people at different times, and were the sincere advocates of their rights. This excited the jealousy of the senate, who raised a tumult, in which they both perished. The former in the year of Rome 621, and the latter in the year 633.

843. *Scipiadas*. There were two *Scipios*, *Cornelius Scipio major*, and *Cornelius Scipio minor*. They were both surnamed *Africanus*. The latter was grandson of the former, and was adopted by *Paulus Æmilius*, and to distinguish him from the former, he was called also *Emilianus*. They were both distinguished men. At the age of twenty-four, *Scipio Major* was appointed to command in Spain against the *Carthaginians*, whom he expelled from that country. He was afterward, *anno urbis* 549, made consul. He passed over into Africa, where he defeated them again, and terminated the second Punic war, much to the advantage of the Romans. He obtained a triumph, *anno urbis* 553. Hence he was called *Africanus*. *Scipio Minor* was appointed consul in 607. He took the department of Africa in the third Punic war, and entirely erased Carthage. He triumphed in 608. Hence also called *Africanus*. *Duo fulmina belli*: two thunderbolts of war. They were so called by *Lucretius* and *Cicero*.

sum rapitis, Fabii? Tu Maximus ille es,
 ni nobis cunctando restituis rem.
 ut alii spirantia mollius æra,
 quidem: vivos ducent de marmore vultus;
 et causas melius; cœlique meatus
 sent radio, et surgentia sidera dicent:
 tu re imperio populos, Romane, memento:
 quæ erunt artes; pacisque imponere morem,
 et subjectis, et debellare superbos.
 Pater Anchises: atque hæc mirantibus addit:
 ut insignis spoliis Marcellus opimis
 vir, victorque viros supereminet omnes.
 Romanam, magno turbante tumultu,
 spes: sternet Pœnos, Gallumque rebellem;
 ne arma patri suspendet capta Quirino.
 hic Æneas; unâ namque ire videbat

845 845. Fabii, quod rapitis me fossam?

850

854. Pater Anchises dixit: atque

857. Hic eques sistet Romanam rem, magno tumultu turbante eam

860. Hic Æneas ait: O pater quis est ille, qui sic comitatur virum euntem? namque videbat

860 bat

NOTES.

Fabricium. Fabricius was raised to the command of the army. The Samnites and Pyrrhus tempted to corrupt him with money; he refused to understand that Rome was ambitious of gold, but gloried in being one of those who possessed it. He was consul, and twice he triumphed. *Quinctius Cincinnatus.* He was dictator. At the age of eighty he was called to his farm of four acres only, which he ploughed and sowed with his own hands. Hence he is called *Serranus*, from *Ser*. Florus calls him *dictator ab*

abii. These were a noble family, of whom *Quintius Fabius* was distinguished. In the second Punic War Hannibal reduced the Roman state to the brink of ruin by two signal victories over them, one at *Trebia*, the other at *Canusium*. In this state of things, *Fabius* was appointed dictator, and took the command of the army against the Carthaginians. By delaying to give him battle, he broke his power and contentment to leave Italy. *Cunctando restituis*—by delaying you restore the state. *Maximus*—honored with the surname of *Maximus*; he was five times consul, twice censor, and twice he triumphed. *Rem*: the state—the republic. *Memento*—I advise, in the present; some in the future.

Illi excedent: others shall form a school of delicacy the animated brass, &c. *Chaldaeis*—the Chaldeans; the Chaldeans were famed for statutory laws; the Egyptians for eloquence, and the Chaldeans for astronomy. These arts or sciences here alluded to. The *Chaldaeis* are advised to neglect them, or to value them of inferior importance to the arts of ruling the nations, and dictating conditions of peace. It is well known

that for a long time the Romans paid little attention to the arts of civilized life; and not until they had made themselves masters of Greece. *Vivos*: to the life. *Æra*: status of the life.

849. *Meatus celi*: nemp, *curvus siderum*. *Radio*: the radius was a stick or wand, used by the geomitricians to mark or describe their figures in the sand. *Dicent*: shall explain—treat of.

852. *Morem*: in the sense of *legem*, vel *conditiones*.

855. *Marcellus ingreditur*: *Marcellus* moves along, distinguished by triumphal spoils, &c. The *spolia opima* were those spoils which a Roman general took from the general of the enemy, whom he had slain with his own hand on the field of battle. Such spoils *Marcellus* won from *Viridomarus*, the general of the Gauls. *Tumultus*. By *tumultus* here we are to understand a Gallic war, which broke out and threatened the peace of Italy. A civil war, or intestine commotion, was properly called *tumultus*. *Majores nostri tumultum Italicum, quod erat domesticum; tumultum Gallicum, quod erat Italiae finitimum; preterea nullum tumultum nominabant*, says *Cicero*. *Marcellus* was appointed to the command of the army, and wishing to attack the Gauls by surprise, and before they were prepared to receive him, he left his infantry behind, and proceeded with his cavalry, or horse, alone, because they could march with speed. Hence he is called here *eques*. *Sistet*: in the sense of *firmabit*.

859. *Suspendetque tertia arma*. The first *spolia opima* were offered to *Jupiter Feretrius* by *Romulus*, taken from *Acron*, king of the *Caninenses*. The second were offered by *Cornelius Cossus*, mentioned 841, supra. The third were taken by *Marcellus* from *Viridomarus*. It is not certain who

- Egregium formâ juvenem, et fulgentibus armis ;
Sed frons læta parùm, et dejecto luminâ vultu :
Quis, pater, ille virum qui sic comitatur euntem ?
Filius ? ane aliquis magnâ de stirpe nepotum ?
865. Quis stropit is comitum est circa cum !
quantum instar Marcelli est in ipso !
869. Neque sinent cum esse ultrâ. Romana propago visa esset vobis, O Superi, esse nimium potens, si
872. Quantos gemitus virum illo campus ad magnam urbem
879. Non quisquam obvius tulisset se illi armato impunè, seu
- Tum pater Anchises lachrymis ingressus obortis :
O nate, ingentem luctum ne quære tuorum :
Ostendent terris hunc tantum fata, neque ultrâ
Esse sinent. Nimum vobis Romana propago
870
Visa potens, Superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem !
Nec puer Iliacâ quisquam de gente Latinos
875
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictaque bello
Dextera ! non illi quisquam se impunè tulisset
880
Obvius armato : seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.

NOTES.

we are to understand by *Patri Quirino*, to whom these spoils were to be suspended and offered. *Nascimbænus* explains *Quirino* by *Marte*, vel *bello*. He suspends to father Jove the spoils taken (*capta*) in battle. *Servius*, by *Quirino* understands Romulus. He suspends to father Romulus, &c. and produces a law of Numa which ordered the first *spolia opima* to be offered to Jupiter, the second to Mars, and the third to Romulus. But this law regarded those who might repeat the *spolia opima*. *Ruæus* understands by *Patri Quirino*, Jupiter *Fœretrius*, in the same manner as Janus is called *Quirinus* by *Suetonius*; because he presided over war, and because his temple was built by *Romulus Quirinus*. He thinks *Jupiter Fœretrius* may be called *Quirinus*. *Suspendet*, &c.: he shall suspend to father Jove the third triumphal spoils taken from the enemy. *Marcellus* was of a plebeian family, and was advanced to the consulship five times. In his third, he was sent to Sicily, where he distinguished himself in the defeat of *Hannibal*. He laid siege to *Syracuse*, and took it after he had been before it three years. It was nobly defended by the celebrated mathematician *Archimedes*, who repeatedly destroyed the fleet of the assailants by his machines and burning glasses. It was at last taken by stratagem, and *Archimedes* slain.

862. *Parum læta*: in the sense of *tristis*.

863. *Virum*: M. *Marcellus*, the consul.

867. *Ingressus*: in the sense of *cepit*.

Obortus: gushing from his eyes.

869. *Fata ostendent*: the fates will only show him to the earth, &c. This is *Marrus*

Marcellus, the son of *Caius Marcellus* and *Octavia*, the sister of *Augustus*. He designed him for his daughter *Julia*. When a boy, he adopted him as a son, and intended him for his successor in the empire. He died about the age of twenty years, at *Brundisium*. His body was carried to Rome, and consumed to ashes in the *campus Martius*. The Romans were much affected at his loss, and made great lamentation over him. He was interred near the banks of the Tiber with great pomp. *Propago*: race—stock—offspring.

871. *Propria*: lasting—permanent; that is, if *Marcellus* had been permitted to live.

872. *Quantos gemitus ille*: how great groans of men shall that *Campus Martius* send forth! *Mavortis*, gen. of *Mavors*, a name of Mars. Rome was sacred to *Mars*, as being the father both of *Romulus* and *Romus*. *Aget*: in the sense of *emittet*. *Ad*: in the sense of *prope*.

876. *Tantum spe*. Some read, in *tantum specem*: others, in *tantâ spe*. *Heyne* reads in *tantum spe*; so also *Ruæus*. But *spe* may be for *spei*, the gen. (as *die* is put for *diæ*, *Geor.* i. 208.) governed by *tantum*. This last I prefer.

878. *Heu pietas! heu prisca fides!* The poet here deplures the loss which virtue, integrity, and valor, sustained in him. Both *Velleius* and *Seneca* give young *Marcellus* a most excellent character.

880. *Seu cum pedes*. The meaning is: whether, as a footman, he should rush against the foe, or whether he should spur on his foaming steed to the attack.

881. *Armos*: in the sense of *lateræ*.

miserande puer! si quæ fata aspera rumpas,
 rellus eris. Manibus date lilia plenis:
 eos spargam flores, animamque nepotis
 tem accumulem donis, et fungar inani
 æ. Sic totâ passim regione vagantur
 n campis latis, atque omnia lustrant.
 ostquam Anchises natum per singula duxit,
 itque animum famæ venientis amore:
 ella viro memorat quæ deinde gerenda;
 tesque docet populos, urbemque Latini;
 quemque modo fugiatque feratque laborem.
 geminæ Somni portæ: quarum altera fertur
 , quâ veris facilis datur exitus umbris:
 candenti perfecta nitens elephanto:
 sa ad cælum mittunt insomnia Manes.
 tum natum Anchises unâque Sibyllam
 uitur dictis, portâque emittit eburnâ.
 m secat ad naves, sociosque revisit.
 : ad Caietæ recto fert litore portum.
 a de prorâ jacitur: stant litore puppes.

885

890

895

900

888. Per quæ singula,
postquam Anchises du-
xit natum

895. Altera nitens per-
fecta est ð candenti ele-
phanto; sed per hanc
Manes mittunt

NOTES.

Aspera: in the sense of *dura*, vel
Plenis manibus: in full hands.
Marcellus eris. On hearing this line,
 Octavia fainted. The encomium
 is poet passes upon this noble youth
 is one of the finest passages of the
 Augustus was so much pleased
 when he heard Virgil read it, that he
 is present to be given him of ten sea-
 every line, which is about seventy-
 unds sterling.
Munere: Ræus says *officio*.
Latis campis æris. By this we are
 stand the Elysian fields, so called;
um, et inanibus umbris habitatum;
situm in ætreis pratis, says Ræus.
 takes the words simply in the sense
saliginosis.
Per quæ: through all which things.
 : properly, all taken separately and
 all one by one. *Venientis*: in the
future.
iro: Eneas. *Exin*: (for *exinde* :)
 use of *tunc*.
Laurentes. See *Æn. vii. 63*.
Femina portæ. This fiction is bor-
 rown the *Odys. lib. 19*. The most
 conjecture why true dreams are
 pass through the horn gate, and false
 ough the ivory gate, is, that horn is a
 m of truth, as being transparent and
 to the sight, whereas ivory is im-
 and impenetrable to it.
Umbris. Heyne takes this in the
somniis. Ræus says *figuris*.
Perfecta: in the sense of *facta est*.
Manes: here the infernal gods. *Ad*
 in the sense of *ad homines*, vel *ad*
ruas.

897. *Ubi*. This is the common reading.
Some copies have *ibi*. The sense is the
same with either.

898. *Prosequitur Anchises*: Anchises ac-
companies Eneas and the Sibyl through
the various parts of the infernal regions, and
discourses with them as they pass along, till
they arrive at the ivory gate, through which
he dismisses them. Servius thinks that Vir-
gil, by telling us that Eneas passed through
the ivory gate, would have us believe all he
had been here saying was fiction. But it is
hardly to be imagined that so judicious a
poet, by one dash of his pen would destroy
the many fine compliments he had paid his
prince and the whole Roman people, by in-
forming them the whole was false. Mr.
Davidson conjectures that Virgil had in view
the Platonic philosophy. By omitting his
hero through the ivory gate, through which
lying dreams ascend to the earth, he might
mean that thus far he had been admitted to
see the naked truth—had the true system of
nature laid open to his view, and the secrets
of futurity unveiled; but henceforth he was
returning to his former state of darkness,
ignorance, and error; and therefore he is
sent forth from those regions of light and
truth by the ivory gate, in company with
lying dreams and mere shadows, which are
to attend him through life. But, on the
whole, as the poet hath concealed from us
the reason of his hero's passing through the
ivory gate, after all our conjectures on the
subject, we may be as far as ever from the
truth. *Prosequitur*: in the sense of *allo-*
quitur.

900. *Fert se ad portum*: he takes himself
along the shore direct to the port, &c. *Caietæ*

was a promontory and town of the *Ansones* (*odie, Gaïta*) a name derived from the ree of Æneas, who died there. Some derive it from a Greek word, which signifies *to burn*, because the fleet of Æneas was

here burnt by the Trojan women, as some authors say. *Litore*: this is the common reading, but Heyne reads *fiavite* in the sense of *via, vel itinere*.

QUESTIONS.

Is this one of the books which Virgil read in the presence of Augustus and Octavia?

What is the subject of it?

What is the nature of it?

What, probably, suggested to the poet this fine episode?

Can you mention any others who, according to the poets, visited those regions?

What, probably, was the object of the poet in conducting his hero thither?

In what light does bishop Warburton consider this book?

Were these mysteries in great repute at one time in Greece?

Is there no difficulty in this interpretation?

What are the principal difficulties?

Is it certain that Virgil was ever initiated into those mysteries?

If he had been acquainted with them, is it probable he would have divulged them?

What does Heyne say upon this subject?

At what place in Italy did Æneas land?

Who founded the city of *Cumæ*?

What celebrated temple was there?

By whom was it built?

Who was Dædalus?

What is said of him?

Was there any curiously carved work upon the doors of this temple?

What was this sculpture designed to represent?

What was the residence of the Sibyl?

By whose inspiration did she give prophetic responses?

What direction did she give Æneas in regard to his descent to the regions below?

Where was this golden bough to be found?

In what way did he find it?

To whom was the bough considered sacred?

Where does the poet represent the entrance to those regions?

What did Æneas and his guide do immediately preceding their descent?

What is the lake *Avernus* properly?

Why was that thought to give admission to the regions of the dead?

From what circumstance did it receive the name of *Avernus*?

What is its Greek name?

According to the poets, how many rivers watered the realms of Pluto?

What were their names?

Which one was said to flow around them nine times?

Why did the gods swear by the river *Styx*?

If they violated their oath, what was the penalty?

Who was Charon?

What was his employment?

From what historical fact is this *fab* supposed to be derived?

On the approach of Æneas, what did the ferryman do?

What effect had the sight of the golden bough upon him?

What punishment had he received for carrying over Hercules?

Who was said to be the door keeper of Pluto's realms?

How many heads had Cerberus?

What did Hercules do to him?

What did the Sibyl do that he might permit them to pass?

How many were represented as judges of the dead?

What were their names?

Who was Minos?

Who Radamanthus?

Who Æacus?

Why were they made judges of the dead?

How was Minos employed, when Æneas visited his court?

As he passed along, and viewed the various apartments, did he see Dido?

What effect had the sight of her upon him?

What is the nature of his address to her?

What effect had it upon her?

Did Dido leave him abruptly?

Where did she go?

What passage of the *Odyssey* had Virgil here in view?

What was the conduct of Ajax?

What does Longinus say of his silence?

After this, to what place did he go?

What was his object in visiting the court of Pluto?

Where did he see the place of punishment?

What was the name of that place?

What river surrounded it?

What is the meaning of the word *Påge-thon*?

From what language is it derived?

From the palace of Pluto, where then did Æneas and the Sibyl go?

Whom did they meet in the way?

What was the employment of *Orpheus*?

What poet was distinguished above all the rest?

Why was no mention made of *Homer*?

Who was *Museus*?

When did he flourish?

Are there any fragments of his poems extant?

What information did Musæus give them?

Where did they find Anchises?

In what part of the regions below?

How was Anchises engaged at that time?

Was he expecting the arrival of his son?

What was the nature of their meeting?

Anchises explained to Æneas the system of the world upon the Pythagorean and Platonic philosophy: what were some of the leading points of that philosophy?

Had this philosophy many advocates?

Who was the inventor of the doctrine of transmigration?

What were some of its leading principles?

According to the principles of that philosophy, Anchises points out to his son a list of distinguished men who were to descend from him: can you mention some of their names?

Whom does he specially mention?

Was Augustus highly pleased with any part of this book?

What part was that?

Is it said that Octavia fainted at the mention of Marcellus?

Who was this Marcellus?

What did Augustus order to be given Virgil for each line of that *eulogium*?

To how much would that amount in sterling money?

What leading doctrine of religion and morality does the poet here inculcate?

Are the punishments here inflicted in proportion to the offence?

Is that a principle founded in reason and justice?

How long was the time assigned for a visit to the regions below?

Through which gate did Æneas ascend to the upper regions?

How many gates were there?

What is the most probable reason that can be given for his ascent through the ivory gate?

LIBER SEPTIMUS.

From Caiata, or Cajeta, Æneas pursues his course westward, and arrives in the Tiber, in the kingdom of Latium; where he was kindly entertained by Latinus, then advanced in age. He had an only daughter, the heiress of his crown, then young and beautiful. Many of the neighboring princes sought her in marriage; among whom was Turnus, king of the *Rufuli*, every way worthy of her; and whose addresses were pleasing to her mother Amata. For several reasons, however, her father was opposed to the match; particularly, on account of the responses of the oracle of *Faunus*. From this he learned that a foreigner was destined to be his son-in-law. He conceived Æneas to be the person pointed out by the oracle, and accordingly proposed to him a match with his daughter. In the mean time, Juno, displeased at the friendly reception of the Trojans, and especially at the proposal of the king, set about to frustrate it. For this purpose, she called Alecto from below. Through her means Turnus is roused to arms, and a skirmish brought about between some Latin shepherds and rustics on one side, and the Trojans on the other; in which Almon, the eldest son of Tyrrhus, the royal herdsman, was slain. This kindles the war. Both Turnus and the Latins repair to the palace of the king, and urge him to an immediate declaration of war. The aged monarch resists their importunity. In this state, things remain, till Juno descends from above, and opens the brazen doors. The report is soon spread abroad that war is begun. The neighboring nations join Turnus, and make a common cause of the war. The poet concludes by giving us an account of the auxiliaries, and their respective leaders. Throughout the whole, he has displayed a great degree of taste and judgment. In these six last books, the poet has imitated the *Iliad* of Homer.

A celebrated critic, Valpy observes, accuses Virgil of losing, instead of increasing, in interest, in these books. The Trojan and Greek heroes, whose names have been familiar with us from infancy, disappear; and we are introduced to personages of whom we have not before heard; and whose names do not appear elsewhere either in fable or history. But he does not consider, in making his charge, that the poet wrote for his own countrymen, and not for us. The adventures of Æneas in Italy, little as we may be interested in them, relate to the supposed ancestors of the Romans, to their domestic history, and to the foundation of their empire. The narration must, therefore, have then excited emotions in which we do not partake; and caused an interest in them, to which we, as we are situated, and at this distance of time, are strangers.

- TU quoque litoribus nostris, Æneia nutrix,
 Æternam moriens famam, Cæta, dedisti :
3. Nomen tuum signat
 ossa in magna Et nunc servat honos sedem tuus ; ossaque nomen
 Hesperia in magna, si qua est ea gloria, signat.
 At pius exsequiis Æneas ritè solutis,
 Aggere composito tumuli, postquam alta quierunt
 Equora, tendit iter velis, portumque relinquit.
 Aspirant auræ in noctem : nec candida cursum
 Luna negat : splendet tremulo sub lumine pontus.
 Proxima Circææ raduntur litora terræ ;
 Dives inaccessos ubi Solis filia lucos
 Assiduo resonat cantu, tectisque superbis
 Urit odoratam nocturna in lumina cedrum,
 Arguto tenues percurrens pectine telas.
15. Hinc gemitus cæ-
 perunt exaudiri Hinc exaudiri gemitus, iræque leonum
 Vincla recusantùm, et serà sub nocte rudentùm :
17. Setigerique sues, Setigerique sues, atque in præsepibus ursi
 atque ursi auditi sævire Sævire, ac formæ magnorum ululare luporum :
19. Quos sæva Dea Circe induerat Quos hominum ex facie Dea sæva potentibus herbis
 Induerat Circe in vultus ac terga ferarum.
 Quæ ne monstra pii paterentur talia Troës
 Delati in portus, neu litora dira subirent,

NOTES.

1. *Tu quoque.* This refers to what he had told us in the preceding book, verse 232, *et sequens*, of the monument erected to the memory of *Miscnus*, on the Italian coast. Thou, also, O *Cajeta*, didst give, &c.

3. *Tuus honos.* Some consider this an hypallage, for *sedes servat tuum honorem*: the place preserves thy honor. But perhaps her name may be considered a kind of guardian to the place. In this sense, there is no need of any figure. The words may be taken as they stand: thy honor, or fame, protects the place. This is the better and more poetical. *Sedem*: in the sense of *locum*. *Ossa*: in the sense of *sepulchrum*. There is a promontory and city in this part of Italy, by the name of *Cajeta*, or *Gaieta*.

6. *Aggere tumuli composito*: a tomb being erected. The earth heaped up over the corpse or ashes of the dead, was called *agger tumuli*.

8. *Auræ aspirant.* Dr. Trapp observes that, down to the 18th line, is, beyond expression, elegant and affecting. A funeral had been just performed. They sail in the still night by the light of the moon. They pass along an enchanted coast, whence they hear the roaring of lions, and other beasts of prey. Upon the four last lines he passes the highest encomium. *Candida*. As the sun, from his flaming brightness, is called *aureus*, golden; so the moon, from her paler light, is called *candida*, white or silvered.

10. *Circææ*: an adj. from *Circe*, a celebrated sorceress, the daughter of *Sol*, and the nymph *Persæ*. She was the sister of *Æteus*, king of *Colchis*, the father of the fa-

mous *Medææ*. Some say she was the sister of *Medææ*. She was called *Ætes*, from *Æt*, an island and city of *Colchis*, near the mouth of the river *Phasis*. It is said she married a king of the *Sarmatians*, whom she killed with her poisons; after which she fled to Italy to the promontory and mountain which, from her, is called *Circæus*: *hæc, Circello*.

12. *Resonat inaccessos lucos*: she makes the inaccessible groves resound with her continual song. Not absolutely inaccessible; for *Ulysses* and his company landed here but difficult of access.

14. *Arguto pectine*: the shrill sounding shuttle.

15. *Iræ*: the rage—fury.

18. *Formæ magnorum luporum*: simply, the great wolves.

19. *Quos ex facie hominum*: whom the cruel goddess *Circe* had changed from the shape of men, into the appearance and form (*terga*) of wild beasts, &c. *Induerat* is evidently to be taken in the sense of *mutaverat*. *Terga*: the backs, by *synec.* for the whole bodies.

The fable of *Circe* is taken from the *Odyssey*, lib. 10. where *Homer* informs us that the followers of *Ulysses* were changed into swine. He alone was preserved by the aid of *Mercury*, and the eating of the herb *moly*. At his request, however, they were restored to their former shapes. Beside poisonous herbs, she made use of a magical wand, with which she touched them.

21. *Quæ Italia monstra*: any such monstrous changes—shapes—forms.

Neptunus ventis implevit vela secundis,
 Atque fugam dedit, et præter vada fervida vexit.
 Jamque rubescebat radiis mare, et æthere ab alto 25
 Aurora in roseis fulgebat lutea bigis :
 Cùm venti posuere, omnisque repenti resedit
 Flatus, et in lento luctantur marmore tonsæ.
 Atque hic Æneas ingentem ex æquore lucum
 Prospicit : hunc inter fluvio Tiberinus amæno, 30
 Vorticibus rapidis et multâ flavus arenâ,
 In mare prorumpit. Variæ circumque suprâque
 Assuetæ ripis volucres et fluminis alveo,
 Æthera mulcebant cantu, lucoque volabant.
 Flectere iter sociis, terræque advertere proras 35
 Imperat : et lætus fluvio succedit opaco.
 Nunc age, qui reges, Erato, quæ tempora, rerum
 Quis Latio antiquo fuerit status, advena classem
 Cùm primùm Ausoniis exercitus appulit oris,
 Expediam : et primæ revocabo exordia pugnæ. 40
 Tu vatem, tu, Diva, mone. Dicam horrida bella,
 Dicam acies, actosque animis in funera reges,
 Tyrrhenamque manum, totamque sub arma coactam
 Hesperiam. Major rerum mihi nascitur ordo :
 Majus opus moveo. Rex arva Latinus et urbes 45
 Jam senior longâ placidas in pace regebat.
 Hunc Fauno et Nymphâ genitum Laurente Maricâ

37. Nunc age, O Erato
 expediam qui reges, quæ
 tempora, qui status re-
 rum fuerit

45 47. Accipimus hunc
 genitum esse Fauno, et
 Maricâ Laurente Nym-
 phâ. Picus erat pater

NOTES.

26. *Bigis*. Aurora is represented by the poets as drawn in a chariot of two horses. *Lutes* : an adj. from *lutum*, an herb with which yellow or saffron color is dyed. The poet, here, has given a charming description of the morning.

27. *Posuere* : in the sense of *quieverunt*.

28. *Tonsæ* : the oars labor in the smooth surface of the sea. *Tonsa*, properly, the blade of the oar. Dr. Trapp takes *lento*, to denote here yielding or giving way to the oar. *Marmore* : the sea unruffled by the wind.

30. *Tiberinus inter hunc* : through this grove, with its pleasant streams and rapid course, (whirls,) yellow with much sand, &c. Some take Tiberinus, not for the river itself, but for the god of the river. In this case it may be rendered Tiberinus, god of the pleasant river, in rapid whirls, &c. The prep. *ex*, or *ex*, being understood. The Tiber is, next to the Po, the largest river in Italy. It rises in the Appennines, and running in a southern direction, dividing Latium from Etruria or Tuscany, falls into the sea by two mouths. Its original name, we are told, was *Albula*. It took its present name from a Tuscan king, who was killed near it. But Livy says it took its name from *Tiberinus*, a king of the Albans, who was drowned in it.

34. *Mulcebant æthera* : they charmed the air with their song. This is highly poetical.

The air, calm and still, is represented as listening to the music of the birds that were flying in all directions about the river, and being charmed with their melody. Indeed the whole is extremely beautiful, and cannot be too much admired. It would appear from this, that Æneas arrived in the Tiber about the middle of the spring, when the birds are most lively and musical.

37. *Erato* : the muse that presides over love affairs. She is invoked because the following wars were in consequence of the love of Turnus and Æneas for Lavinia. It is derived from the Greek. *Rerum*. Most commentators connect *rerum* with *tempora* ; but it is evident its place is after *status* : what state of things there was in Latium, when first a foreign army arrived on the Italian shores. Heyne connects it with *tempora* : Davidson with *status*.

42. *Animis* : in the sense of *ira*.

43. *Manum* : troops—forces.

45. *Latinus*. Virgil places Latinus only three generations from Saturn. *Favus*. *Picus*, then *Saturn*. Others place him at the distance of nine. His origin is much obscured. Dionysius of Halicarnassus, agrees with Virgil, that, when Æneas arrived in Italy, Latinus reigned in Latium—that he had no male issue; but an only daughter, whom Æneas married. *Arva* : the country. *Placidas* : in the sense of *quietas*.

- Accipimus. Fauno Picus pater : ipse parentem
Te, Saturne, refert : tu sanguinis ultimus auctor.
50. Fuit nullus filius
huic Latino fato Deo-
rum, nulla virilis proles :
quæque oriens
- Filius huic, fato Divùm, prolesque virilis
Nulla fuit : primâque oriens erepta juventâ est.
Sola domum et tantas servabat filia sedes ;
Jam matura viro, jam plenis nubilus annus.
Multi illam magno è Latio totâque petebant
Ausoniâ. Petit ante alios pulcherrimus omnes
51. Quem regia con-
jux Amata properabat
miro amore adjungi ge-
nerum sibi
- Turnus, avis atavisque potens : quem regia conjux
Adjungi generum miro properabat amore .
Sed variis portenta Deùm terroribus obstant.
- Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos :
61. Quam inventam,
pater Latinus ipse fere-
batur sacrâsse Phœbo,
cum
- Quam pater inventam, primas cùm conderet arces,
Ipse forebatur Phœbo sacrâsse Latinus ;
Laurentisque ab eâ nomen posuisse colonis.
64. Densæ apes, vectæ
ingenti stridore trans li-
quidum æthera obsedère
summum apicem hujus
arboris.
- Hujus apes summum densæ, mirabile dictu !
Stridore ingenti liquidum trans æthera vectæ,
Obsedère apicem : et, pedibus per mutua nexis,
Examen subitum ramo frondente pependit.
Continuò vates, Externum cernimus, inquit,
Adventare virum, et partes petere agmen eadem
Partibus ex isdem, et summâ dominarier arce.

NOTES.

48. *Accipimus* : in the sense of *audimus*.

49. *Ultimus auctor* : the first or remotest founder of our race. *Ultimus*, ascending, is the same with *primus*, descending. *Refert* : in the sense of *habet*.

50. *Filius huic*. It is evident that Latinus had, in the course of his life, male issue ; but at that time he had none. It is not said whether he had one, two, or more sons ; and we have a right to suppose either. I have supposed that he had, in the course of his life, several, and accordingly have inserted the word *quæque*, before *oriens* : *quæque oriens* : every one growing up was snatched away in early life.

52. *Filia sola servabat*. By this we are to understand, that his daughter alone preserved his family from extinction, and his kingdom from passing into the hands of others : or that she alone was the heiress of his crown and kingdom—*tantas sedes*. *Totam regionem*, says Ruæus.

56. *Potens avis atavisque* : powerful (in grandfathers and great grandfathers) in his ancestors. The queen was taken with such an illustrious match for her daughter ; and accordingly urged, with great importunity, that Turnus should be received into the family as their son-in-law. *Amore* : Ruæus says, *studio*.

59. *Penetralibus*. The interior of a house or palace, though not roofed, may be called *penetræle*. Such must have been the palace of Latinus ; otherwise a stately laurel could not have grown in that place.

60. *Servata metu* : preserved with religious awe and veneration. *Sacra comæ* : a Grecism.

63. *Laurentis colonis*. The name *Laurens* was originally given to a grove of laurel, near the shore of the Tuscan sea, extending to the east of the Tiber. Hence the neighboring country was called *Laurens*. Also, the nymph *Marica*, the wife of *Faunus*, and mother of *Latinus*, was called *Laurens*. Turnus, too, is called *Laurens*, from the circumstance of this grove bordering upon his dominions. It appears that Latinus only raised fortifications, and embellished the city, which must have been built before : for we are told that his father Picus had erected here a noble palace ; see 171. The city, after the time of Latinus, was called *Laurentum*, from a very large laurel growing on the spot where he founded the tower. This, however, was the common name of the whole neighboring country, from the grove above mentioned. The inhabitants were called *Laurentes*—*Laurentini*—*Laurentii* & *Laurenti*.

64. *Densæ apes* : a thick swarm of bees.

66. *Per mutua* : taken adverbially. Their feet being mutually joined or linked together.

68. *Cernimus* : we see a foreigner approach, and an army seek those parts which the bees sought, from the same part from which they came.

70. *Dominarier* : by paragon, for *domari* : to rule—beats away.

vâ castis adolet dum altaria tædis ;
 genitorem adstat Lavinia virgo,
 as ! longis comprêndere crinibus ignem,
 nem ornatum flammâ crepitante cremari :
 que accensa comas, accensa coronam
 gemmis : tum fumida lumine fulvo
 totis Vulcanum spargere tectis.
 horrendum ac visu mirabile ferri.
 fore illustrem famâ fatisque canebant
 ad populo magnum portendere bellum.
 sollicitus monstris, oracula Fauni
 genitoris, adit ; lucosque sub altâ
 Albunâ ; nemorum quæ maxima sacro
 nat, sævamque exhalat opaça mephitim.
 æ gentes, omnisque CEnotria tellus
 responsa petunt : huc dona sacerdos
 t, et cæsarum ovium sub nocte silenti
 incubuit stratis, somnosque petivit :
 odis simulacra videt volitantia miris,
 audit voces, fruiturque Deorum
), atque imis Acheronta affatur Avernis.
 m pater ipse petens responsa Latinus ;
 lanigeras mactabat ritè bidentes ;
 rum effultus tergo stratisque jacebat
 s. Subita ex alto vox reddita, luco est :
 conubiis natam sociare Latinis,
 rogenies : thalamis neu crede paratis.
 veniunt generi, qui sanguine nostrum
 a astra ferent ; quorumque à stirpe nepotes,

73. *Visa est, O nefas !*
 comprêndere ignem lea-
 nis crinibus
 75. *Visa est accensa*
quoad regales comas,
accensa quoad
 76. *Tum fumida visa*
est involvi
 79. *Namque vates ca-*
nebant Laviniam ipsam
fore

85

80

95

NOTES.

adolet altaria : while he kindles
 with holy torches, &c. Some con-
 sult with Lavinia, and understand
 set fire to the altars. But it is
 better to understand this of the
 daughter standing near him.
 the sense of *puris vel sacris*.
et is the common reading.—
ads ut, which makes the sense
 Ruæus takes this in the sense
ti.
canum : in the sense of *flammam*

crâ, &c. This line is capable of a
 aning, according to the sense giv-
 . If it be taken in its usual sense,
 this terrible thing, and wonderful
 t, (began) to be spread abroad. It
 in the sense of *haberi*, it will be :
 (began) to be considered terrible
 rful to the sight. This is the sense
 by Ruæus and Davidson. Dr.
 ra the former.

t. *Fatum*, here, is in the sense of
Canebant : in the sense of *prædi-*

81. *Monstris* : at the prodigies, or wonder-
 ful signs. *Monstrum*. any thing that is con-
 trary to the ordinary course of nature. *Fa-*
tidici : prophetic.

82. *Consult* : he consults the grove under
 lofty Albana. This was a fountain from
 which flowed the river *Albula*. Its waters
 were very deeply impregnated with sulphur.
 It was surrounded with a very gross and
 putrid atmosphere, which the poet calls *sæv-*
vam mephitim. Here was a grove sacred to
 Faunus.

85. *CEnotria tellus* : Italy. See Æn. i.
 530.

91. *Affatur Acheronta* : converses with
 the infernal powers in deep Avernus. *Ache-*
ronta : acc. sing. of Greek formation. *Ache-*
ron, by the poets, is made one of the rivers
 of hell. Here it is evidently used for the
 infernal gods.

94. *Atque jacebat* : and lay, supported by
 their skins and outspread fleeces—he lay
 down upon them.

97. *Paratis*. This alludes to the contem-
 plated match with Turnus. *Thalamis* : in
 the sense of *nuptiis*.

99. *Quorumque stirpe* : descending from

	Omnia sub pedibus, quæ Sol utrumque recurrens Aspicit Oceanum, vertique regique videbunt. Hæc responsa patris Fauni, monitusque silenti	100
103. Latinus ipse non premit suo ore hæc re- sponsa	Nocte datos, non ipse suo premit ore Latinus ; Sed circum latè volitans : fama per urbes Ausonias tulerat ; cùm Laomedontia pubes Gramineo ripæ religavit ab aggere classem. Æneas, primique duces, et pulcher Iūlus, Corpora sub ramis deponunt arboris altæ : Instituuntque dapes, et adorea liba per herbam Subjiciunt epulis (sic Jupiter ille monebat) Et Cereale solum pomis agrestibus augent.	105
112. Hic fortè aliis eibus consumptis, ut pe- nuria edendi	Consumptis hic fortè aliis, ut vertere morsus Exiguam in Cererem penuria adegit edendi ; Et violare manu, malisque audacibus orbem Fatalis crusti, patulis nec parcere quadris : Heus ! etiam mensas consumimus, inquit Iūlus.	110
117. Nec dixit plura verba	Nec plura, alludens. Ea vox audita laborum Prima tulit finem : primamque loquentis ab ore Eripuit pater, ac stupefactus numine pressit. Continuo, Salve, fatis mihi debita tellus ; Vosque, ait, ô fidi Trojæ, salvete Penates. Hic domus, hæc patria est. Genitor mihi talia, namque Nunc repeto, Anchises fatorum arcana reliquit :	115
119. Paterque eripuit eam primam ab ore filii loquentis	Cùm te, nate, fames ignota ad litora vectum Accisis coget dapibus consumere mensas ;	120
124. Dicens, O nate, cùm fames coget te vec- tum		125

NOTES.

whose stock, our posterity shall see all things reduced, &c. This alludes to the extent of the Roman empire, which, in the height of its greatness, embraced the greater part of the then known world. It ruled the subject nations with a rod of iron.

105. *Laomedontia pubes*: the Trojan youth; so called from Laomedon, one of the kings of Troy. *Tulerat*: spread them abroad.

106. *Religavit*: moored.

110. *Subjiciunt*: they place along the grass wheaten cakes under their meat. They use them in the room of plates or trenchers.

111. *Solum*: any thing placed under another to support it, may be called *solum*. *Cereale solum*, therefore, must be those wheaten cakes which they used on this occasion as plates. *Augent*: they load them with, &c.

112. *Morsus*: in the sense of *dentes*.

113. *Ut penuria edendi*: when want of other provisions forced them to turn their teeth upon the small cake, &c. *Edendi*: in the sense of *eibi*.

114. *Violare*. The eating tables among the ancients were considered sacred. They were a kind of altar, on which libations were made to the gods, both before and after meals. To destroy them was considered a kind of sacrilege or violence. *Orbem atalis crusti*. By this we are to understand

the cake or trencher—the orb of the omens cake. *Fatalis* is not to be understood in the sense of *fatal* in English, but rather as importing some great event, or something destined and ordered by fate. *Patulis quadris*: the broad or large quadrants. These cakes were divided by two lines, crossing each other in the centre, and dividing each cake into four equal parts, called quadrants. *Audacibus malis*: with greedy or hungry jaws.

117. *Alludens*: joking—smiling.

119. *Stupefactus numine pressit*. The prophetic Cæcæno (*Æn.* iii. 257.) had foretold that the Trojans should be reduced to such extremity as to consume their tables before they could expect an end to their wanderings. By *numine* we are to understand the solution or fulfilment of this prophecy, or divine purpose. *Pressit* does not refer to the words of Ascanius, as Servius supposes, but to Æneas. The prophecy had been wrapped up in mystery till the present moment. The solution of it was a matter of surprise and joy. It excited a degree of wonder and admiration, and caused him to pause a while upon the subject. *Pressit*: he kept silence. *Vocem* is understood.

123. *Repeto*: I recollect—I call to memory. *Memoriam* is understood.

125. *Dapibus accisis*: your provisions having failed—been consumed

perare domos defessus, ibique memento
 locare manu, molirique aggere tecta.
 rat illa fames : hæc nos suprema manebant,
 positura modum.
 agite, et primo læti cum lumine solis,
 ca, quive habeant homines, ubi mœnia gentis,
 mus ; et à portu diversa petamus
 lateras libate Jovi, precibusque vocate
 en genitorem, et vina reponite mensis.
 leinde effatus, frondenti tempora ramo
 it, et, Geniumque loci, primamque Deorum
 m, Nymphasque, et adhuc ignota precatur
 a : tum Noctem, noctisque orientia signa,
 que Jovem, Phrygiamque ex ordine matrem
 ; et duplices cœloque Ereboque parentes.
 135
 ter omnipotens ter cœlo clarus ab alto
 t, radiisque ardentem lucis et auro
 inu quatiens ostendit ab æthere nubem.
 ur hic subitò Trojana per agmina rumor,
 sse diem, quo debita mœnia condant.
 m instaurant epulas, atque omine magno
 is læti statuunt, et vina coronant.
 era cùm primâ lustrabat lampade terras
 es ; urbem, et fines, et litora gentis
 explorant : hæc fontis stagna Numici,
 l'ubrim fluvium, hic fortes habitare Latinos.
 tus Anchisâ delectos ordine ab omni
 oratores augusta ad mœnia regis
 et, ramis velatos Palladis omnes :
 ie ferre viro, pacemque exposcere Teucris.
 140
 aora : festinant jussi, rapidisque feruntur
 s. Ipse humili designat mœnia fossâ,

130 130. *Nos læti vestigemus, quæ sint hæc loca, qui-ve homines habeant ea ; ubi sint mœnia gentis ; et petamus diversa loca à portu.*

135

140

142. *Ipseque ostendit ab æthere nubem ardentem radiis lucis et auro, quatiens eam manu.*

145

150 150. *Discunt hæc esse stagna fontis Numici, hunc esse*

152. *Jubet centum oratores delectos ab omni ordine ire*

155

NOTES.

Modum : bounds—end. *Exitus* : to calamities.

Lateras : the bowls, by meton. put wine in them.

Primam Deorum. According to Hesiod, or Terra, was reckoned the first de except Chaos. *Implicat* : in the cingit.

Voctem. This goddess sprang from according to Hesiod. *Æneas invokes* ing, perhaps, during the darkness, chief from the natives.

Idæum : an adj. from *Ida*, a mountain in Crete, where Jupiter was brought *Phrygiam matrem* : Cybele.

Duplices parentes : both his parents, *Id Anchisæ* ; the former in heaven, r in Elysium ; at least his *idolum, terum*.

Jarus : may mean loud—shrill ; or it may imply that the sky was clear, as considered a good omen.

Radiis lucis et auro. This is for

aureis radiis lucis, by hend. the golden beams of light.

144. *Diditur* : is spread abroad.

145. *Debita* : in the sense of *destinata*.

148. *Lampade* : in the sense of *lucæ*.

150. *Stagna fontis* : the streams of the fountain *Numicus*. This was a small river, or stream, flowing between Laurentum and Ardea. *Diversi* : they in different directions.

154. *Ramis Palladis* : with the boughs of Pallas—with the olive. The olive was sacred to Minerva, and the badge of peace. *Velatos* : *coronatos*, says Ruæus.

157. *Ipse designat* : he himself, in the mean time, marks out his city with a low furrow, and prepares the place for building. This city of *Æneas* was situated on the east bank of the Tiber, a little above the sea. He called the name of it *Troy*. In after times, Ancus Martius, a king of the Romans, founded here a city, which he called *Ostia*, from its vicinity to the mouth of the Tiber. See *Æn.* v. 755.

158. Cingitque primas Moliturque locum ; prima.sque in litore sedes,
sedes in litore pinnis at- Castrorum in morem, pinnis atque aggere cingit
que aggere Jamque iter emensi, turres ac tecta Latinorum 169
160. Jamque juvenes Ardua cernebant juvenes, muroque subibant.
omana iter cernebant Ante urbem pueri, et primævo flore juvenus
165
Exercentur equis, domitantque in pulvere currus.
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt. 166
Cum prævectus equo longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.
169. Medius suorum Tectum augustum, ingens, centum sublime columnis,
ovium. Urbe fuit summâ, Laurentis regia Pici,
171
Horrendum sylvis et religione parentum.
174. Hoc templum erat illis curia ; hæc sedes
destinata erant sacris Hinc scepra accipere, et primos attollere fasces
epulis. Regibus omen erat : hoc illis curia templum,
175
177. Effigies veterum avorum e cædro antiqua. Hæc sacris sedes epulis : hic ariete cæso
adstabant vestibulo, posita ex ordine Perpetuis soliti patres considerare monsis.
Quin etiam veterum effigies ex ordine avorum

NOTES.

159. *Cingitque primas*: and he incloses his first settlement on the shore with a rampart, and a mound, &c. The *pinnæ* originally were the tufts or crests on the soldier's helmet. Hence they came to be applied to the turrets and battlements in fortifications.
160. *Emensi iter*: having completed their journey to the city of Latinus.
163. *Domitant*: they break the harnessed steeds in the dusty plain. *Currus* is properly a chariot: by meton. the horses harnessed in it.
164. *Acres arcus*: elastic bows. *Lenta*: tough—rigid—not easily bent.
165. *Lacessunt*: they challenge one another at the race, and missive weapon. La Cerda understands by *cursu* the throwing of the javelin as they ran forward: and by *ictu*, the shooting of the arrow. But it is better to take *cursu* for the races and other exercises on horseback and in the chariot, and *ictu* for the shooting of the arrow and throwing of the javelin.
167. *Nuntius prævectus*: a messenger on horseback relates, &c.
169. *Avito solio*: on the throne of his ancestors.
170. *Tectum augustum*: a building, &c. put in apposition with *regia*.
171. *Regia Laurentis Pici*. This magnificent palace was erected by Picus, the father of Latinus. It was situated on the highest ground or part of the city, and supported by a hundred columns. *Horrendum*: awful by its sacred groves, and the religion of their ancestors. By *religione*, Mr. Davidson understands the religious monuments, images, groves, &c. that had been consecrated by the founders of the family; some of which are mentioned. *Sublime*: high—erected high upon, &c.
173. *Primos fasces*: the first badges of authority—the first ensigns of power: by meton. the first power.
174. *Omen erat regibus*. RUSSELL and Dr. Trapp take *omen* in the sense of *initium*. Davidson takes *omen* in the sense of *mos*, a custom or practice; but one on which they laid a religious stress, and on which they imagined the prosperity of their kings, in a degree, to depend; and had they been consecrated in any other place, they would have considered it deficient and imperfect. Valpy is of the same opinion with Davidson. *Hoc templum*. In this noble structure, it appears there was one part for religious purposes, another for the senate, and a third for sacred banquets.
175. *Ariete cæso*: in the sense of *victimæ casa*: sacrifice being offered.
176. *Considerere perpetuis*. The most ancient posture at table was sitting; afterward luxury introduced that of reclining on couches. *Perpetua mensæ*, were tables that extended from one end of the hall to the other.
177. *Quin etiam effigies*: moreover the statues of their ancestors of ancient cedar stood in the vestibule arranged in order, &c. RUSSELL and Heyne connect *Vestisator* with *pater Sabinus*, which appears incorrect; for the planting of the vine in Italy is ascribed to Saturn by most authors; and the *scythæ* was the well known symbol of that god. La Cerda makes a full stop after *Sabinus* which is unnecessary and improper.

è cedro, Italusque, paterque Sabinus,
 ; curvam servans sub imagine falcem,
 que senex, Janique bifrontis imago, 180
 o adstant: aliique ab origine reges,
 qui ob patriam pugnando vulnera passi.
 e præterea sacris in postibus arma,
 pendent currus, curvæque secures,
 e capitum, et portarum ingentia claustra, 185
 que, clypeique, ereptaque rostra carinis.
 irinali lituo parvæque sedebat
 tus trabeâ, lævæque ancile gerebat
 quum domitor; quem capta cupidine conjux
 percussum virgâ, versumque venenis, 190
 em Circe, sparsitque coloribus alas.
 ntus templo Divum, patriæque Latinus
 dens, Teucros ad sese in tecta vocavit:
 æc ingressis placido prior edidit ore:
 Dardanidæ; neque enim nescimus et urbem, 195
 s, auditique advertitis æquore cursum;
 titis? quæ causa rates, aut cujus egentes,
 . Ausonium tot per vada cœrula, vexit?
 ore viâ, seu tempestatibus acti,
 multa mari nautæ patiuntur in alto)
 ; intrastis ripas, portuque sedetis:
 e hospitium; neve ignorete Latinos
 gentem, haud vinclo nec legibus æquam,
 suâ, veterisque Dei se more tenentem.
 quidem memini (fama est obscurior annis) 205

181. Aliique reges ab origine gentis, qui passi sunt
 187. Picus ipse, domitor equum sedebat cum Quirinali lituo, succinctusque
 189. Quem percussum auroa virgâ, versumque venenis conjux Circe, capta cupidine ejus, fecit avem
 194. Illis ingressis
 196. Vosque audit advertitis cursum hæc æquore.
 197. Quis causa vexit rates vestras ad Ausonium litus per tot cœrula vada, aut egentes cuius rei adventis hæc? sive acti errore vis
 204. Sed sua sponte.

NOTES.

antiqua: may here mean durable
Italus: a king of Sicily, who ex-
 conquests into Italy, then called
 to which he gave the name of *Ita-*
sius. He was the second king of
 d the founder of the Sabines, to
 gave name.
sub imagine. Servius explains this
cutis. The meaning is, that the
 ung down in his hand, and the sta-
 in a stooping posture over it, and
 upon it.
Janique bifrontis: double-faced Ja-
 e 610, infra.
Quirinali lituo: the augural wand.
litus was a wand or rod used by the
 It was crooked toward the extre-
 is here called *Quirinalis*, from
 a name of Romulus, who, we are
 , was very expert at augury.
Vabea. This was a robe worn by
 and sometimes by kings and other
 f state. Broad trimmings of pur-
 cross it like beams, from which it
 name. *Ancile*. This was a small
 id worn chiefly by the priests of
Virre: a famous sorceress. *Conjux*,

here, is plainly used in the sense of *amatrix*.
 a lover. She desired to become his wife.
Sparsit alas: she spread or covered his wings
 with colors. These were purple and yellow.
 The bird into which *Picus* was changed, is
 the pie or woodpecker. See Ovid. Met. lib
 xiv. 320.
 194. *Edidit*: in the sense of *dirixit*.
 196. *Audit*: head of—being known.
 198. *Vada. Vadum*, properly, signifies
shallows, places in the sea, or rivers, where
 one may walk, from *vadere*. Here it is put
 for the sea in general.
 200. *Multa qualia*: many such things.
 202. *Neve ignorete*: in the sense of *no-*
cite.
 203. *Æquam*: just, not by restraint, nor
 by laws. *Vinculum* is any thing that binds
 or fastens. Reference may here be made to
 the golden age, when Saturn reigned. La-
 tinus calls his people the nation of Saturn,
 either because he reigned in *Latium* over
 the same people; or because they governed
 themselves by the principles of justice and
 equity, and walked in the steps of that god.
 205. *Fama est obscurior annis*: the tra-
 dition is rather obscure through years. Ser-
 liger would understand it, as being mor-
 obscure than might be expected, consider-

- Auruncos ita ferre senes: his ortus ut agris
 Dardanus Idaeas Phrygiae penetravit ad urbes,
 Threiciamque Samum, quæ nunc Samothracia fertur.
 Hinc illum Corythi Tyrrhenâ ab sede profectum
 Aurea nunc solio stellantis regia cœli 210
 Accipit, et numerum Divorum altaribus auget.
 212. Et Ilioneus secutus est dicta regis
 Dixerat. Et dicta Ilioneus sic voce secutus:
 Rex, genus egregium Fauni, nec fluctibus actos
 Atra subegit hyerns vestris succedere terris;
 Nec sidus regione viæ, litusve fefellit. 211
 216. Nos omnes afferimur consilio
 Consilio hanc omnes animisque volentibus urbem
 Afferimur; pulsî regnis, quæ maxima quondam
 Extremo veniens Sol aspiciobat Olympo.
 220. Noster rex ipse ortus de suprema gente Jovis, Troius Æneas nomine, misit
 Ab Jove principium generis: Jove Dardana pubes
 Gaudet avo. Rex ipse, Jovis de gente suprema, 220
 Troius Æneas tua nos ad limina misit.
 222. Quisque audiit quanta tempestas belli effusa
 Europa atque Asiae fatis concurrerit orbis,
 Auditi; et si quem tellus extrema refuso
 225. Et si extrema tellus submovet quem refuso Oceano, et si quem extenta plagarum
 Submovet Oceano, et si quem extenta plagarum
 Quatuor in medio dirimit plaga solis iniqui.
 Diluvio ex illo tot vasta per sequora vecti,
 Dis sedem exiguam patriis, litusque rogamus
 Innocuum, et cunctis undamque auramque patentem 225

NOTES.

ing how few years had elapsed since. But this is a gloss which the passage will hardly bear. Virgil mentions the fact as having taken place long before; and handed down from the ancient *Aurunci*. These were the first inhabitants of Italy. And as several kings had reigned in Troy after *Dardanus*, it is plain his departure from Italy was ancient, the tradition or report of it obscure, and the memory of it almost lost.

206. *Ferre*: in the sense of *narrare*, vel *dicere*.

208. *Samum*. Samus was an island in the Ægean sea, not far to the south of the mouth of the Hebrus. There were two others of the same name: one in the Ionian sea, to the west of the *Sinus Corinthiacus*; the other in the Icarian sea, not far from the ancient city of Ephesus, in *Asia Minor*.

209. *Corythi*. Corythus was a mountain and city of Tuscany, where Dardanus resided; *hodie, Cortona*. After his death, Dardanus was deified; which the poet beautifully expresses: *nunc aurea regia stellantis, &c.*

215. *Nec sidus*: neither star nor shore hath misled (*fefellit*) us from the direct course of our voyage.

217. *Pulsî regnis*. The greatest part of Asia Minor was subject to Priam. This justifies Ilioneus in saying they were expelled from the greatest kingdom the sun sur-

veyed in his diurnal course. *Afferimur*: we are all brought to your city by design, &c.

222. *Quanta tempestas*: how great a tempest of war issuing from cruel Mycenæ overran the Trojan plains, &c. This is beautiful and highly poetical. *Quibus fatis*: by what fates each world of Europe and Asia impelled, engaged in arms.

225. *Extrema tellus*. The ancients supposed the frigid zones were not habitable as account of the extreme cold; as, also, the torrid or burning zone, on account of its extreme heat. Experience, however, has proved their opinion incorrect. By *extrema tellus*, we are to understand the frigid zone; and by *plaga iniqui solis*, the torrid zone. Dr. Trapp takes *refuso* in the sense of *refluens*, refluxent, ebbing and flowing. Davidson takes it in the sense of wide, expanded, which certainly is sometimes the meaning of the word. This last I prefer. In this sense Valpy takes it.

228. *Diluvio*. The poet had represented the war under the figure of a tempest, rising out of Greece; and he continues the idea. The effect of this tempest was a *déché*, which swept away the Trojan state, and the wealth of Asia.

230. *Innocuum*: safe—secure—that will be offensive to none. *Undam*: in the sense of *aquam*. *Patentem*: in the sense of *communem*.

primus regno indecores : nec vestra feretur
 levis, tantive abolescet gratia facti :
 Trojam Ausonios gremio excepiisse pigebit.
 Per Æneæ juro, dextramque potentem,
 sive, seu quis bello est expertus et armis :
 nos populi, multæ (ne temne, quòd ultrò
 rimus inanibus vittas ac verba precantia)
 ière sibi et voluère adjungere gentes.
 Quos fata Deùm vestras exquirere terras
 iis egère suis. Hinc Dardanus ortus,
 epetit : jussisque ingentibus urget Apollo
 enim ad Tybrim, et fontis vada sacra Numici.
 Quæ præterea fortunæ parva prioris
 cæca, reliquias Trojæ ex ardente receptas.
 Mater Anchises auro libabat ad aras :
 Priami gestamen erat, cùm jura vocatis
 daret populis ; sceptrumque, sacerque tiaras,
 omnesque labor, vestes.
 Vestibus Ilionei dictis, defixa Latinus
 sed tenet ora, soloque immobilis hæret,
 sed volvens oculos. Nec purpura regem
 non novet, nec sceptram movent Priamæia tantùm,
 sed in connubio natæ thalamoque moratur ;
 sed prius Fauni volvit sub pectore sortem :
 sed illum fati externâ à sede profectum
 di generum, paribusque in regna vocari
 iis : hinc progeniem virtute futuram
 clamam, et totum quæ viribus occupet orbem.
 sed non lætus ait : Di nostra incepta secundent,
 sed omneque suam. Dabitur, Trojane, quod optas :

231

234. Perque eius potentem dextram, sive quis expertus est eam fide

236. Multi populi, multas gentes, et petière, et voluère adjungere nos sibi

240

243. Præterea mater rex dat tibi parva munera

245

250

251. 255. Hunc illum profectum à sede externa portendi generum
257. Hinc progeniem futuram esse

NOTES.

Feretur : in the sense of *habebitur*. small—light.

Abolescet : be effaced from our minds. *Preferimus*. It was a custom among Greeks for suppliants to carry in their hands a bough of olive, bound about with fillets. The fillets here are only gold. *Precantia* : Ruvius reads, *precantia*.

Vada : decess—declaration. Ruvius reads, *vada*.

Dardanus. Dardanus, sprung from all us hither. This is the sense of Davidon.

This seems to be the name of Valpy, who connects *repetit* with *ortus*. Ruvius interprets *repetit* as *repetit*. This represents Dardanus as a person to claim, and take possession of Italy, his native country. This is a poetical. Heyne seems to consider the nominative to *repetit*. He reads *Dardanus ortus hinc; hinc repetit jussibus urget Apollo*. If we take the nom. to *repetit*, there should be a *repetit* after *ortus*, or at least a semi-colon. It was principally under the direction of this god, that Æneas came to Italy.

242. *Vada* : properly, the shallow, or shoal part of the river. Here the water of the river. *Fontis* : in the sense of *rivi* vel *fluminis*.

244. *Receptas* : saved from, &c.

245. *Hoc auro* : in this golden bowl, father Anchises, &c.

246. *Gestamen* : the garment—robe.

250. *Obtutu* : in a steady, attentive posture.

252. *Picta purpura* : the embroidered purple robe. Embroidery was invented among the Phrygians.

253. *Moratur* : reflects upon—dwells or meditates upon.

254. *Sortem* : in the sense of *oraculum* vel *responsum oraculi*.

255. *Hunc illum* : that this very person come, &c. *Portendi* : in the sense of *designari*.

257. *Auspiciis* : in the sense of *potestate*.

Progeniem : an issue—race—offspring.—*Hinc* : from the union of the Trojans and Latins in the persons of Æneas and Lavinia.
260. *Augurium* : this refers to the response of the oracle of *Faunus*, concerning the marriage of *Lavinia*. See 96. supra.

- Munera nec sperno. Non vobis, rege Latino, 26.
 Divitis uber agri, Trojæve opulenta deerit.
 Ipse modò Æneas, nostri si tanta cupido est,
 Si jungi hospitio properat, sociusque vocari,
 Adveniat; vultus neve exhorrescat amicos. 265
 Pars mihi pacis erit dextram tetigisse tyranni.
 Vos contrà regi mea nunc mandata referte
268. Est mihi nata, Est mihi nata, viro gentis quam jungere nostræ,
 quam sortes ex patrio Non patrio ex adyto sortes, non plurima cælo
 adyto non sinunt, plu- Monstra sinunt: generos externis affore ab oris, 270
 rima monstra de cælo
 non sinunt, jungere viro
 271. Canunt hoc res- Hoc Latio restare canunt, qui sanguine nostrum
 tate Latio, generos af- Et reor, et, si quid veri mens augurat, opto.
 fore
 Hæc effatus, equos numero pater eligit omni.
 Stabant tercentum nitidi in præsepibus altis. 275
 276. Extemplò jubet Omnibus extemplò Teucris jubet ordine duci
 alipedes instratos ostro Instratos ostro alipedes pictisque tapetis.
 pictisque tapetis duci
 Aurea pectoribus demissa monilia pendent:
 280. Jubet currum, gem- Tecti auro fulvum mandunt sub dentibus aurum.
 inosque jugales equos Absenti Æneæ currum geminosque jugales, 280
 ab æthereo semine, spi- Semine ab æthereo, spirantes naribus ignem:
 rantes ignem naribus duci absentem Æneæ; Illorum de gente, patri quos Dædala Circe
 equos de gente illorum, Suppositâ de matre nothos furata creavit.
 quos Dædala Circe, fu- Talibus Æneadæ donis dictisque Latini
 rata patri Soli, creavit Sublimes in equis redeunt, pacemque reportant. 285
 nothos de supposita matre.
 288. Et ex æthere Sæva Jovis conjux, aurasque invecta tenebat:
 longè usque ab Siculo Et lætum Æneam, classemque ex æthere longè
 Pachyno Dardanium Siculo prospexit ab usque Pachyno.

NOTES.

262. *Uber divitis agri*: the fruitfulness of a rich soil, &c. *Deerit*. In scanning, the two first vowels make one syllable.

266. *Pars erit pacis*: it will be part of a treaty of amity and friendship, to have touched the right hand of your king. It will be a considerable step toward it. *Pars*: in the sense of *pignus*, says Heyne.

269. *Sortes*. The responses of some oracles were given by drawing or casting lots. Hence *sortes* came to signify an oracle, or the response of the oracle. *Ex patrio adyto*: from his father's oracle. See 97, supra. *Adytum*: the most sacred place of the temple, particularly the place where the oracle stood. Hence the oracle itself, by meton. *Plurima monstra*: very many prodigies from heaven, &c. some of which were mentioned 59, supra, et seq.

277. *Alipedes*. *Alipes*, properly, an adj.: swift of foot. Here it is used as a sub.: swift horses. *Pictis tapetis*: with embroidered trappings.

279. *Mandunt*: they champ the golden bit under their teeth. *Aurum*, properly, gold—any thing made of gold: also, a golden or yellow color.

282. *De gente il'orum*. Circe, as the fable

goes, stole, by some means, one of the fiery steeds of her father Phœbus. By substituting a mare of common breed, she was enabled to procure what is called, in common language, a half blood. This production, or mixed breed, the poet calls *nothos*. Of this race, or stock, descending from the celestial breed, were the horses that Lætius presented to Æneas. *Dædala*: an adj. of *Dædalus*, an ingenious artificer of Athens. He built a labyrinth at Crete, in imitation of the one in Egypt. It is said he escaped from Crete on artificial wings. *Dædalis*: cunning—artful.

285. *Sublimes*. This may mean simply: high, elevated upon their horses. Or it may be taken in the sense of *læti*.

286. *Argis*: a city of the Peloponnesus, dear to Juno. It is called *Inachian*, from Inachus, one of its kings; or from the river Inachus, which flowed near it.

288. *Longè ex æthere usque*: and from the heavens afar off, even from Sicilian Pachynus, she beheld joyous Æneas, &c. *Pachynus*: the southern promontory of Sicily *Hodie, Capo Passaro*. For *longè*, Heyne reads *longo*, agreeing with *æthere*: but *longè* is the common reading, and is the easier.

in tecta videt, jam fidere terræ,
 se rates. Stetit acri fixa dolore :
 assans caput, hæc effudit pectore dicta :
 rem invisam, et fatis contraria nostris
 argum ! num Sigeis occumbere campis ?
 uti potuere capi ? num incensa cremavit
 nos ? medias acies, mediosque per ignes
 viam. At, credo, mea numina tandem
 cent : odiis aut exsaturata quievi.
 in patriâ excussos infesta per undas
 fui, et profugis toto me opponere ponto.
 æ in Teucros vires cœlique marisque.
 tes, aut Scylla mihi, quid vasta Charybdis
 optato conduntur Tybridis alveo,
 elagi atque mei. Mars perdere gentem
 in Lapithum valuit : concessit in iras
 in antiquam genitor Calydonâ Dianæ :
 elus, aut Lapithas tantum, aut Calydonâ meren-
 tem ?

290

294. Num potuere oc-
 295 cumbere Sigeis campis ;
 num capti potuere capi ?

299. Infesta ausa sum
 300 sequi eos excussos pa-
 triâ per undas

305 307. Quod tantum
 scelus aut Lapithas me-
 rentem, aut Calydonâ
 merentem ?

NOTES.

miri: to build—to lay the founda-
 tions of their houses. The word *Trojanos*
 applied, governed by *videt*. *Fidere*:
 to trust. Davidson reads *sidere*:
 to sit on the land. He informs us that
 on *sidere* in the most of the an-
 tients. The sense is the same with

stetit: she stops pierced with, &c.
sum Sigeis: could they fall upon
 the plains? could the captives be
 taken? Juno here speaks as if nothing
 could prevent the protection of the gods, that
 would save her, could have saved them
 from such havoc and desolation of fire
 as she had done her best to de-
 stroy.

argum. This may mean the
 misfortune of the Trojans, in es-
 timation of the dangers, and surmounting all
 difficulties in their way to Italy. And
is, may mean the power, will, or
 aid of Juno. It was her earnest de-
 sire to destroy them all, and she exerted
 all power to effect it; but she was
 not all her attempts. Their success,
 however, prevailed against her. Or, by
argum, we may understand the de-
 pendent purposes of the gods in their favor,
 according to the will and inclinations of Juno,
 to do all her power.

ut odiis. This is capable of a two-
 fold sense: I, satiated with resentment,
 have ceased; or, satiated, I have ceased
 my resentment. The sense is the same
 in both.

excussos: expelled or cast from their
 country. It is a metaphor taken from a per-
 son tossed or thrown out of a chariot.
ars valuit. Pirithois, king of the
 Lapithæ, invited all the gods to his nuptials

with Hippodame, except Mars. This in-
 dignity the god revenged upon his subjects.
 The *Lapithæ* were a people of Thessaly,
 inhabiting mount Pindus. *Immanem*: savage
 —barbarous: or great, large, in reference
 to their size and stature. This last seems
 to suit the design of the speech the best;
 which was to magnify the power of Mars,
 in destroying such an enemy. *Securi*: re-
 gardless of—safe from.

305. *In iras*: in the sense of *ad penam et*
vindictam, says Heyne.

306. *Calydon*: acc. sing. of Greek for-
 mation, from *Calydon*, the chief city of *Æto-
 lia*, near the river Evenus. *Æneâ*, its king,
 paid homage to all the gods, except Diana.
 The goddess being provoked at this neglect,
 sent a wild boar that laid waste his whole
 country, till he was slain by his son Mele-
 ager.

307. *Quod tantum scelus*. Ruseus and Da-
 vidson have *Lapithis, Calydone merente*: the
 meaning will then be: what so great punish-
 ment did the Lapithæ or Calydon deserve?
Scelus is here in the sense of *pena vel sus-
 plicium*: the punishment for crimes or wick-
 ed actions. Heyne, and others, read *Lapi-
 thas, and Calydonâ merentem*, governed by
 the verb *concessit* understood. In this case,
 the words may be rendered: deserving what
 so great punishment did he give up either
 the Lapithæ to Mars, or Calydon to Diana.
 If the Lapithæ deserved such signal punish-
 ment for neglect shown to Mars; and if
 Calydon deserved it for contempt of Diana,
 what do not these Trojans deserve for con-
 tempt of me, the wife of Jove, and queen
 of the gods? Thus she reasoned. For the
 cause of Juno's resentment against the Tro-
 jans, see *Æn.* 1. 4, and 28.

	Ast ego, magna Jovis conjux, nil linquere inausum Quæ potui infelix, quæ memet in omnia verti ; Vincor ab Æneâ. Quòd si mea nunina non sunt	110
311	Quod numen est Magna satis, dubitem haud equidem implorare quod usquam	
	Flectere si nequeo Superos, Acheronta movebo. Non dabitur regnis, esto, prohibere Latinis, Atque immota manet fatis Lavinia conjux ;	
313. <i>Estu</i> , non dabitur <i>mihi</i> prohibere <i>Trojanos</i> Latinis regnis	At trahere, atque moras tantis licet addere rebus ; At licet amborum populos excindere regum. Hæc gener atque socer coeant mercede suorum. Sanguine Trojano et Rutulo dotabere, virgo : Et Bellona manet te pronuba. Nec face tantum Cisseis prægnans ignes enixa jugales :	315
	Quin idem Veneri partus suus, et Paris alter, Funestæque iterum recidiva in Pergama tædæ. Hæc ubi dicta dedit, terras horrenda petivit. Luctificam Alecto dirarum ab sede sororum, Infernisque ciet tenebris : cui tristia bella, Iræque, insidiæque, et crimina noxia cordi.	320
	Odit et ipse pater Pluton, odere sorores Tartaræe monstrum : tot sese vertit in ora, Tam sævæ facies, tot pullulat atra colubris.	
329. Tam sævæ facies <i>sunt illi</i> ; <i>illa atra pul-</i> <i>lulat tot colubris.</i>	Quam Juno his acuit verbis, ac talia fatur :	325
		330

NOTES.

308. *Quæ potui* : who could leave nothing untried—who had power to try every thing.

309. *Infelix* : unsuccessful—not having accomplished my purpose. *Verti memet in omnia* : I have had recourse to all expedients—I have tried all the means in my power.

312. *Acheronta* : acc. sing. of *Acheron* : properly, a river of hell. Here put for the infernal gods.

314. *Immota* : certain—fixed—determined.

315. *Trahere* : in the sense of *differre*.

317. *Hæc mercede* : at this cost, or price of their people, let them unite. *Merces* sometimes signifies a *condition*. In this sense it will be : let them unite upon this condition, viz. the destruction of both their people, the Trojans and Latins, mentioned in the line above. Heyne takes *mercede* in the sense of *malo et pernicie*.

318. *Virgo, dotabere* : O virgin, thou shalt be dowered with Trojan and Rutulian blood—thou shalt receive thy dowry in Trojan, &c.

319. *Bellona manet* : and Bellona awaits 'hee as a bride-maid. Bellona, the goddess presiding over war. She was the sister of Mars, and prepared his chariot for him, when he went out to war. *Pronuba* were the women who managed those things that pertained to nuptials, and placed the bride in her bed. It is used in the singular for the goddess of marriage. What gives emphasis to the expression here, is, that Juno her-

self was the *Pronuba*, as being the goddess who presided over marriage.

320. *Cisseis*. Hecuba, the wife of Priam, is so called, from *Cisseus*, her father. Before she was delivered of Paris, she dreamed she had a torch in her womb. *Enixa jugales ignes* : she brought forth a nuptial fire-brand, to wit, Paris ; who was the cause of the Trojan war, and the destruction of his country. Any thing belonging to or connected with marriage, or the marriage state, may be called *jugalis*.

321. *Quin suus partus* ; but her own son shall be the same to Venus, even another Paris. The meaning is, that *Æneas* should prove the same to Venus his mother, that Paris did to his. He should kindle the flames of another war, which should end in the destruction of Troy, rising again from ruins. It is evident that this must be the meaning of *recidiva*. *Æneas* had just founded a city which he called Troy. It was rising from the ruins of old Troy. *Rursum tamen recidiva*, in the sense of *iterum cadentis*.

322. *Tædæque funestæ* : and a torch or fire-brand, again fatal, &c.

324. *Luctificam* : doleful—causing sorrow. See *Geor. i. 273*.

326. *Cordi* : dat. of *cor*, for a pleasure or delight. The verb *sunt* is to be supplied.

327. *Pluton*. The *n* is added on account of the following word, beginning with the vowel *o*.

mihī da propriūm, virgo sata nocte, laborem,
operam; ne noster honos, infractave cedat
loco; neu connubiis ambire Latinum
dæ possint, Italosve obsidere fines.
tes unanimes armare in prælia fratres,
odiis versare domos: tu verbera tectis
easque inferre faces: tibi nomina mille,
nocendi artes: sæcundum concute pectus,
compositam pacem, sere crimina belli:
velit, poscatque simul, rapiatque juvenus.
n Gorgoneis Alecto infecta venenis
pio Latium et Laurentis tecta tyranni
petit, tacitumque obsedit limen Amate:
super adventu Teucrûm, Turnique hymenæis,
neæ ardentem curæque iræque coquebant.
Dea cæruleis unum de crinibus anguem
:it, inque sinum præcordia ad intima subdit:
uribunda domum monstro permisceat omnem.
ter vestes et levia pectora lapsus
ur attacku nullo, fallitque furentem,
am inspirans animam: fit tortile collo
n ingens coluber, fit longæ tænia vittæ,
itque comas, et membris lubricus errat.
m prima lues udo sublapsa veneno
itat sensus, atque ossibus implicat ignem,
m animus toto percepit pectore flammam;

331. O virgo sata nocte, da mihī

335

336. Tu potes inferre verbera

340

340. Pac ut Juvenus velit, simulquo poscat

345

344. Quam Amatam ardentem super adventu Teucrûm hymenæisque Turni, fœminæque

350

349. Ille anguis lapsus inter vestes

355

352. Ingens coluber fit tortile

NOTES.

Hunc proprium laborem: this peculiar—this task or business which belongs to you.

Infracta: declining—broken. Of *inicta*. Rûsus says, *victa*.

Ambire: in the sense of *circumve-*

Demos: in the sense of *familias*.

Mille nomina: there are to you a hundred pretences, a thousand ways of doing, or mischief. *Verbera*: blows—*æ*. *Inferre*: in the sense of *inmit-*

Disjice. This is the common reading; *disjice*. Piriæus says he *tissice* in all the ancient MSS. *Crielli*: the causes of war. *Compositam* the treaty to which Latinus had, or the match of Lavinia with

Gorgoneis venenis infecta: infected with orgeonian poisons—with such poisons serpents had, with which the head of Gorgon, *Medusa*, was encircled. According to fable, *Perseus* cut off her head, and took it with him in his travels into Africa. The drops falling from it, sprung up naturally into venomous reptiles. The Gorgons were the daughters of *Phorcys* and *Ceto*. They were three in number, *Stheno*, *Euryale*, and *Megara*. See Ovid. Met. lib.

iv. *Ecce*: forthwith. She stays not to make reply. She is so bent on mischief, that she obeys as soon as desired. See note, prop. under *Gorgon*.

345. *Fœminæ curæ*: female cares and angry passions tortured her, inflamed at, &c. The *curæ* may refer to the match with Turnus, which she was very anxious to bring about; and the *iræ*, to the arrival of the Trojans.

346. *Cæruleis crinibus*: from her serpentine locks. *Cæruleis*. This is said of serpents, because they are streaked with bluish spots. Instead of hair, the heads of the Gorgons were attired with serpents. *Hæc*: to *Amata*.

348. *Quo monstro*: by which serpent, rendered furious, (or driven to fury,) she might embroil the whole family.

350. *Nullo attacku*: without any perceptible touch.

352. *Tortile aurum collo*: wreathed gold for the neck—a chain of wreathed gold—a necklace.

354. *Prima lues sublapsa*: and while the first infection, gliding gently downward, with its humid poison, penetrates the senses, &c. Most interpreters connect *sublapsa udo veneno* together, and consider the infection as gliding under the humid poison. Davidson thinks, *udo veneno* should be connected

357. *Regina locuta* Mollius, et solito matrum de more, locuta est,
est mollius, et de solito Multa super natâ lachrymans, Phrygiisque hymennis:
more matrum, lachry- Exulibusne datur ducenda Lavinia Teucris,
mans multa O genitor! nec te miseret natæque tuique? 366
361. *Nec miseret te* Nec matris miseret; quam primo Aquilone relinquit
malris; quam iste porfi- Perfidus, alta petens, abductâ virgine, prædo!
idus prædo relinquet primo At non sic Phrygius penetrat Lacedæmona pastor,
Aquilone Lædæamque Helenam Trojanas vexit ad urbes? 365
365. *Quid erit tua* Quid tua sancta fides, quid cura antiqua tuorum, 365
sancta fides Et consanguineo toties data dextera Turno!
 Si gener externâ petitur de gente Latinis,
 Idque sedet, Faunique premunt te iussa parentis:
 Omnem equidem sceptris terram quæ libera nostris
 Dissidet, externam reor; et sic dicere Divos. 370
 Et Turno, si prima domûs repetatur origo,
 Inachus Acrisiusque patres, mediæque Mycenæ.
 His ubi nequicquam dictis experta, Latium
 Contrâ stare videt; penitûsque in viscera lapsum
 Serpentis furiale malum, totamque pererrat: 375
 Tum verò infelix, ingentibus excita monstribus,
 Immensam sinè more furit lymphata per urbem:
 Ceu quondam torto volitans sub verberè turbo,

NOTES.

with *pertentat sensus*. He observes that serpents leave a humidity, a kind of infectious poison or slime, where they pass along; and as the motion of this serpent was downward, *sublapsa* is very properly used.

360. *Genitor*. The whole of this speech of the queen is very artful, and very well calculated to produce the intended effect. She applies to him not the title of king, nor the name of husband; but the tender appellation of father. Thus making her address to his parental affections, that if he had any compassion, it might be moved in behalf of his only daughter, the support of his family, and the heiress of his kingdom. She puts him in mind of the conduct of Paris at the court of Menelaus; and intimates that Æneas, like a *perfidious robber*, would carry off his daughter the first opportunity.

363. *At non*. This is the common reading. Mr. Davidson reads *an non*. *Phrygius pastor*: Paris. *Penetrat*: in the sense of *intravit*.

366. *Turno*. His mother's name was *Venilia*, the sister of Amata, the wife of Latinus. He was therefore connected with the royal family of *Latium*. *Consanguineo*: properly, a relation by blood.

368. *Sedet*: is resolved upon. *Statutum est*, says Ruesus.

370. *Dissidet*: in the sense of *separatur*.

372. *Inachus*. He was one of the first kings of Argos, and gave his name to the river near that city. *Acrisius* was one of his descendants, and the last king of Argos.

He, or his grandson *Perseus*, removed the seat of government to *Mycenæ*. He ordered his daughter *Danaë* to be shut up in a wooden chest, and cast into the sea. Here it is said she was impregnated by Jupiter, and had *Perseus*. She was wafted to the coast of Italy, where she was taken up by *Polydectes*. Afterward, she married *Pilæus*, who was one of the ancestors of *Turnus*. She founded the city *Ardea*, in the country of the *Rutulii*. *Mycenæ* was situated on the river *Inachus*, which flows into the *Sinus Argolicus*, on the eastern side of the Peloponnesus. It is here said to be the middle of Greece. But this is more from its being the chief city, or capital of Greece than from its local situation.

373. *Experta*: having tried—addressed him.

374. *Stare contrâ*: in the sense of *resister*.
 375. *Furiale malum*: the infuriate poison.
Pererrat: in the sense of *penetrat*.

376. *Excita ingentibus*: roused by the mighty monsters. The effect of the poison upon her imagination made her see a thousand monsters, which a frightened and distracted her.

377. *Lymphata*: frantic,—furious. This is thought, by most interpreters, to express that kind of fury with which persons are seized who have been bitten by a mad dog, and whose madness, when it comes to the height, is accompanied with a dread of water. From *lymphæ*, water. *Sinè more*. beyond bounds—immoderately.

378. *Ceu quondam*: as when a top whirled

ueri magno in gyro vacua atria circum
 udo exercent. Ille actus habena
 fertur spatius : stupet inscia turba,
 que manus, mirata volubile buxum :
 imos plagæ. Non cursu segnior illo
 lias urbes agitur, populosque feroceas.
 am in sylvas, simulato numine Bacchi,
 dorsa nefas, majoremque orsa furorem,
 et natam frondosis montibus abdit,
 thalamum eripiat Teucris, tædasque moretur :
 acceche, fremens ; solum te virgine dignum
 are, etenim molles tibi sumere thyrsos,
 are choro, sacrum tibi pascere crimem.
 volat : furiisque accensas pectore matres
 ones simul ardor agit, nova quærere tecta.
 re domos : ventis dant colla comasque.
 tremulis ululatus æthera complent,
 easque gerunt incinctæ pellibus hastas.
 er medias flagrantem fervida pinum
 , ac natæ Turnique canit hymenæos,
 eam torquens aciem : torvumque repentè
 Io matres, audite, ubi quæque, Latinæ :
 iis animis manet infelicis Amatæ
 si juris materni cura remordet ;

380

384. *Regina* agitur
 385 non segnior illo cursu
 per

389. *Vociferans* te,
 390 *Bacche*, solum esse dig-
 num virgine; eam su-
 mere molles thyrsos tibi,
 lustrare te

395

397. *Regina* ipsa fer-
 vida sustinet
 400 Io Latinæ matres,
 audite, ubi quæque *estis* :
 si qua gratia infelicis
 Amatæ manet

NOTES.

the twisted lash, which boys, in
 their sport, &c. Dr. Trapp observes,
 the is the perfection of elegance.
 can be more finely described.
exercent : in the sense of *agitant*.
 with the string.
urum : the box wood, of which
 made—the top itself, by meton.
ant animos plagæ. This is capable
 meanings, according as *plagæ* is ta-
 ve nom. plu. or the dat. sing. Dr.
 lists on the former, and renders it :
 s give (it) life; taking *animos* in
 of *vitam*; and this again for *rapi-*
m. Davidson objects to this, and
 latter: they give their souls to
 . This is the more elegant, and
 Dryden renders it thus: “and
 little souls to every stroke.” Val-
animos in the same sense with Dr.
 Heyno says, *conciatorem motum*.
or : not less impetuous is the queen
 her course through, &c.
rsa : part. from *ordior*, I begin or
 on. *Numine Bacchi* : the influ-
 acchus being pretended. She pre-
 be under the influence or impulse
 od. Ruæus takes *numen* in the
 religio, making the queen to feign
 the service or worship of Bacchus.
 as, under a pretence of celebrating
 of Bacchus. *Adorsa* : attempt-
fas : in the sense of *crimen vel*

388. *Thalamum* : in the sense of *conjugium*. *Tædas* : in the sense of *nuptias*.

390. *Etenim*. In some editions, there is a full stop after *vociferans*. This perplexes the whole passage : whereas, if we make *vociferans* to govern the following infinitives, all will be plain and easy. Ruæus, and Dr. Trapp, think they are governed by *fama volat*. The *etenim*, here, appears to be expletive. *Thyrsos*. The *thyrsus* was a kind of spear wrapped about with vine and ivy leaves, which Bacchus and his retinue used to wear.

391. *Choro*. Some copies have *chora*, others *choros*. The sense is, however, the same with either. The bacchanals used to dance round the image of Bacchus. *Sacrum tibi*. It was a custom among the Romans and Greeks, for maidens to consecrate their hair to some god or goddess; and never to cut it off till just before they were married, when they suspended it in the temple of that deity, in honor of whom they had preserved it. *Lustrare* : in the sense of *circumire*. *Pascere* : in the sense of *servare*.

393. *Tecta* : abodes, to wit, the woods.

399. *Torrum* : an adj. neu. taken as an adverb; in imitation of the Greeks. In the sense of *torvè*.

400. *Latinæ matres* : ye Latin matrons hear, wherever any of you be. The verb *estis* is understood. *Ubi* : in the sense of *ubique*.

- Solvite cinales vittas, capite orgia mecum.
Talem inter sylvas, inter deserta ferarum,
Reginam Alecto stimulis agit undique Bacchi. 405
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini
Protinus hinc fuscis tristis Dea tollitur alis
Audacis Rutuli ad muros : quam dicitur urbem
Acrisioneis Danaë fundasse colonis, 410
Præcipiti delata Noto : locus Ardua quondam
Dictus avis, et nunc magnum manet Ardea nomen.
Sed fortuna fuit. Tectis hinc Turnus in altis
Jam mediam nigrâ carpebat nocte quietem.
Alecto torvam faciem et furialia membra 415
Exiit : in vultus sese transformat aniles,
Et frontem obscœnam rugis arat : induit albos
Cum vittâ crines : tum ramum innectit olivæ.
Fit Calybe, Junonis anus, templique sacerdos
Et juveni ante oculos his se cum vocibus offert : 420
Turne, tot incassum fusos patiére labores,
Et tua Dardaniis transcribi sceptrâ colonis ?
Rex tibi conjugium, et quæsitâ sanguine dotes
Abnegat ; externusque in regnum quæritur hæres.
I nunc, ingratis offer te, irrise, periclis : 425
Tyrrhenas, i, sterne acies : tege pace Latinos
Hæc aded tibi me, placidâ cum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem, portisque moveri
Lætus in arma para : et Phrygios, qui flumine pulchro
Consedere, duces pictasque exure carinas. 431

NOTES.

407. *Vertisse* : in the sense of *turbavisse*.
410. *Fundasse*, &c. Danaë founded a city, which she called *Ardea* or *Ardua*, most probably from its high and elevated situation. *Acrisioneis colonis* : for her Grecian colony. *Acrisioneis* : an adj. from *Acrisius*, the name of her father. See 372, supra.
411. *Præcipiti noto* : by a violent wind wafted to Italy. *Noto* : the south wind, put for wind in general.
412. *Avis* : in the sense of *majoribus*. *Magnum* : great—illustrious.
413. *Sed fortuna fuit*. Most interpreters take this to mean no more than *forte*, or *ita cœnit* : so it was, or so it happened; and connect it with what follows. It happened so that Turnus, &c. Ruvæus says, *carus ita tulit*. But this is very flat, and makes the conjunction *sed* a mere expletive. It is better to refer it to *Ardea* just mentioned; which, though illustrious and flourishing, was now doomed to be destroyed by Æneas; taking *fortuna fuit* in the sense of *Æn. ii. 325*, where *funis Troes, fuit Ilium*, imports: we Trojans once were, Ilium once was; but is now no more.
417. *Obscœnam*: filthy—deformed. *Arat*: in the sense of *sulcat*.
421. *Fusos* : part of *fundor* : to be lost to be thrown away, in vain. *Esse* is understood.
422. *Transcribi* : to be transferred to a Trojan colony. This word was generally applied to those persons, whose names were enrolled in order to be transplanted into some new colony. Such persons were called *transcripti*. Hence the verb came to signify *to transfer*.
423. *Conjugium* : in the sense of *Latinam, vel nuptias Latinæ*.
426. *Tege* : defend—protect. The Latins, in their wars with the Tuscans, received aid from Turnus, and by his means obtained peace. To this circumstance, here is an allusion.
430. *Para* : in the sense of *jube*. *Aras* : in the sense of *bellum*.
431. *Exure Phrygios, &c.* The poets sometimes connect two words together in the same sentence to be governed by a verb: when strictly it can agree with one of them only. Thus, in the present case, *exure* agrees with the *pictas carinas*; but it does not suit *Phrygios duces*. The meaning is: destroy the Trojan leaders, and burn their painted ships.

vis magna jubet. Rex ipse Latinus,
 conjugium, et dicto parere fatetur,
 tandem Turnum experiatur in armis.
 enis vatem irridens, sic orsa vicissim
 : Classes invectas Tybridis alveo,
 ore, meas effugit nuntius aures :
 mihi finge metus : nec regia Juno
 est nostri.

ta situ, verique effœta senectus,
 curis nequiequam exercet ; et arma
 ter, falsâ vatem formidine ludit.
 Divûm effigies et templa tueri :
 pacemque gerant, queis bella gerenda.

Alecto dictis exarsit in iras.
 oranti subitus tremor occupat artus
 oculi : tot Erinnyis sibilat hydris,
 se facies aperit. Tum flammea torquens
 unctantem et quærentem dicere plura
 et geminos erexit crinibus angues,
 re insonuit, rabidoque hæc addidit ore :
 victa situ, quam veri effœta senectus
 r regum falsâ formidine ludit.
 d hæc : adsum dirarum à sede sororum ;
 u, letumque gero.

ta facem juveni conjecit, et atro
 imantes fixit sub pectore tædas.
 im ingens rupit pavor : ossaque et artus
 oto proruptus corpore sudor.
 ns fremit ; arma toro tectisque requirit.
 r ferri, et scelerata insania belli,

Magno veluti cùm flamma sonore
 ggeritur costis undantis aheni,
 que æstu latices : furit intus aquæ vis,

435 436. Hic juvenis Turnus irridens vatem, sic vicissim refert hæc orsa ex ore: nuntius non effugit meas aures, ut rere

440 440. Sed, O mater, senectus victa situ, effo-taque veri

443. Sit tibi cura taen effigies

445

440. Reppulit cum 450 cunctantem

452. En! ego cum illa victa situ

455

460

461. Amor ferri, et scelerata insania belli, super ira sevit. Veluti cum virgo flamma

NOTES.

: in the sense of *potentia*.
fatetur : unless he consent to rat-
 ch, and abide by his word, &c.
s : in the sense of *verba* ; from
lior.
u. *Situs* properly signifies the
 mutesness that grows upon old
 dark places. Here put for the
 (gray hairs,) deformity, or rust of
 Ruseus interprets it by *annis*,
 be used very well for years, or
 meton. *Effœta* is said of a wo-
 past child-bearing. *Effœta veri*,
 nean, barren of truth—one who
 to speak the truth. Dr. Trapp
 impotent of truth. *Vieta* : en-
 ercome.
lit : in the sense of *decipit*. *Va*-
 stess. *Te* is understood. *Inter*
n. Ruseus says, *super bellis ve*-
mti : in the sense of *loquenti*. vel

448. *Tanta facies* : so horrid an appear-
 ance of her disclosed itself to his view. She
 displayed so terrific an appearance to the
 astonished youth, that a sudden trembling
 seized his limbs, &c.

450. *Reppulit* : prevented—repelled.—
Erexit : in the sense of *extulit*.

451. *Verbera* : her lash—whip.

457. *Fumantes atro lumine* : smoking with
 gloomy light. Servius interprets *atro* by
furiali—inferno.

459. *Proruptus* : gushing—bursting from
 his whole body, drenched—wet, &c.

460. *Fremit* : he raves for his arms. Ru-
 seus says, *fervet*.

462. *Super*. This is used here in the sense
 of *insuper* : furthermore—beside. It may
 seem a strange climax, says Dr. Trapp, to
 mention anger after madness. The former
 relates to the hurry of his thoughts about
 war in general, and the latter to his own re-
 sentment and jealousy. *Veluti cum* : as
 when a fire of twigs, with a great roaring

- Fumidus atque altè spumis exuberat amnis : 465
 Nec jam se capit unda ; volat vapor ater ad auras .
 Ergo iter ad regem, pollutà pace, Latinum
 467 Ergò Turnus in- Indicit primis juvenum : et jubet arma parari,
 dicit primis juvenum Iter ad regem Tutari Italiam, detrudere finibus hostem :
 470. *At se veniro satis ambobus* Se satis ambobus Teucrisque venire Latinisque. 170
 Hæc ubi dicta dedit, Divosque in vota vocavit,
 Certatim sese Rutuli exhortantur in arma.
 473. *Egregium decus formæ atque juventæ sus regis movet hunc : reges ejus atavi movent hunc : dextera inclinata claris factis movet hunc* Hunc decus egregium formæ movet atque juventæ ;
 Hunc atavi reges ; hunc claris dextera factis. 476
 Dum Turnus Rutulos animis audacibus implet,
 477 Alecto in Teucros Stygiis se concitat alis :
 Arte novâ speculata locum, quo litore pulcher
 Insidiis cursuque feras agitabat Iulus.
 Hic subitam canibus rabiem Cocytia virgo
 480 Objicit, et noto nares contingit odore,
 Ut cervum ardentem agerent : quæ prima laborum
 Causa fuit, belloque animos accendit agrestes.
 Cervus erat formâ præstanti, et cornibus ingens
 Tyrrhoidæ pueri quem matris ab ubere raptum
 Nutribant, Tyrrheusque pator, cui regia parent 485
 Armenta, et latè custodia credita campi.
 Assuetum imperiis soror omni Sylvia curâ
 Mollibus intexens ornabat cornua sertis .
 Pectebatque ferum, puroque in fonte lavabat.
 Ille manum patiens, mensæque assuetus herili, 490
 Errabat sylvis : rursusque ad limina nota

NOTES.

is placed under the sides of a boiling chaldron, &c.

464. *Latices*: in the sense of *aqua*. *Exullant*: boil up. *Aquæ vis*: the force or power of the water. Heyne reads *Aquai*: the old gen. of *aqua*, and connects it with *fumidus amnis*. The common reading is *aquæ vis*.

465. *Fumidus amnis*: the stream or vapor. *Exuberat*: abounds—overflows. Nothing can give us a greater and more terrible idea of human rage and fierceness, than the boiling of water in a chaldron. Dr. Trapp thinks with Pierius, that the force of eloquence is here wonderfully displayed in the variety of words to express the same thing.

467. *Pace pollutâ*. A league or treaty of peace was considered sacred, and ratified by solemn rites of religion; and the violation of it was considered an act of pollution and profaneness.

470. *Satis venire*: that he is a match for both, &c. *Venire*: in the sense of *esse*.

472. *Ceratim*: eagerly—with emulation. *In arma*: in the sense of *ad bellum*.

473. *Hunc*: one—this one.

474. *Atavi*: in the sense of *maiores*. The poet here enumerates the different incitements to the war. One is induced to take up

arms from the grace and dignity of his king; a second, from a consideration of his long line of royal ancestors; and a third, from his noble achievements and feats in arms.

Atavi reges. These words are here used in the sense of *regales majores*: his royal ancestors.

477. *Speculata*: having observed the place, on what shore beautiful Iulus, &c. *Novâ arte*: with a new purpose, design, or object in view—with a design different from her visit to Latinus or Turnus, that she might actually kindle the war.

478. *Insidiis*: snares—traps.

479. *Cocytia*: hellish or infernal; as of from *Cocytus*, a fabulous river of hell.

480. *Noto odore*: the known scent of the stag.

481. *Ardentem*: eager—fierce.

484. *Tyrrhoidæ*: the sons of Tyrrheus—a patronymic noun. Tyrrheus kept the herds of Latinus.

487. *Imperiis*: authority—commands. Ruseus takes *assuetum*, in the sense of *dicilem*.

489. *Ferum*. *Ferus* properly signifies a wild or savage animal. Here, and in some other places of Virgil, it signifies a human one.

1 serâ quamvis se nocte ferebat.
 il errantem rabidæ venantis Iûli
 : canes : fluvio cùm fortè secundo
 ipâque sæstus viridante levaret. 495
 : ximix laudis succensus amore
 irvo direxit spicula cornu :
 erranti Deus abfuit, actaque multo
 um sonitu, perque ilia venit arundo
 quadrupes nota intrâ tecta refugit, 500
 e gemens stabulis ; questuque cruentus
 ranti similis, tectum omne replevit.
 a soror, palmis percussa lacertos,
 xcat, et duros conclamat agrestes.
 enim tacitis latet aspera sylvis,
 lsunt : hic torre armatus obusto,
 gravidi nodis : quod cuique repertum
 lum ira facit. Vocat agmina Tyrreus,
 a quercum cuneis ut fortè coactis
 raptâ spirans immanè securi.
 3 speculis tempus Dea nacta nocendi,
 petit stabuli, et de culmine summo
 unit signum, cornuque recurvo
 intendit vocem : quâ protinùs omne
 nemus, et sylvæ intonuère profundæ. 515
 rivix longè lacus, audiit amnis
 r albus aquâ, fontesque Velini :

501. Cruentusque, at-
que similis implorant
opem, cervus replevit

505 505. Aspara pestis
Alecto latet

507. Hic armatus no-
dis gravidi stipitis adest :
ira facit id telum, quod
est repertum cuique ri-
510 manti. Tyrreus spirans
immanè, securi raptâ,
vocat agmina, ut fortè

515

NOTES.

'æ : in the sense of *furious*.
ret secundo : when by chance
 ming down the stream—along
 rent. *Commovere* : roused up
 ing at large.
ret : allaying—assuaging the
 cornu : from his bent, or elae-

Alecto is here meant. *Deus*
 ends. *Errant* : Dr. Trapp
 e is an elegance in this. He
 hitting the animal, consider-
 equences. But he thinks by
 to understand any god, or for-
 commentators, however, take
 s common acceptation. His
 ing in itself, and would have
 ot been guided by the goddess.
 sense of *immissa*, vel *impulsa*.

i : in the sense of *stridor*. It
 ing noise as it cut the air.
ra pestis : the odious fiend
 ut La Cerda understands it of
 ch seized the rustics. This is
 d and easy, though the sense

s coactis : with wedges driven
 us immanè. Davidson under-
 the passion into which Tyr-

rheus was thrown, on hearing of the death
 of the stag : breathing fury—panting for
 vengeance. Dr. Trapp understands it of his
 puffing and blowing in felling and splitting
 timber. Valpy is of the same opinion with
 Davidson.

514. *Intendit* : she swells her infernal
voice through the crooked horn. By means
of the horn, the sound was greatly in-
creased.

515. *Profundæ sylvæ* : either the woods in
deep valleys, or the inmost and thickest part
of the woods.

516. *Lacus Trivia* : the lake of Diana.
This was near the city *Aricia*, about three
leagues from Laurentum to the north. *Hodie*,
Lago di Nemo.

517. *Nar*. This river rises in the Apen-
nines, and running in a south-western di-
rection, separating *Umbria* from the country
of the Sabines, falls into the Tiber. Its
surface is whitened for a considerable dis-
tance by the foam, occasioned by the dash-
ing of the water against the rocks that lie
in its bed. Its name is of Sabine origin,
and signifies *sulphur*, with which the water
is impregnated. *Hodie, Nera. Fontes Ve-
lini* : the river Velinus. This river rises in
the country of the Sabines, and flows into
the Nar

- Et trepidæ matres pressere ad pectora natos.
 519. Tum verò indo- Tum verò ad vocem celeres, quæ buccina signum
 miti agricolæ celeres Dira dedit, raptis concurrunt undique telis 520
 concurrunt undique, te- Indomiti agricolæ: necnon et Troia pubes
 lis raptis, ad vocem, quæ Ascanio auxilium castris effundit apertis.
 dira Direxere acies: non jam certamine agresti,
 Stipitibus duris agitur, sudibusve præustis;
 Sed ferro ancipiti decernunt, atraque latè 525
 Horrescit strictis seges ensibus, æraque fulgent
 Sole lacessita, et lucem sub nubila jactant.
 Fluctus uti primo cœpit cùm albescere vento;
 Paulatim sese tollit mare, et altiùs undas
 Erigit, inde imo consurgit ad æthera fundo. 530
531. Hic juvenis Al- Hic juvenis primam ante aciem stridente sagittâ,
 mon, qui fuit maximus Natorum Tyrrhei fuerat qui maximus, Almon
 natorum Tyrrhei, ster- Sternitur: hæsit enim sub gutture vulnus, et udæ
 nitur, ante Vocis iter, tenuemque inclusit sanguine vitam.
535. Multa corpora Corpora multa virùm circà: seniorque Galæsus, 536
 virùm sternuntur circà Dum paci medium se offert, justissimus unus
 illum: seniorque Gelæ- Qui fuit, Ausoniisque olim ditissimus arvis.
 sus sternitur quoque Quinque greges illi balantùm, quina redibant
 Armenta, et terram centum vertebat aratris.
 Atque, ea per campos æquo dum Marte geruntur,
 Promissi Dea facta potens, ubi sanguine bellum 541
 Imbuit, et primæ commisit funera pugnæ;
 Deserit Hesperiam, et cœli convexa per auras,
 Junonem victrix affatur voce superbâ:
 545. En discordia por- En perfecta tibi bello discordia tristi! 545
 facta est tibi Dic, in amicitiam cœant, et federa jungant,
 547. Dic illis, sit co- Quandoquidem Ausonio respersi sanguine Teucros.
 oant Hoc etiam his addam, tua si mihi certa voluntas:

NOTES.

520. *Indomiti*: rude, unpolished, countrymen, &c.

522. *Effundit*: in the sense of *mittit*.

523. *Direxere acies*: they arranged the lines. They drew up their respective forces in order of battle. *Non agitur agresti*: they do not now engage in rustic fight, with, &c. *Agitur*: in the sense of *pugnatur*.

525. *Ancipiti ferro*: with the two-edged sword. Ruvæus says, *dubius gladius*, alluding to the issue of the contest. *Atra seges*: a direful field (crop) of drawn swords waves afar, &c. The prep. *è* is understood before *strictis ensibus*.

526. *Æra*: brazen armor; plu. of *æs*: brass. Any thing made of brass may be called *æs*, vel *æra*.

533. *Vulnus*: the wound; here put, by meton. for the wounding instrument—the arrow. *Udæ Vocis*. The voice is here called humid, because it passes through a moist or humid passage. The same as *udum iter vocis*.

534. *Inclusit*: in the sense of *obstruxit*.

536. *Medium paci*: a mediator of peace.

538. *Redibant*: returned home to him from pasture. He had five flocks of sheep and five herds of cattle.

540. *Æquo Marte*. This cannot mean that the loss was equal on both sides, for the slain was on the part of the Latins only. Donatus explains it by *aperto Marte*; and Ascensius, by *æquo et plano campo*; meaning, that the field of battle was a plain and level spot of ground. Ruvæus takes it to refer to the fight itself; when the issue was as yet equal; or it was uncertain, on which side the victory would turn.

541. *Dea facta potens*: the goddess having accomplished her promise. *Potens*: in the sense of *compos*. *Bellum*. *Davidem* renders it, by field of war; which evidently is its meaning in this place. When she stained the field of battle with blood, she had then fulfilled her engagement with Juno.

542. *Funera*: in the sense of *causa*. *Commisit*: in the sense of *incepit*.

543. *Convexa*: in the sense of *recta*.

544. *Victrix*: victorious—having effected her object.

n bella feram rumoribus urbes,
 que animos insani Martis amore, 550
 t auxilio veniant: spargam arma per agros.
 à Juno: Terrorum et fraudis abundè est:
 causæ: pugnatur comminùs armis.
 rima dedit, sanguis novus imbuat arma.
 ubia et tales celebrent hymenæos 555
 Veneris genus, et rex ipse Latinus.
 ethereas errare licentiùs auras
 r ipse velit summi regnator Olympi.
 . Ego, si qua super fortuna laborum est,
 1. Tales dederat Saturnia voces: 560
 attollit stridentes anguibus alas,
 petit sedem, supera ardúa linquens.
 s, Italiæ in medio sub montibus alti
 famâ multis memoratus in oris,
 valles: densis hunc frondibus atrum 565
 que latus nemoris, medioque fragosus
 n saxis et torto vortice torrens.
 : horrendum, et sævi spiracula Ditis
 r: ruptoque ingens Acheronte vorago,
 perit fauces: queis condita Erinnyes,
 men, terras cælumque levabat. 570
 ùs intereà extremam Saturnia bello
 gina manum. Ruit omnis in urbem
 :x acie numerus: cæsosque reportant,

NOTES.

e insani. Ruseus takes this for *Martis*, by hypallage. But *in-* epithet highly applicable, and ars, or war; where nothing but ad fury reign.
s: in the sense of *bella*.
us sanguis: new (or recent) ained the arms, which, &c. The *s* to the blood which had been recent or late encounter. *Fors:* une. *Dedit:* offered—presented.
locis: depart from the places world. The earth is called the thereal regions, in opposition to regions, or regions of darkness. The parts of the verb are *separatis*. *Fortuna laborum:* Ruseus *ten in hoc negotio*.
s: in the sense of *verba*.
lit: in the sense of *explicit*. She reads her wings hissing, &c.
era ardua: the lofty places of world. *Loca* being understood.
s Amsancti. Commentators are about the situation of this place. *s* is of opinion that the *Velinus*, 17, is the place which the poet lew. The river, says he, is exd before its fall, and rushes down hundred yards high. It throws e hollow rock, which nas pro- worn by such a constant fall of s impossible to see the bottom.

on which it breaks, for the thickness of the mist that rises from it; which looks at a distance like clouds of smoke, ascending from some vast furnace; and distils in perpetual rains on all the places near it. He observes, that this was the most proper place in the world for a fury to make her exit, after she had filled a nation with distractions and alarms; and, I believe, continues he, that every reader's imagination is pleased, when he sees the angry goddess, thus sinking as it were in a tempest, and plunging herself into hell amidst such a scene of horror and confusion. This cascade is near the middle of Italy. *Amsanctus:* of the old *amphi*, and *sacer vel sanctus*.
 567. *Torto vortice:* with its whirling eddy *Fragosus:* roaring among the rocks.
 568. *Spiracula:* in the sense of *osta*.
 569. *Ingens vorago:* a vast gulf issuing from overflowing Acheron—from Acheron, having burst its barriers. *Acheron*, a river of hell: also hell itself—the infernal deities. Davidson takes it absolutely with *rupto*.
 570. *Condita:* being hid—sunk. *Levabat:* relieved them from her presence, by disappearing from these upper regions. Heyne says, *linquebat*.
 572. *Saturnia regina:* Juno, the daughter of Saturn, and wife of Jove. Hence sometimes styled the queen of the gods.

- Almonem puerum, sædatique ora Galæsi,
Implorantque Deos, obtestanturque Latinum.
Turnus adest, medioque in crimine cædis et ignis,
578. *Queritur* Teucros *ocari* Terrorem ingeminat: Teucrosque in regna vocari;
579. *Admisceri Latini* Stürpem admisceri Phrygiam; se limine pelli.
Tum, quorum attonitæ Baccho nemora avia matres
580. *Tum illi, quorum* Undique collecti coeunt, Martemque fatigant
matres attonitæ Baccho Illicet infandum cuncti contra omina bellum,
insultant thiasis per Contra fata Deum, perverso numine poeunt.
Certatim regis circumstant tecta Latini.
581. Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
582. *Quæ sese* Quæ sese, multis circumlatrantibus undis,
sua mole, magno Mole tenet: scopuli nequiquam et spumea circum
fragore procellæ veniente Saxa fremunt, laterique illisa refunditur alga.
Verùm ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res:
583. *Multa Deos, aurasque* Multa Deos, aurasque pater testatus inanes,
pater testatus inanes, Frangimur heu fati, inquit, ferimurque procellâ!
584. *Ipsi has sacrilego* Ipsi has sacrilego pendetis sanguine poenas,
pendetis has O miseri! Te, Turne, nefas, te triste manebit
Supplicium; votisque Deos venerabere seris.
585. *Nam mihi parta* Nam mihi parta quies, omnisque in limine portus;

NOTES.

575. *Ora*: in the sense of *caput*; and *sædati*, in the sense of *occisi*: or *ora sædati Galæsi*, may mean simply the body of Galæus, mangled and disfigured with wounds.

577. *Medio crimine*, &c. By *crimen* here we are undoubtedly to understand the charge or accusation, which the rustics brought against the Trojans, for the death of Almon and Galæus. While they are making the accusation, in *medio crimine*, Turnus comes up, and increases the alarm. Dr. Trapp takes it for the crime of murder simply; and Ruëus interprets it by *in medio cadaverum*.

580. *Attonita*: inspired—under the influence of. Ruëus says, *percita*.

581. *Insultant thiasis*: leap and dance in choirs through the pathless groves. For *thiasis*, Ruëus says *choreis*. *Nomen*: influence—authority.

582. *Fatigant*: in the sense of *poecunt*. *Martem*: war.

583. *Omina*. These were the flight of oes and fiery appearance about Lavinia. See 64, supra et sequens.

584. *Fata*: these were the responses of the Oracle of Faunus. *Perverso numine*. Ruëus takes this in the sense of *contra voluntatem Deorum*: the will of the gods being against it. Heyne is of the same opinion. *Perverso*: in the sense of *adverso*.

587. *Fragore*: in the sense of *tempestate*.

588. *Circumlatrantibus*: in the sense of *circumsonantibus*.

589. *Scopuli*: properly high sharp rocks. *Saxa*: any rocks—rocks in general.

590. *Alga illisa*: the sea-weed dashed against its sides is repelled, or washed off.

591. *Cæcum*: in the sense of *insensum*.

593. *Testatus multa*: having often sought the gods and skies—having called them to witness. *Multa*: a *Grecum*, for *multum*, vel *sæpe*. *Inanes auras*: *vanus aërem*, says Ruëus. *Auras*: the skies of heavens, as the word frequently signifies. Dr. Trapp thinks it should be read *ares*, and accordingly, he connects *inanes* with it: the vain or useless altars; because of the leap which had been made in due form, but now was broken. But Davidson reads *inanis*, agreeing with *pater*, in the sense of *inanis*, in vain—to no purpose; and he observes it is the reading of some ancient copies. Heyne reads *inanes* agreeing with *aura*. Valpy and La Cerda do the same. *Fatis* connects *inanes* with *frangimur*.

595. *Sacrilego sanguine*. Latins call their blood sacrilegious, because they had compelled him to the war against the will of the gods.

596. *Nefas*: an impious or wicked person. As *Æn. ii. 585*. Or it may be taken in the sense of *infandum*, agreeing with *supplicium*. Ruëus interprets it by *crimen*. Davidson renders it: "the impious promoter of this war," in apposition with *Turne*.

598. *Nam quies*: for rest is prepared for

felici spoliis. Nec plura locutus,
 e tectis, rerumque reliquit habenas. 600
 erat Hesperio in Latio, quem protinus urbes
 coluere sacrum, nunc maxima rerum
 solit, cum prima movent in prælia Martem
 utis inferre manu lachrymabile bellum,
 isive, Arabisve parant; seu tendere ad Indos,
 nque sequi, Parthosque repscere signa. 606
 minæ belli portæ, sic nomine dicunt,
 ne sacræ, et sævi formidine Martis:
 ærei claudunt vectes, æternaque ferri
 ; nec custos absistit limine Janus. 610
 i certa sedet patribus sententia pugnæ;
 uirinali trabeâ cinctuque Gabino
 ; reserat stridentia limina consul;
 cat pugnas: sequitur tum cætera pubes,
 se assensu conspirant cornua rauco. 615
 tum Æneadis indicere bella Latinus
 iebatur, tristesque recludere portas.

604. Sive parent manu inferre

606

610

615

611. Ubi certa sententia pugnæ sedet patribus, consul ipse insignis Quirinali trabeâ, Gabinoque cinctu reserat has portas, (i. e.) stridentia limina

NOTES.

my whole haven is at the door. a fine metaphor. The weather-ariner enters the haven with joy. lence of rest and quiet, from the of the ocean. So the aged monarch ath at the door, as the end of his as a rest from his cares and labors. es is the satisfaction of leaving his peace and prosperity.

habenæ rerum; the reins of govern- metaphor, taken from the manage- orses, with bit and reins. *Sepris*: in of *clausis*.

erat. This custom was institut- time of Numa, as we are told by it, for the sake of embellishment, refers the origin of it to the earliest is country. *Protinus*: constantly. *ays, perpetuè*.

coluere: in the sense of *servaverunt*. the world.

fovent Martem. We are told that ans used, upon the declaration of enter the temple of Mars, where d bucklers were suspended, and on them, with the words: *Mars ars awake*. Hence the expression, *Martem*: in the sense of *excitant*

telis. The Getæ were a people of ar the mouth of the Danube. The l L. Crassus triumphed over them, re the time of Virgil.

Iyrcanis. Hyrcania was formerly Parthia. Against them, as a dis- ple, the Romans did not declare the year of Rome 730, Augustus d the subjugation of the Arabians, iled in it. *Indos*. It is well known Romans made no conquests in In- erly so called. But Dion informs

us that, overawed by the fame of Augustus, they made peace with him, and presented him with rich gifts, while he tarried at *Samos*, in Asia, about the year 734. *Tendere ad*: to march against the Indians, and to penetrate the remotest parts of the east, *sequi auroram*.

606. *Parthos repscere*: to demand back the standards from the Parthians.

608. *Religione*: religious veneration.

609. *Vectes æternaque*: a hundred brazen bars, and eternal strength of iron, shut them.

610. *Janus*. This is said because the statue of Janus was in the threshold; or because he presided over all doors, which, from him, were called *januæ*. Janus was the most ancient king of Italy. Some suppose him to have been Japhet, the son of Noah. See Ecl. iv. 6. He was represent- ed with two faces.

611. *Pugnæ*: in the sense of *belli*. *Sententia*: determination; and *sedet*: in the sense of *hæret*. *Has*. This must refer to *portas* understood. But it would seem quite unnecessary. The idea is sufficiently conveyed by *limina stridentia*, which is to be placed in this case, in apposition with *has portas*. Ruæus takes *limina* in the sense of *cardines*, but this seems a refinement unnecessary. He says, *has (portas) et earum stridentes cardines*. Heyne and Valpy take them as meaning the same thing—the doors of the temple of Janus.

612. *Quirinali trabeâ*: with his augural robe. So called, because worn by Romulus, who was also called *Quirinus*. See 157, supra. *Gabino cinctu*. This dress Servius derives from Gabii, a city of Latium. See Lex. under *cinctus*.

617. *Recludere*: to open the direful doors

	Abstinuit tactu pater, aversusque refugit Fœda ministeria, et cæcis se condidit umbris.	
620. Tum Saturnia regina Deâm, delapsa, cælo, ipsa	Tum regina Deâm, cælo delapsa, morantes Impulit ipsa manu portas, et, cardine verso, Belli ferratos rupit Saturnia postes.	620
	Ardet inexcita Ausonia atque immobilis antè: Pars pedes ire parat campis; pars arduus altis Pulverulentus equis furit: omnes arma requirunt Pars leves clypeos et spicula lucida tergunt Arvinâ pingui, subiguntque in cote secures: Signaque ferre juvat, sonitusque audire tubarum. Quinque aded inagnæ positis incudibus urbes	625
629. Aded quinque magnæ urbes	Tela novant: Atina potens, Tiburque superbum, Ardea, Crustumerique, et turrigeræ Antemnæ. Tegmina tuta cavant capitum, flectuntque salignas Umbonum crates: alii thoracas ahenos, Aut leves ocreas lento ducunt argento. Vomeris huc et falcis honos, huc omnis aratri Cessit amor; recoquunt patrios fornacibus enseæ. Classica jamque sonant: it bello tessera signum. Hic galeam tectis trepidus rapit: ille frementes	630 635

NOTES.

The doors of the temple of Janus were open in time of war, but shut in time of peace. Immediately on the declaration of war, the consul, with much parade and solemnity, opened them. What is said here on the subject, is by anticipation. *Jubebatur*: is urged—importuned.

622. *Postes*. *Postis*, properly, the door-post, or that part of the frame to which the door is hung. Also, the door itself, by meton.

624. *Pars arduus*: a part raised on lofty steeds, involved in clouds of dust, rage for war. The meaning of the passage is: a part prepare to take the field as infantry, (*pedites*.) a part as cavalry.

627. *Arvinâ*: tallow—any fat.

629. *Urbes*: the cities; by meton. the inhabitants. *Incudibus positis*: on their erected anvils, or their anvils being erected.

630. *Novant tela*: they repair their weapons. *Atina*: a city of the *Volsci*. *Tibur*: this was a city in the northern part of Latium, near the cataract of the river *Anien*. It was situated near the top of a mountain. Hence the epithet *superbum*. *Hodie, Tri-rolii*.

631. *Ardea*. This was the capital of the Rutuli. See 372, and 410, supra. *Crustumeri*: this was a city situated not far from the place where Rome was afterward built. Little, however, is known of it. *Antemnæ*: a city near the confluence of the rivers *Anien* and *Tiber*.

633. *Crates umbonum*. These were the supporters or frames of the shields, made of osiers, or small pieces of wood, and afterward covered with the hides of beasts. *Um-*

bo: the farthest projecting point of the shield; by synec. put for the whole shield. These frames were made of willow.

634. *Ducunt*: in the sense of *exercent*. *Leves ocreas*: smooth greaves of ductile silver. These were armor for the legs and thighs.

635. *Honos vomeris*: the honor (regard) of the ploughshare and of the pruning knob gives place (*huc*) to the preparations for war; and all the love of the plough yields to them. They are so intent upon war, that they disregard the business of agriculture.

636. *Recoquunt*: they form anew—they make over again.

637. *Tessera signum*: the *tessera*, the signal for war, goes forth. This was a square figure like a dice, on which was inscribed the watchword or private signal, by which they could distinguish friends from foes in battle. Or, according to others, it contained the order and regulations of the march. This was distributed among the soldiers. Hence the phrase: *it tessera*. It was afterward given *viva voce*. *Classica*: the trumpets. The *tuba* was a straight trumpet: the *cornua*, a crooked trumpet, resembling a horn. They were also called *buccina*. The *lituus* was a trumpet not so straight as the *tuba*, nor so crooked as the *cornu*. *Classicum*, properly, the sound of the trumpet: the trumpet itself, by meton.

639. *Trilicem auro*. The coat of mail was composed of plates of iron linked together by rings. Some of them were fringed or bordered in the lower extremity with gold tissue of two or three textures, and were accordingly called *bixis*, *trilix*, &c. *Ad Jug*

cogit equos ; clypeumque, auroque trilicem
 induitur, fidoque accingitur ense.
 640 nunc Heliconæ, Deæ, cantusque movete :
 exciti reges : quæ quemque secutæ
 int campos acies : quibus Itala jam tum
 terra alma viris, quibus arserit armis.
 645 istis enim, Divæ, et memorare potestis :
 ixi tenuis famæ perlabitur aura.
 650 init bellum Tyrrhenis asper ab oris
 tor Divûm Mezentius, agminaque armat.
 ic juxtâ Lausus ; quo pulchrior alter
 excepto Laurentis corpore Turni :
 quûm domitor, debellatorque ferarum,
 655 yllinâ nequicquam ex urbe secutos
 660 65 ; dignus patriis qui lætior esset
 et cui pater haud Mezentius esset.
 os, insignem palmâ per gramina currum,
 que ostentat equos, satus Hercule pulchro
 Aventinus ; clypeoque insigne paternum,
 angues, cinctamque gerit serpentibus hydram :
 ventini sylvâ quem Rhea sacerdos
 : partu sub luminis edidit oras,
 660 60 mulier : postquam Laurentia victor,
 extincto, Tirynthius attigit arva,

639. Induiturque clypeum, loricaque trilicem auro
 641. O Deæ *Muse*, pandite
 642. Qui reges excoiti fuerint ; quæ acies
 645 643. Quibus viris jam tum Itala, alma terra
 648. Asper Mezentius, contemptor Divûm, primus init
 650 649. Huic filius Lausus sequitur juxtâ, quo
 652. Ducit mille viros secutos cum nequicquam
 655 655. Post hos pulcher Aventinus, satus pulchro Hercule, ostentat currum insignem palmâ
 657. Clypeoque gerit paternum insigne, *nempe*
 660 659. Quem Rhea sacerdos, mulier mixta Deo, partu edidit furtivum sub oras luminis

NOTES.

639. Chariots were anciently used by all distinguished persons.
 640. *Induitur* : in the sense of *induit*.
 641. *Heliconæ* : a Greek acc. : a mountain sacred to the muses. The poet alludes to the *Iliad*. lib. ii. both in this, and in the enumeration of the other Italian princes. But, in several places, he has improved upon his model.
 642. *Exciti aura* : a small breath of fame, or a slender thread of tradition descended down to us.
 643. *Per* : force—cruel.
 644. *Mezentius*. We are told that he ordered his subjects to pay him a tax of fruits, and the firstlings of their flocks before were given to the gods. In account, he was considered an atheist, or *divûm*. The poet here gives the troops engaged on the part of the Trojans.
 645. *vic*. The dative of the personal is often used in the sense of the personal.
 646. *Huic* : in the sense of *hujus*.
 647. *corpore Turni* : a Grecian, for Turnus.
 648. *yllina*. an adj. from *Argylla*, a city in Ithaca, near the confines of Latium, founded by a colony of Theseus.
 649. *Nequicquam* : in vain, because he was slain in the war with his troops : so he could not prevent thereby the success of the gods concerning the

653. *Dignus*, &c. This line is somewhat perplexed. The usual ordo is, *dignus quis esset lætior*, &c. It would be easier by transposition thus : *qui esset dignus (fuisse) lætior*, &c. : who was worthy to have been happier in his father's authority. It was in obedience to his father that he came to the war. If he had not been constrained, he would have tarried at home, shunned the toils and dangers of the war, and by that means have saved his life. He was worthy to have lived. Rûmus interprets *imperii* by *regno*, implying that he deserved to be happier in his father's kingdom—to have remained at home, and, by that means, saved his life.
 654. *Cui* : to whom Mezentius ought not to have been a father ; who could have imposed such commands upon a son.
 655. *Pulcher*. Dr. Trapp thinks this cannot here mean beautiful ; but rather stout, illustrious, renowned ; as the same word is applied to Hercules, his father. *Paternum insigne* : his father's ensign, or impress. This was the figure of the conquered hydra, shooting up into a hundred heads.
 660. *Edidit partu* : brought forth at a birth into life, &c.
 661. *Mixta* : uniting—mingling with—having intercourse with. Hercules, after he had slain Geryon, the king of Spain, and taken his herds, returned with them through Italy. It was at this time, that the priestess Rhea conceived Aventinus, and afterward bore him to that hero.
 662. *Tirynthius* : a name of Hercules,

664. *Ejus milites gerunt.* Tyrrhenoque boves in flumine lavit Iberas. Pila manu, sævosque gerunt in bella dolones : Et tereti pugnant mucrone, veruque Sabello. 665
Ipse pedes, tegmen torquens immane leonis, Terribili impexum setâ, cum dentibus albis, Indutus capiti : sic regia tecta subibat Horridus, Herculeoque humeros innexus arictu.
670. *Tum gemini fratres, Catillusque, acerque Coras, Argiva juvenus, linquunt.* Tum gemini fratres Tiburtia mœnia linquunt, Fratris Tiburti dictam cognomine gentem, Catillusque, acerque Coras, Argiva juvenus : Et primam ante aciem densa inter tela feruntur. Ceu duo nubigenæ cùm vertice montis ab alto Descendunt Centauri, Omolen Othrynque nivalem 675
Linquentes cursu rapido : dat euntibus ingens Sylva locum, et magno cedunt virgulta fragore.
678. *Nec Cæculus fundator Prænestinæ urbis defuit ; quem regem omnis ætas credidit genitum esse.* Nec Prænestinæ fundator defuit urbis ; Vulcano genitum pecora inter agrestia regem, Inventumque focus, omnis quem credidit ætas, 680
Cæculus. Hunc legio latè comitatur agrestis : 682. *Quique viri colunt altum Præneste, Junonis, gelidumque Anienem, et roscida rivis* 685
685. Quos tu pascis, O pater Amasene. Arma non sunt omnibus 685
Hernica saxa colunt : quos, dives Anagnia, pascis, Quos, Amasene pater. Non illis omnibus arma, Nec clypei currusve sonant : pars maxima glandes

NOTES.

from *Tyrinus*, a city near Argos, where he was brought up.

663. *Tyrrheno flumine*: the river Tiber, which divided Tuscany or Etruria from Latium. *Iberas boves*: his Spanish herds. *Iberas*: an adj. from *Iberus*, a river of Spain. *Hodie, Ebro*.

664. *Dolones*. These were long poles or battoons, with bayonets enclosed at the end, which were hardly to be observed. Hence they were called *dolones*, from *dotus*, being a kind of deceitful weapon.

665. *Veru*. This was a kind of dart used by the Sabines and Samnites. Hence the epithet *Sabello*, that is, *Sabino* vel *Samnitico*.

668. *Indutus capiti*: he put it (the shaggy lion skin) upon his head. *Cinctus circa caput*, says Rucæus.

669. *Innexus*: covered, as to his shoulders, with the garment of Hercules, his father. This was the hide of the Nemean lion.

673. *Feruntur*: in the sense of *incedunt*. *Ante primam*: before the first line—in the front of the battle.

674. *Nubigenæ*: cloud-born sons. These were the Centaurs, whom Ixion begat, it is said, upon a cloud. They were a people of Thessaly, and celebrated for horsemanship. Ixion was their king.

675. *Omolen—Othryn*. These were mountains of Thessaly, where the Centaurs resided.

678. *Fundator* &c. *Cæculus*, we are told,

had very small eyes, as his name implies. He was very ambitious, and was the founder of a colony. He pretended that he was the son of Vulcan, and that the brightness of his father's fire had injured his sight. He built the city *Præneste*, situated on a mountain. Hence called *altum Præneste*, about 24 miles from Rome.

680. *Inventum focus*: found upon the hearth. He was therefore reputed the son of Vulcan. The verb *esse* vel *fuisset* is understood.

682. *Gabinæ Junonis*. *Gabinæ*: an adj. from *Gabii*, a town of the Volsci, between Rome and Præneste. Here Juno had a splendid temple. Hence she is called *Gabinian Juno*.

683. *Gelidum Anienem*: the river Anien, which empties into the Tiber from the northeast. Its water was very cold. Hence the epithet *gelidum*.

684. *Hernica saxa*: the towns of the Hernici. They were a people between the Æqui, the Marsi, and the Volsci. Their country was very mountainous. Hence their towns were called *saxa*, being built amongst rocks. Their chief town was *Anagnia*. *Roscida rivis*: watered with rills or streams.

685. *Amasene*. The river Amasene, which watered the country about *Anagna*. The epithet *pater* is common to all the river gods. *Hodie, Toppia*.

686. *Glandes plumbi*: balls of lead. *Spergit*: throws.

*Avontis plumbi spargit, pars spicula gestat
lina manu, fulvosque lupi de pelle galeros
Regumen habet capiti: vestigia nuda sinistri
instituére pedis; crudus tegit altera pero.*

690

*At Messapus equum domitor, Neptunia proles,
quem neque fas igni cuiquam nec sternere ferro,
Jampridem resides populos, desuetaque bello
Agmina, in arma vocat subito, ferrumque retractat.*

692. Quem neque
erat fas cuique sternere

Hi Fescenninas acies, æquosque Faliscos;

695 696. Hi ducunt Fes-
cenninas

Hi Soractis habent arces, Flaviniaque arva,

Et Cimini cum monte lacum, lucosque Capenos.

Ibant æquati numero, regemque canebant:

Ceu quondam nivei liquida inter nubila cycni

700

Cùm sese è pastu referunt, et longa canoros

Dant per colla modos: sonat amnis, et Asia longè

Pulsa palus.

Nec quisquam æratas acies ex agmine tanto

Misceri putet, aëriam sed gurgite ab alto

NOTES.

688. *Fulvos galeros*: tawny caps of the wolf's skin, &c.

689. *Vestigia nuda*: they formed the prints or tracks of the left foot naked—their left foot was naked. *Crudus pero*: unwrought leather covers the other. *Vestigia* is understood. The *pero* was a kind of high shoe, made of raw hide, and worn by rustics principally. *Instituére*: in the sense of *portare*.

691. *Messapus*. By birth he was a Greek. After his arrival in Italy, he occupied the eastern part, which was from him called *Messapia*, afterward Calabria. He was a skilful navigator; and hence called *Neptunia proles*: the offspring of Neptune. Virgil places his dominions in the eastern part of Etruria, not far from the place where Rome was afterward built.

693. *Populos jampridem*: his people, a long time inactive, and disengaged from the pursuits of war.

695. *Fescenninas acies*: the Fescennine troops. These were from the city Fescennia, or Fescennium, a town of Etruria, a little below the confluence of the Nar and Tiber. *Acies*, properly, an army drawn up in order of battle. Here, troops in general. *Æquosque Faliscos*. These were a people situated a little below Fescennium. Their city was *Faliscum*. Servius says, they were called *Æquos*, because the Romans borrowed from them their *jura feccialia*, or laws of arms: also, a supplement to the laws of the twelve tables. Others make *Æqui* the name of a people, called, also, *Æquicolæ*, and read, *Æquosque Faliscosque*. The *hi* in this and the following line, appears to refer to *Messapus*, within whose territories all these cities and people were, here mentioned; and, consequently, he was their commander in

chief. The plu. may be used for the sing. by way of aggrandizement, as is common to all languages. Or the *hi* must refer to the subordinate officers and commanders of Messapus. This seems to be the opinion of Ræmus, who has: *hi duces Messapi*.

696. *Soractis*. Soracte was the name of a mountain in the country of the *Falisci*. *Arces*: the towers or strong places built upon it. *Flavinia arva*. Little is known of this place, nor is its situation exactly ascertained.

697. *Cimini*. Ciminus was a mountain in the western part of Etruria. It had a lake and a grove. *Capenos*: an adj. of *Capena*, a city on the banks of the Tiber. Here was a grove and temple. All these followed Messapus to the war.

698. *Ibant æquati*: they marched with equal steps, and uniform motion. By *numero*, we are to understand a kind of harmony and keeping time with their music. Or, rather, the order of their march—rank and file.

699. *Ceu quondam, &c.* This simile is taken from the *Iliad*, lib. ii. and is very finely expressed.

701. *Amnis et Asia*: the river and the Asian lake, struck from afar, resound. The *Amnis* is the *Caÿstrus*. See Geor. i. 383. *Modos*: in the sense of *voices*.

702. *Nec quisquam putet*: nor would any one (who heard their music only) have thought them armed troops of so great numbers, united and joined together; but an aerial cloud of sonorous fowls, &c. The words, *who heard their music only*, are necessary to make the sense complete. For the poet could not intend that those who saw them, would have taken them for a flock of birds.

Urgeri volucrum raucarum ad litora nubem. 706

Ecce, Sabinorum prisco de sanguine, magnum

Agnen agens Clausus, magnique ipse agrinis instar,

Claudia nunc à quo diffunditur et tribus et gens

Per Latium, postquam in partem data Roma Sabina.

710. Unà cum eo ibant
ingens Amiterna cohors,
priscique

712. Illi quoque ibant
qui colunt urbem No-
mentum, qui colunt ro-
sea rura Velini; qui co-
lunt

715. Illi ibant quoque,
quos frigida Nursia ni-
sit

717. Illi quo, quos Al-
lia, infaustum nomen,
secans interluit, ibant
unà cum eo.

Unà ingens Amiterna cohors, priscique Quirites, 710
Ereti manus omnis, oliviferaeque Mutuscae :

Qui Nomentum urbem, qui rosea rura Velini :

Qui Tetricae horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosque et flumen Himellae.

Qui Tybrim Fabarimque bibunt : quos frigida misit 715

Nursia ; et Hortinae classes, populique Latini :

Quosque secans infaustum interluit Allia nomen.

Quàm multi Libyco voluntur marmore fluctus,

Sævus ubi Orion hybernus conditur undis :

Vel quàm Sole novo densæ torrentur aristæ,

Aut Hermi campo, aut Lyciæ flaventibus arvis. 720

NOTES.

707. *Clausus*. After the expulsion of the kings, *Atta Clausus* removed with his family, and about five thousand clients and friends, from Regillum, a city of the Sabines, to Rome. After which he took the name of *Appius*. He was admitted into the patrician order. The poet makes the *Clausus* here named, to have been one of his ancestors. *Instar agminis*: himself like a mighty army—a match for.

708. *Diffunditur*: in the sense of *propagatur*, vel *spargitur*.

709. *In partem Sabinis*. The poet here alludes to the union of the Sabines and Romans, which put an end to the wars between the two nations. These were the conditions of the compact. The Sabines were to remove to Rome, which was to retain its name. The citizens were to take the name of *Quirites*, from *Cures*, a city of the Sabines; and the government was to be jointly administered by *Tatius* and *Romulus*.

710. *Amiterna cohors*. The poet here enumerates various places, all belonging to the Sabines. *Amiterna*: an adj. from *Amiternum*, a town situated among the Apennines. *Quirites* were the inhabitants of *Cures*, whence the Romans were afterward sometimes called *Quirites*. *Eretum* was a village near the confluence of the rivers *Allia* and *Tiber*. *Hodie, Monte Rotundo*. *Mutusca*: a village beyond the *Palus Reatina*, to the north. *Hodie, Monte Leone*. *Nomentum*, was a town near *Eretum* on the east. *Hodie, Nomentano*.

712. *Rosæ rura*. Part of the country of *Reatina*, according to *Pliny*, was called *rosæ*, from *ros*, dew; which, falling copiously, fertilized that part of the country. *Mr. Addison* observes, that the river *Velinus* is shaded by a green forest made up of several kinds of trees, which preserve their ver-

ture all the year. The neighboring mountains are covered with them; and, by reason of their height, are more exposed to dew and drizzling rains than the adjacent parts. Some copies have *rosida*. *Dr. Trapp* prefers *rosæ*, and takes it for a patronymic adjective; and observes it should be written with a capital *R*. *Heyne* writes it with a capital. *Tetricæ—Severum*. The names of two mountains, so called from their wild aspect and barrenness. Their situation is uncertain.

714. *Casperiam*. *Casperia* was a town not far from *Cures*. *Hodie, Aspera*. *Forulos*. *Foruli* was a town in the neighborhood of *Amiternum*. *Himellæ*. This was a small river falling into the *Tiber*, a little below *Cures*. *Hodie, Asia*.

716. *Nursia*. This city was situated among the *Apennines*, and much exposed to frost. Hence the epithet, *frigida*. *Hodie, Norica*. *Hortinae*: an adj. from *Hortanum* or *Horta*, a city at the confluence of the *Nar* and *Tiber*. *Classes*. It is plain that *classes* here means land forces, or troops in general. *Heyne* says, *copiæ*.

717. *Allia*. A river that runs into the *Tiber* a little below *Eretum*. Here the Romans were completely defeated by the *Gauls Senones*, under *Brennus*, their king: as which account, *Virgil* calls it *infaustum nomen*: an inauspicious name. *Secans*: in the sense of *dividens*.

719. *Orion*: a constellation much dreaded by mariners; hence called *sævus*: stormy.

720. *Novo sole*. By this interpreters understand the sun in the beginning of the summer. But perhaps the sun is called *novus*, not in respect of the year; but of the *aristæ*, the ears of corn. *Hermi*. *Hermus* was a river of *Lydia*, a most fertile country. *Lyciæ*. This was a country on the south of

sonant, pulsuque pedum tremit excita tellus
 c Agamemnonius, Trojani nominis hostis,
 jungit Halesus equos, Turnoque feroces
 rapit populos. Vertunt felicia Baccho
 ca qui rastris : et quos de collibus altis
 ici misère patres, Sidicinaque juxta
 ra : quique Cales linquunt ; amnisque vadosi
 a Vulturni ; pariterque Saticulus asper,
 umque manus. Teretes sunt acclides illis
 sed hæc lento mos est aptare flagello :
 cetra tegit : falcati cominùs enses.
 e ; tu carminibus nostris inductus abibis,
 e ; quem generâsse Telon Sebethide Nymphâ
 r, Teleboùm Capreas cùm regna teneret
 enior : patriis sed non et filius arvis
 ntus, latè jam tum ditione premebat
 stes populos, et quæ rigat æquora Sarnus :
 e Rufas, Batulumque tenent, atque arva Celennæ :
 æ maliferæ despectant mœnia Abellæ :

725 725. Rapit millo fero
 ces populos in auxilium
 Turno. *Illic veniunt qui*
 vertunt rastris Massica
 arva felicia Baccho ; et
 illi veniunt quos Aurun-
 730 ci patres, Sidicinaque
 juxta æquora misère
 732. Cetra tegit lævas
 manus ; falcati enses
 sunt illis ad pugnandum
 cominùs. Nec tu, O
 735 pater Cebale, abibis in-
 dictus
 739. Veniuntque, qui
 tenent
 740. Et illi quos mœ-
 740 nia

NOTES.

linor, abounding in corn. *Torrentur* :
 ripened.
Excita : in the sense of *commota*.
Hinc : in the next place, Halesus, &c.
Halesus. Either the natural son of
 mmon, or an illegitimate one. Or
 by *Agamemnonius*, we are to under-
 simply his being a Greek by birth.
 for *curri*.
Massica. The poet here mentions
 nations and places in Campania.
 : an adj. agreeing with *arva* under-
 Massicus was a mountain in Cam-
 near the sea, in the confines of La-
 eryl fertile in vines. *Aurunci patres*.
urunci, or *Ausones*, were the most
 inhabitants of Italy, and therefore
Patres. They were between Campa-
 the Volsci. *Sidicina* : plu. of *Sidi-*
 a tract of country to the eastward
Aurunci, bordering upon the sea.
 plu. a town built upon the mountain
 us. *Hodie, Caii*.
Accola : the inhabitants of the forda-
 r *Vulturnus*—those who live near
 er, &c. came also to the war. Mr.
 on observes that *vadosus* must be
 re metaphorically, to signify danger-
 r it must refer to those parts of the
 ar the mouth, where it spreads and
 th a gentle course, and consequently
 l. The *Vulturnus* is a river of Cam-
 noted for its rapidity. *Vadosus* :
 am, a shoal or sand-bank. This
 icks its rise in the Apennines, and
 very circuitous course falls into the
 far from the ancient Cumæ. *Saticu-*
 inhabitant of *Saticula*, or *Satricula*, a
 the east of *Vulturnus*, and Capua.

Manus Oscorum. The *Osci*, were a people
 descended from the ancient *Ausones*, and in-
 habited the city Capua. All these troops
 were under the command of Halesus.
 730. *Teretes acclides*. The *acclis* was a kind
 of missile weapon, with a sharp point at
 each end. It had a string fastened to it,
 by which the owner drew it back after a
 throw. These in close fight were formida-
 ble weapons. It is probable they bound
 them about the wrist with a cord, (*flagellu*.)
 or string, by way of security.
 732. *Falcati* : in the sense of *curri*.
 733. *Indictus* : unsung—unmentioned.
 734. *Telon* : acc. of Greek ending. *Sebe-*
thide : the nymph *Sebethis*.
 735. *Capreas* : Caprea, an island over
 against the *Surrentinum Promontorium*. The
Teleboi, a colony from Epirus, possessed it.
Hodie, Capri.
 737. *Premebat ditione* : held in bondage—
 in subjection.
 738. *Sarnus*. A river flowing through
 Campania, into the *Sinus Neapolitanus*.
Sarrastes. These were the inhabitants
 of the promontory *Surrentinum*, in that part
 of Italy called Campania. *Æquora* : in the
 sense of *campi* or *arva*. *Æquor*, properly
 signifies any plane, or level surface, whether
 land or water
 739. *Rufas* : Rufas, or *Rufra*, was a city
 farther to the east. *Hodie, Rufo*. The
 situation of *Batulum* and *Celenna* is un-
 known.
 740. *Abella* : Abella a town to the north
 of *Sarnus*, in the confines of Campania and
 the *Harpini*. It was celebrated for that sort
 of nuts, called *nuces avellana*, or *filbert-nuts*.
Hodie Avella. It was built on an elevated

742. *Quois tegmina capitum sunt cortex*
 Teutonico ritu soliti torquere cateias ;
 Tegmina quois capitum raptus de subere cortex,
 Æratæque micant peltæ, micat æreus ensis.
 Et te montosæ misère in prælia Nursæ,
 Ufens, insignem famâ et felicibus armis : 745
746. *Cui præcipue Æquicola in duris glebis, horrida gens, assuetaque multo venatu nemorum, duris Æquicola glebis.*
 Horrida præcipue cui gens, assuetaque multo
 Venatu nemorum, duris Æquicola glebis.
 Armati terram exercent ; semperque recentes
 Convectare juvat prædas, et vivere raptò.
750. *Quin et fortissimus Umbro venit missu regis Archippi, sacrodo de Marrubiâ gente*
 Quin et Marrubiâ venit de gente sacerdos, 750
 Fronde super galeam et felici comptus olivâ,
 Archippi regis missu, fortissimus Umbro :
 Vipereo generi et graviter spirantibus hydrys
 Spargere qui somnos cantuque manuque solebat, 755
 Mulcebatque iras, et morsus arte levabat.
 Sed non Dardaniæ medicari cupidus ictum
 Evaluit : neque eum juvère in vulnera cantus
 Somniferi, et Marsis quæsitæ in montibus herbæ
 Te nemus Angitiæ, vitreâ te Fucinus undâ, 760
 Te liquidi flevère lacus.
754. *Qui solebat spargere somnos vipereo*
 Spargere qui somnos cantuque manuque solebat,
 Mulcebatque iras, et morsus arte levabat. 755
 Sed non Dardaniæ medicari cupidus ictum
 Evaluit : neque eum juvère in vulnera cantus
 Somniferi, et Marsis quæsitæ in montibus herbæ
 Te nemus Angitiæ, vitreâ te Fucinus undâ, 760
 Te liquidi flevère lacus.
759. *Nemus Angitiæ flevit te, Fucinus vitreâ undâ flevit te*
 Te nemus Angitiæ, vitreâ te Fucinus undâ, 760
 Te liquidi flevère lacus. 760
 Ibat et Hippolyti proles pulcherrima bello,

NOTES.

situation. Hence it is said to look, *despectant*, down upon the inhabitants below. *Malifera*: fruit-bearing.

741. *Cateias*. The *cateia* was a kind of helmet or dart, used by the Germans, and Gauls. All the nations just mentioned were subject to *Æbelus*, and followed him to the war. *Ritu*: after the Teutonic manner, they used, &c. *Soliti sunt* is understood. The *Teutones* were a people of Germany, near the *Chersonesus Cimbrica*. *Hodie, Denmark*.

742. *Tegmina*: coverings for the head—helmets. *Rucus* says, *galeæ*. *Quois*: the dat. in the sense of *quorum*.

744. *Nursæ*: the situation of this place is not known, probably it was among the Apennines.

745. *Insignem famâ*: illustrious by fame, and successful arms. This is equivalent to *insignem famâ felicium armorum*.

748. *Exercent*: in the sense of *colunt*.

749. *Vivere raptò*: to live upon plunder. This is agreeable to what Livy says of those nations: *Fortuna Polcis Æquisque prædonum potius mentem quam hostium dedit*. The *Æquicoli* or *Æqui* were a people to the east of Latium, not far from the source of the river *Anien*. Their country was hard and mountainous. Virgil calls it, *Æquicola duris glebis*: *Æquicola* of hard soil. These were under the command of *Ufens*, and followed him to the war.

750. *Marrubiâ*. an adj. of *Marrubium* or *Marruvium*, a city of the Marsi, to the east of the *Æqui*, on the river *Liris*.

751. *Comptus super*: decked upon his

helmet with leaves, and the auspicious olive—having his helmet adorned with the leaves of the happy olive. *Fronde et felici olivâ*, by hend. for *fronde felicis olivæ*.

752. *Missu*: by the command, or order.

754. *Spargere somnos*: to diffuse sleep over the viperous race, &c. *Cantus*: by his charms, or incantations.

755. *Levabat*: he healed—cured.

756. *Ictum*: in the sense of *vulnus*. The wounds inflicted by the weapons of the Trojans.

757. *Juvère*: helped—aided. *Rucus* says, *profuerunt*.

758. *Somniferi cantus*: soporific charms. *Herbæ*: herbs gathered in the mountains of the *Marsi*. These people were skilled in enchantments, particularly in charming serpents. This they learned from *Marrus*, the son of Circe, the founder of their race.

759. *Angitiæ*. *Angitia* was the sister of Circe, and came with her into Italy. She occupied the country in the neighborhood of the lake *Fucinus*. The town she built is now called *Luco*, situated to the westward of the said lake. *Hodie, Lago Fucino*. *Vitreâ*: clear—pollucid.

760. *Liquidi*: in the sense of *pari*.

761. *Hippolyti*: Hippolytus was the son of Theseus king of Athens. Refusing the overtures of his step-mother *Phædra*, he was accused by her to his father, who condemned him to death. As he was driving his chariot along the shore, his horses were affrighted by sea-monsters, tore his chariot in pieces and killed him. *Diana* pitying his hard fate, in the help of *Æsculapius*,

ignem quem mater Aricia munit,
 erix lucis, humentia circum
 nis ubi et placabilis ara Dianæ. 764
 ant famâ Hippolytum, postquam arte novercæ
 traxitque explerit sanguine pœnas,
 tractus equis, ad sidera rursus
 superas cœli venisse sub auras,
 catum herbis, et amore Dianæ.
 omnipotens, aliquem indignatus ab umbris
 fernis ad lumina surgere vitæ, 771
 rem medicinæ talis et artis
 rbigenam Stygias detrusit ad undas.
 ippolytum secretis alma recondit
 Nymphæ Egeriæ nemorique relegat: 775
 sylvis Italis ignobilis ævum
 rsoque ubi nomine Virbius esset.
 Triviæ templo lucisque sacratis
 arcentur equi, quòd litore curram
 monstris pavidi effudère marinis. 780
 tes haud seciùs æquiore campi
 quos, curruque in bella ruebat.
 primos præstanti corpore Turnus
 na tenens, et toto vertice supra est.
 crinitam jubâ galea alta Chimæram
 tæos efflantem faucibus ignes:
 illa fremens, et tristibus effera flammis,

766. Hippolytum *Vir-*
bium, postquam occide-
 rit arte novercæ, distrac-
 tusque turbatis equis,
 explerit patrias pœnas,
 venisse rursus

772. Fulmine detruat
 Phœbigenam, reperto-
 rem

781. Filius *hujus Vir-*
bii haud seciùs exor-
 cebat

784. Et est supra *om-*
nes toto vertice

785 787. Illa est tam ma-
 gis fremens, et effera tri-
 stibus flammis,

NOTES.

to life, and commended him to
geria, the nymph of the Arici-
 Here he was worshipped as a
 d called *Virbius*; from the
 d *bis*. Virgil makes him the
 lytus and the nymph Aricia.
 are to understand his mother.
 1. This was a city of ancient
 ar from the mouth of the Tiber.
 o called from the nymph Ari-
 understands by *mater* this city,
 e birth-place of the mother of
 d the parent of an illustrious
 it is better to take it as above.
 orhood was a grove sacred to
 h this nymph, Numa Pompei-
 l to be intimate, and to receive
 n religion.
ntia litora: the shores of the
 s.
uis: this is said of the altar, in
 the number of victims offered
scabilis: easy to be appeased.
 is understood.
trit: had satisfied—filled up.
 righted.
peras auras cœli: to the upper
 ht—this upper world.
sis herbis: such herbs as were
 re, the physician of the gods:

by Apollo, his father, who is also styled
Pœan—medicinal herbs.
 773. *Phœbigenam*: Æsculapius, the son
 of Phœbus and Coronis, the daughter of a
 king of the Lapithæ. He is esteemed the
 father of physic. It is said he raised several
 from the dead.
 775. *Relegat*: she consigns him to the
 nymph, &c. *Triviæ*: a name of Diana,
 from *tres et via*.
 776. *Ignobilis*: unknown—retired from
 the world.
 778. *Unde*: hence—from that circum-
 stance—to wit, their being affrighted at the
 monsters.
 780. *Pavidi*: affrighted at the sea-mon-
 sters, they overturned—ran away with the
 chariot, &c.
 781. *Filius haud*: the son, not less intre-
 pidly than the father, managed the fiery
 steeds, &c.
 784. *Vertitur inter primos*: he marches
 in the foremost ranks. *Vertitur*: in the
 sense of *incedit*.
 785. *Galea crinita*: his lofty helmet wav-
 ing with a triple crest, &c. The figure of
 the Chimæra was represented on his helmet.
 See *Æn.* vi. 288.
 787. *Effera*: fierce—dreadful. *Tristibus*:
 horrid—awful.

789. At Io *ex auro*
sublatis cornibus, insigni-
nibat levem clypeum
 Turni
796. Labici picti *quoad*
scuta: qui arant tuos
saltus, O Tiberine
801. Gelidusque *Ufens*
querit iter per
805. Illa non *assucta*
est fœmineas manus colo
- Quàm magis effuso crudescunt sanguine pugnae.
 At levem clypeum sublatis cornibus Io
 Auro insignibat, jam setis obsita, jam bos,
 Argumentum ingens! et custos virginis Argus,
 Cœlataque annem fundens pater Inachus urnâ
 Insequitur nimbus peditum, clypeataque totis
 Agmina densantur campis, Argivaque pubes,
 Auruncæque manus, Rutuli, veteresque Sicani,
 Et Sacranæ acies, et picti scuta Labici:
 Qui saltus, Tiberinæ, tuos, sacrumque Numici
 latus arant: Rutulosque exercent vomere colles,
 Circæumque jugum: queis Jupiter Anxurus arvis
 Præsidet, et viridi gaudens Feronia luco:
 Quâ Saturæ jacet atra palus; gelidusque per imas
 Querit iter valles, atque in mare conditur Ufens.
 Hos super advenit Volscâ de gente Camilla,
 Agmen agens equitum et florentes ære catervas,
 Bellatrix: non illa colo calathisve Minervæ

NOTES.

788. *Crudescunt*: rage—grow more and more fierce and bloody.

789. *Io*. The poets say she was the daughter of the river-god *Inachus*. Jove had an amour with her; and likely to be discovered by Juno, he changed her into a heifer. Juno suspecting the trick, desired the heifer to be given to her. Having obtained her request, she gave her into the custody of the shepherd *Argus*, fabled to have had a hundred eyes. He was slain by Mercury; and Juno placed his eyes in the tail of her peacock. After this she drove the heifer into Egypt, where she was restored to her former shape by Jove. Here she married *Osiris*, king of Egypt; and after her death, was worshipped as a goddess, under the name of *Isis*. This fable was represented on the shield of *Turnus*. He was descended from *Inachus*, king of *Argos*. See 372, supra.—*sublatis*: high—wide—spreading.

790. *Obsita*: covered with hairs. *Bos*: in the sense of *vacca*.

791. *Argumentum*: subject—device. *Ingens*: noble—illustrious.

792. *Pater*, here refers to the father of *Io*. *Cœlata urna*: from his embossed urn.

794. *Argivaque pubes*. The poet now enumerates the nations that followed *Turnus*. The *Argive* troops, most probably came from *Ardea*. See 372, supra.

795. *Auruncæ manus*. These were the descendants of the old *Aurunci*, or *Auones*, the first people of Italy. *Sicani*. These were the inhabitants of some part of *Latium*; or the remains of the *Siculi*, whom *Cluverius* thinks to have been among the first inhabitants of Italy; but, being expelled their country, fled to *Sicily*, to which island they gave their name.

796. *Sacranæ*: an adjunct. from *Sacra*. These were a people made up of the *Aborigines* and the *Pelaegi*: who, after their expulsion of the *Siculi*, were themselves driven by the *Sabines* beyond the river *Anien*, and settled near the place where *Rome* was afterward built. *Labici*. Their city *Laticum*, was in the northern part of *Latium*.

798. *Exercent*: in the sense of *excitant* vel *vertunt*.

799. *Circæum jugum*. This was the hill and promontory which bounded old *Latium* on the east. Here was the residence of the celebrated *Circe*. *Hodie*, mount *Circe*. *Anxurus*: an epithet of *Jupiter*, from *Anxur*, or *Anxurus*, a town of the *Volsci*, where he was particularly worshipped.

800. *Feronia*: *Feronia* rejoicing in a verdant grove. This was situated between *Mons Circæus*, and *Terracina* or *Anxur*. It is not certain what goddess is meant by *Feronia*. Most interpreters take her to be the same with *Juno*. But *La Cerda* thinks her to be the same with *Flora*, relying on the authority of *Dionysius*.

801. *Atra palus Saturæ*: the dismal lake of *Satura*. By this we are to understand the *palus pontina*, or *pontine lake*, which extended along the maritime coast of the *Volsci*. It gave rise to many foul and unwholesome streams. Here fitly called *atra palus*. *Ufens*. This river flows in deep winding vales, to which the sun can hardly have access. Hence the epithet, *gelidus*.

803. *Super hos*: beside these—in addition to the troops already mentioned. *Camilla* brings her squadrons of horse and foot.

804. *Florentes ære*: glittering, or gleaming in brazen armor. The *Volsci*, her people, were brave and warlike; and had the

Fœmineas assueta manus ; sed prælia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas :
Vel mare per medium, fluctu suspensa tumentis,
Ferret iter, celeres nec tingeret æquore plantas
Illam omnis tectis agrisque effusa juventus,
Turbaque miratur matrum, et prospectat euntem,
Attontis inhians animis ; ut regius ostro
Velet honos leves humeros ; ut fibula crinem
Auro internectat ; Lyciam ut gerat ipsa pharetram,
Et pastorem præfixâ cuspidè myrtum.

806. Sed virgo assueta
 est pati dura prælia

810 810. Suspensa tumentis
 fluctu, vel ferret iter
 per medium mare

814. Videns ut regius

815

NOTES.

Latinus on the west, the Aurunci and Campani on the east, and the Hernici and Æqui on the north.

806. *Assueta* : she had not accustomed her female hands to the distaff, &c. *Calathis Minervæ*. *Calathus* is a basket for women to put their sewing and other work into. Hence, by meton. the work itself. Then will *calathis Minervæ* mean, light and easy female employments in general. She had not accustomed her hands to these; but to endure the fatigue and hardships of war.

808. *Illâ vel volaret* : she could even fly along the topmost stalks of the corn untouched, &c. *Gramina* : the stalks or blades of corn. We may observe that the poet here does not say she actually flew over the fields of corn; but, by an hyperbole, to denote her swiftness, she could even do it, nor touch them in her course.

812. *Omnis juventus effusa* : all the youth

issuing from city and country, and the crowd of matrons, wonder at her, &c. *Tectis* and *agris* are plainly opposed to each other; the one put for the city, and the other for the country.

814. *Inhians* : gazing upon her.

815. *Regius honos* : how the regal ornaments, &c.

816. *Ut ipsa gerat* : how she bears the Lycian quiver, &c. The poet gives her this quiver, because the Lycians were famed for skill in archery.

817. *Myrtum*. The myrtle was a suitable wood for spears. Hence, by meton. the spear itself. It is called *pastoral*, because she had lived among shepherds with her father Metabus. *Cuspidè* : this is put for the point of the spear, which was tipped with steel. Ruæus says, *armatam cuspidè*; meaning *myrtum*, the spear or javelin.

QUESTIONS.

From Cajeta to what place did Æneas direct his course?

What time of the day did he set sail?

What does Dr. Trapp observe of the opening of this book?

After his arrival in the Tiber, what were the first measures which he adopted?

How were his ambassadors received by Latinus?

Who was Latinus?

How many generations was he from Saturnus?

Why was his kingdom called *Latium*?

Had he any children?

What was the name of his daughter?

In the course of his life, had he any sons?

What was the age of his daughter at that time?

Had any of the Italian princes sought her in marriage?

Who was the most distinguished of her suitors?

Had she been promised in marriage to Turnus?

Who was Turnus?

Of what country were his ancestors?

What was the character of Turnus?

Was Latinus in favor of this connexion?

What was the reason of his opposing it?

What particularly influenced his mind upon this subject?

What was the response of the oracle of *Fœtus*?

Did he consider Æneas to be the person alluded to by the oracle as his son-in-law?

Did he propose to the Trojan ambassadors a connexion between him and his daughter?

Was this connexion opposed by Turnus?

What was the consequence of this?

How was the mother of Lavinia affected toward Turnus?

What was her name?

Did she endeavor to persuade her husband to consent to the match?

Did she make any speech to him upon the subject?

What is the character of that address?

How was she affected with the determination of *Latinus*?

Aeneas had been told that his followers should be reduced to the necessity of consuming their trenchers, before they should find a permanent settlement: how was that prediction fulfilled?

Who made this prophetic declaration to *Aeneas*?

How was the accomplishment received by him and his associates?

How was Juno affected with this kind reception of the Trojans?

What does the poet represent her as doing to kindle the war?

What course does *Alecto* pursue?

While these things are going on, what do the Trojans?

While in the chase, what does *Ascanius*?

To whom did this beautiful stag belong?

Whither did the wounded animal flee?

What effect had this upon the minds of the rustics?

Who was killed in this skirmish?

Who was *Almon*?

Who was *Tyrreus*?

What was his employment?

Was there any other person slain?

Did the Trojans suffer any loss?

What was the next measure adopted?

What course did *Latinus* pursue?

Did *Turnus* also urge the aged monarch to declare war against the intruders?

How was the war finally declared?

What was the manner or form of declaring war?

In time of peace, what was the state of the temple of *Janus*?

What in time of war?

After the war had been thus declared what effect had it upon the neighboring nations?

Which side did they join?

Who may be considered the commander-in-chief?

How does the book conclude?

Who was the first who joined the confederacy?

Who was *Mezentius*?

Over what people was he king?

What was his character?

Why did the people expel him from his throne?

Had he any son?

What was his name?

What does the poet say of him?

Who is mentioned as a distinguished horseman?

What troops had he under his command?

Among the commanders, was there any distinguished female? What was her name?

Of what people was she queen?

For what was she especially distinguished?

What does the poet say of her speed, and the rapidity of her course?

Do these last books excite in us an interest equal to the first books of the *Aeneid*?

Has the poet been censured on this account?

Is this century justly founded?

Why is it not justly founded?

LIBER OCTAVUS.

WAR being determined upon, *Turnus* sends to *Diomedes* to engage him in his interest, and *Aeneas*, at the direction of the god of the Tiber, ascends that river to *Evander* to obtain supplies. He finds the aged monarch engaged in the sacred rites of *Hercules*. He receives him very kindly, informs him of their relationship, and of his former acquaintance with *Priam* and *Anchises*, who visited *Arcadia*, his native country. He then proceeds to give him an account of the victory of *Hercules* over the monster *Cacus*, a noted robber: in memory of which, the rites, in which he was then engaged, were instituted. He also recounts to him the antiquities of that part of Italy, and mentions particularly, the rock or hill on which the Capitol at Rome was afterward built. While these things are going on, *Venus* repairs to *Vulcan*, and engages him to make armor for *Aeneas*. He immediately repairs to the *Aolian Islands*, where he had his forge, and sets about the business with all haste.

Evander furnishes two hundred horse, and sends *Pallas*, his son, with as many more. At this time the *Tuscans* are in arms to avenge the barbarities of *Mezentius*, their king who had fled to *Turnus* for safety. These gladly join *Aeneas* in the war. The book concludes with a description of the armor of *Aeneas*, brought to him by *Venus* through the air. The scene is here changed from the country of *Latinus* to that of *Evander*. This book is chiefly *episodical*, and abounds in matter of the most interesting kind. Dr. Trapp thinks, on the whole, it is one of the noblest, most elegant, and most entertaining of the whole *Aeneid*.

UT belli signum Laurenti Turnus ab arce
 Extulit, et rauco strepuerunt cornua cantu ;
 Utque acres concussit equos, utque impulit arma :
 Extemplò turbati animi : simul omne tumultu
 Conjurat trepido Latium, sævitque juvenus
 Effera. Ductores primi, Messapus, et Ufens,
 Contemptorque Deum Mezentius, undique cogunt
 Auxilia, et latos vastant cultoribus agros.
 Mittitur et magni Venulus Diomedis ad urbem,
 Qui petat auxilium, et Latio consistere Teucros,
 Advectum Æneam classi, victosque Penates
 Inferre, et fatis regem se dicere posci,
 Edoceat ; multasque viro se adjungere gentes
 Dardanio, et latè Latio increbrescere nomen.
 Quid struat his cœptis, quem, si fortuna sequatur,
 Eventum pugnæ cupiat, manifestiùs ipsi,
 Quàm Turno regi, aut regi apparere Latino.

Talia per Latium : quæ Laomedontius heros
 Cuncta videns, magno curarum fluctuat æstu ;
 Atque animum nunc huc celerem, nunc dividit illuc,
 In partesque rapit varias, perque omnia versat.
 Sicut aquæ tremulum labris ubi lumen ahenis
 Sole repercussum, aut radiantis imagine Lunæ,
 Omnia pervolitat latè loca ; jamque sub auras
 Erigitur, summique ferit laquearia tecti.

Nox erat, et terras animalia fessa per omnes
 Alituum pecudumque genus sopor altus habebat :
 Cùm pater in ripâ gelidique sub ætheris axe
 Æneas, tristi turbatus pectora bello,
 Procubuit, seramque dedit per membra quietem.
 Huic deus ipse loci, fluvio Tiberinus amœno,
 Populeas inter senior se attollere frondes
 Visus. Eum tenuis glauco velabat amictu

4. Extemplò animi
 5 turbati sunt

10 10. Et edoceat eum
 Teucros consistere Latio ; Æneam advectum esse classi.

15 15. Et addat, quod
 Æneas struat his cœptis ;
 quem eventum pugnæ
 cupiat, si fortuna sequatur
 eum, apparere manifestiùs
 ipsi Diomedis
 20 quàm

18. Talia sunt per
 Latium ; quæ cuncta

25

28. Cùm pater Æneas,
 turbatus quoad pectora,
 procubuit

30

NOTES.

1. *Signum*. The poet here alludes to the custom among the Romans, of hanging out the sign or signal of war from the Capitol.

2. *Cornua* : trumpets. See *Æn.* vii. 637. *Concussit equos* : roused the active horses. This he did by the sound of the trumpets, the clashing of their arms, &c. *Impulit arma*. Some understand by this the throwing of the spear into the enemy's country, which was a practice among the Romans. This was a declaration of war. Servius understands it of the rattling of the arms in the temple of Mars. But it is easier to understand it of his striking on his shield as a sign and prelude to the war.

8. *Vastant* : in the sense of *spoliunt*. *Cultoribus* : the farmers—inhabitants.

9. *Urbem Diomedis* : the city of Diomede, Arpos or Argyrippa, a city built by him in Apulia, after the destruction of Troy. See *Æn.* xi. 243, et seq.

12. *Posci fatis* : that he was demanded

by the fates or destinies as a king over the Latins.

14. *Nomen* : the name of Æneas—his fame—renown, had spread widely.

18. *Talia* : the verb *sunt*, or another of the like import, is understood.

22. *Sicut aquæ* : as when the tremulous light in brazen vats of water, reflected from the sun, or the image of the radiant moon, flies through, &c. This simile Dr. Trapp observes is of the low kind ; but extremely elegant and beautiful. By *sole*, we are to understand the image of the sun.

24. *Sub auras* : simply, on high.

27. *Alituum* : in the sense of *volucrum*.

28. *Sub axe* : under the canopy of the cold sky.

31. *Senior Tiberinus, Deus loci* : old Tiberinus, the god of the place, seemed to him to raise himself from the pleasant stream among, &c. This is a most beautiful description.

35. Tum *capit* affari
cum sic Carbasus, et crines umbrosa tegebat arundo.
Tum sic affari, et curas his demere dictis : 25
O sate gente Deum, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Expectate solo Laurenti, arvisque Latinis :
39. Hic erit certa domus tibi; hic erunt certi Penates
Penates tibi: ne abasiste ab incepto Hic tibi certa domus; certi, ne abasiste, Penates
Neu belli terrere minis. Tumor omnis et iræ
Concessère Deum. 41
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit,
44. Jacebit recubans Alba, solo recubans, albi circum ubera nati. 45
solo, ipsa alba, et ejus nati albi circum ubera
49. Nunc adverte, docebo te paucis verbis, quâ ratione tu victor Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
51. Arcades, genus profectum a Pallante, qui comites secuti sunt regem Evandrum, qui secuti sunt ejus signa, delegère Haud incerta cano. Nunc, quâ ratione, quod instat, Expedias victor, paucis, adverte, docebo. 50
Arcades his oris, genus à Pallante profectum, Qui regem Evandrum comites, qui signa secuti, Delegère locum, et posuère in montibus urbem

NOTES.

34. *Tenuis carbasus*: fine lawn—a robe of lawn. In this habit, river-gods were commonly represented on medals and ancient monuments.

36. *Gente*: of the family—race—stock. *Aeneas* sprang from Jove both by *Dardanus* and *Venus*.

37. *Revehis*: who bringest back to us the Trojan city, &c. *Æterna Pergama*: and Pergamus to continue forever—to be eternal. Here is an allusion to the opinion of the Romans, of the eternal duration of their empire. *Dardanus*, the founder of the Trojan race, was a native of Italy.

38. *Expectate*: welcome—looked for: a part. adj. agreeing with *sate* in the voc. *Solo*: in the sense of *terra*.

39. *Penates*: properly household gods; by meton. a house or dwelling. *Certi Penatis*: a certain or fixed abode.

41. *Concessère*. It is evident that Juno was still the enemy of the Trojans. To save Virgil from a seeming inconsistency, Servius makes the sense, as well as the line, abrupt; and observes that some have filled it up thus: *Concessère Deum profugis nova Menia Teueris*. La Cerda observes, that Virgil does not say *all the gods*, and thinks that it is sufficient for the poet's purpose, that Jupiter and Neptune, who took part with the Greeks, were now reconciled to the Trojans. *Iræ*: the anger of the gods has ceased—subsided.

44. *Fortus enixa*: having brought forth a litter of thirty head, &c. Helenus informed *Aeneas*, (lib. iii. 389.) that when he should find a white sow under the holms on the side of the river, with a litter of thirty white pigs around her, he might be assured that was

the place destined to him by the gods. *Tiberinus* here repeats the same, lists the certain of futurity, and gives him some directions in his critical affairs.

45. *Jacebit recubans*: shall lie prostrate, or stretched on the ground, &c. I think *recubans* should be taken in the sense of *strata*, or *prostrata*, and connected with *jacebit*. To take *recubans* in its usual sense and meaning, would be mere tautology. But in the sense of *strata*, it gives this additional idea, that the animal was lying flat, or a full length, in the attitude of giving suck to her pigs.

47. *Ex quo*: from which time, thirty years having rolled away, *Ascanius* shall, &c. The thirty years here spoken of, are not to be reckoned from the discovery of the sow, for that would not agree with history; but from the death of *Aeneas*, who sat on the throne of Lavinium three years. *Ascanius* succeeded him, who, in the thirtieth year of his reign, built *Alba Longa*, and made it the seat of his government.

49. *Cano*: in the sense of *dico*, vel *predico*.

50. *Expedias*: you may accomplish, or effect.

51. *Arcades*: plu. of *Arcas*, a native of Arcadia, a country of the Peloponnese. This was the birth-place of *Evander*. He migrated into Italy, and settled on the banks of the Tiber, upon a mount, which he called *Palantium*, *Pallanteum*, or *Palatium*, from his native city *Pallantium*: or from *Pallas*, king of Arcadia, his great grandfather. On the same spot Rome was afterward built.

53. *Posuère*: in the sense of *condiderunt*.

tis proavi de nomine, Pallanteum.
 lum assiduè ducunt cum gente Latinâ : 55
 astris adhibe socios, et fœdera junge.
 go te ripis et recto flumine ducam,
 sum remis superes subvoctus ut amnem.
 , age, nate Deâ ; primisque cadentibus astris
 i fer ritè preces, iramque minasque 60
 cibus supra votis. Mihi victor honorem
 vos. Ego sum, pleno quem flumine cernis
 entem ripas, et pingua culta secantem,
 eus Tybris, cœlo gratissimus amnis.
 ihi magna domus ; celsis caput urbibus exit. 65
 it : deinde lacu fluvius se condidit alto
 etens : nox Æneam somnusque reliquit.
 , et ætherii spectans orientia Solis
 a, ritè cavis undam de flumine palmis
 it, ac tales effudit ad æthera voces ; 70
 hæ, Laurentes Nymphæ, genus amnibus unde est ;
 , ó Tybri tuo genitor cum flumine sancto,
 te Ænean, et tandem arcete periclis.
 ; cunque lacus miserantem incommoda nostra
 tenet, quocunque solo pulcherrimus exis ;
 r honore meo, semper celebrabere donis : 75
 per Hesperidum fluvius regnator aquarum,

62. Ego sum ille, quem cernis

72. Tuque, O genitor Tybri, cum tuo sancto flumine

75. Quocunque solo tu exis pulcherrimus amnis ; tu celebrabere semper meo honore, semper meis donis : O corniger fluvius

NOTES.

Pallanteum: the name of the city.
Unge fœdera: make—ratify a treaty em.
Recto flumine. This does not mean a river was straight, or in a direct it that it would lead him to the place destination—to the residence of Evana direct or unerring course. *Absque* says Ruseus.
Adversum amnem. By this we are to and the current of the river, which inist him as he ascended it. *Ut sub-* that borne along, you may over-
Primis astris cadentibus: the first stars
 By this we are to understand the own. The stars are said to set, when appear at the approach of the sun.
Tringentem ripas: touching lightly, ng gently along the banks with my am. *Secantem*: in the sense of di-
Caput exit, &c. There are some com- who take these words in a pro- oracular sense, that here *should be d to lofty cities*—Rome, the empress word. The chief difficulty in this word *exit*, the present for the future : app thinks this not very material, ly in a prophetic or oracular sen- Others take them in a literal sense. my palace ; my source or head rises : flows from lofty cities. The for- the best idea. But it is probable,

Virgil intended to include both : and, there- fore, expressed himself ambiguously. Da- vidson renders the passage thus : “ here is my spacious mansion ; near lofty cities my fountain springs.”
 66. *Alto lacu*: the deepest part of the stream—the bed of the river.
 68. *Spectans orientia*, &c. It was a cus- tom of the ancients, in prayer, to turn their faces toward the east. It was also a cus- tom to wash their hands before they per- formed any acts of religion. Æneas for that purpose takes water (*undam*) from the ri- ver, and turns his face toward the rising sun.
 74. *Quocunque fonte*: in whatever place thy lake holds, or contains thee pitying, &c. It was the opinion of some philosophers, that rivers took their rise from great lakes, or reservoirs of water under ground. Æneas here promises to worship the god Tiber, in whatever place he found his residence to be ; whether in his primary reservoir, in his fountain, or in the course of the river. *Fon- te* appears to be used here in the sense of *loco*.
 76. *Celebrabere*. Some manuscripts have *venerabere*: thou shalt be worshipped. *Hon- ore*: worship—veneration.
 77. *Corniger fluvius*. Horns are an em- blem of power, and are therefore, applica- ble to the Tiber, here called the ruler of the Italian rivers. But it is common with the poets to ascribe to rivers the horns of the

- Adsis ô tantùm, et propiùs tua numina firmes!
Sic memorat: geminasque legit de classe biremas,
Remigioque aptat: socios simul instruit armis. 80
Ecce autem subitum atque oculis mirabile monstrum!
Candida per sylvam cum fœtu concolor albo
Procubuit, viridique in litore conspicitur sus:
Quam pius Æneas, tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum græge sistit ad aram. 85
Tybris eâ fluvium, quàm longa est, nocte tumentem
Leniit; et tacitâ refluxens ita substitit undâ,
Mitis ut in morem stagni placidæque paludis
Sterneret æquor aquis, remo ut luctamen abesset.
Ergò iter inceptum celarent rumore secundo. 90
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemo insuetum, fulgentia longè
Scuta virùm, fluvio pictasque innare carinas.
Olli remigio noctomque diemque fatigant,
Et longos superant flexus, varisque teguntur 95
Arboribus, viridesque secant placido æquore sylvas.
Sol medium cœli conscenderat igneus orbem,
Cùm muros, arcemque procul, et rara domorum
Tecta vident, quæ nunc Romana potentia cœlo

NOTES.

bull. The reason of this is, that the roaring noise of rivers resembles the bellowing of that animal. See Geor. IV. 372. The Tiber could not be called the king of Italian rivers from its magnitude; that belongs to the *Eridanus* or Po, called the king of rivers. Geor. I. 432. There must be some other reason for it; the future magnitude and glory of Rome, built on its banks; or Æneas may be supposed to speak from his own knowledge, supposing the Tiber to be the largest river. *Fluvius*, here, is plainly in the vocative case.

78. *Numina*: oracles—prophetic declarations.

84. *Enim tibi*. Mr. Dryden says the word *enim* was of such necessity among the Romans, that a sacrifice could not be performed without it. But this appears a notion entirely his own. Servius says, it is merely expletive and ornamental. It is plain there is an ellipsis, which, to make sense, must be filled. Æneas had just been ordered by Tiberinus to offer prayers and supplications to Juno, and to overcome her resentment by vows and offerings. He sacrifices (*mactat*) to thee, O supreme Juno; for to thee he was commanded, &c. As Jupiter is called *Maximus*, so Juno, his consort and queen, is called *Maxima*. For the same reason, she is sometimes called *omnipotens*.

85. *Græge*: her pigs—litter of pigs.

86. *Eâ nocte*: in that night. *Tumentem lævât*: it smoothed (lowered) its swelling current.

89. *Ut sterneret*: that it might level the surface of its waters in the manner, &c. *Aquis*: the dat. in the sense of the gen.

90. *Secundo rumore*. By this we are, most probably, to understand the shouts and acclamations with which they animated each other, under the assurance of a prosperous issue. This assurance they had from the omen of the white sow. They understood by this that they should succeed to their wishes.

91. *Uncta abies labitur*: the ship glides easily along on the water, as if it were moving down the current. *Abies*: properly the fir-tree; by meton. a ship, because ships were made of that wood. This is the sense given by Rufus and Davidson. Heyne connects *secundo rumore* with *uncta abies*, understanding by it the noise made in the water by the oars and the keel as they moved along. Valpy is of the same opinion. It appears to be an unnecessary refinement.

92. *Insuetum*: unaccustomed to such sights. *His spectaculis*, says Rufus.

94. *Fatigant*: in the sense of *trahunt*. *Remigio*: in rowing.

95. *Flexus*: the windings and flexures of the river.

96. *Secant virides*: they cut the verdant trees in the smooth surface—the shades of the trees, which appeared in the water of the river, by meton.

97. *Medium orbem*. This is a fine circumlocution for the middle of the day. The sun had ascended the middle of his course

t. tum res inopes Evandrus habebat
 dvertunt proras, urbique propinquant.
 die solemnem illo rex Arcas honorem
 yoniadæ magno Divisque ferebat,
 bem, in luco. Pallas huic filius unâ,
 nes juvenum primi, pauperque senatus,
 abant : tepidusque cruor fumabat ad aras.
 s vidère rates, atque inter opacum
 emus, et tacitis incumbere remis ;
 ur visu subito, cunctique relictis
 unt mensis : audax quos rumpere Pallas
 rat, raptoque volat telo obvius ipse,
 il è tumulo, Juvenes, quæ causa subegit
 tentare vias ? quò tenditis ? inquit.
 us ? unde domo ? pacemne huc fertis, an arma ?
 ter Æneas puppi sic fatur ab altâ,
 que manu ramum prætendit olivæ :
 nas ac tela vides inimica Latinis,
 bello profugos egère superbo.
 m petimus : ferre hæc, et dicite lectos
 e venisse duces, socia arma rogantes.
 puit, tanto percussus nomine, Pallas :
 e, ô quicumque es, ait, coràmque parentem
 re, ac nostris succede penatibus hospes.
 que manu, dextramque amplexus inhæssit.
 ù subeunt luco, fluviumque relinquunt.
 rem Æneas dictis affatur amicis :
 Grajugentùm, cui me fortuna præcari,
 comptos voluit prætere ramos :
 idem extimui, Danaùm quòd ductor et Arcas,

100

105

106. Dabant thura
 huic Deo
 107. Atque verò alla-
 bi inter

110

111. Ipseque, telo ap-
 to, volat obvius is, et
 præcul è tumulo inquit
 114. Qui estis quoad
 genus? Unde venistis
 domo?

120

124. Accipit Æneam
 manu
 127. Cui fortuna vo-
 125 luit me præcari, et præ-
 tendere
 129. Equidem non ex-
 timui *facere id*, quòd
fores ductor Danaùm, et
 Aroas, quòdque

NOTES.

The next day after their depar-
 arrived at the city of Evander ;
 all, and its inhabitants poor.
rex. Evander is called *Arcas*,
 an, because he was a native of that
Honorem : in the sense of *sacrifi-*

mphitryoniada magno : to great
 A patronymic noun, from Am-
 the husband of Alcmene, the mo-
 lercules, by Jove. See Æn. VI.

abant : in the sense of *offerebant*.
icitis : silent—not moving. The
 which the galleys had already re-
 is carrying them forward, without
 ance of the oars, which conse-
 ere still. The oarsmen were rest-
 heir oars at the same time, *incum-*

è tenditis : whither are you go-

ma : in the sense of *bellum*.
ufugas. Most probably we are to
 d by this, the Trojans driven from
 re country, and wandering from

place to place without any habitation. The
 same term he used, Æn. I. 2. in reference to
 his leaving his own country, &c. As Pallas
 had proposed his questions in a brief man-
 ner, so Æneas is as brief in his answers.
Trojugas profugos answers to the ques-
 tion : *Qui genus, et unde domo?* The olive-
 branch is a sufficient reply to *Pacem-ne huc*
fertis, an arma? To remove any suspicion
 arising from their arms, he informs him they
 were *Inimica Latinis*. Having been made
 satisfied of their friendly intention, Pallas
 immediately invites them on shore.

122. *Egredere* : come on shore—land, who-
 ever thou art—whatever be thy name.
 Æneas had informed him they were Tro-
 jans, but had not as yet told his name.

126. *Regem* : Evander.

128. *Ramos comptos vitâ* : to hold out
 boughs adorned with the fillet. Olive boughs
 wrapped around with wreaths of white
 wool, hanging down over the hands of the
 suppliant, were emblems of peace, and do-
 notated that the persons came with a friendly
 intention.

- Quoddam à stirpe fores geminis conjunctus Atridis ;
Sed mea me virtus, et sancta oracula Divùm, 131
Cognatique patres, tua terris didita fama,
Conjungere tibi, et fatis egere volentem.
Dardanus, Ilvææ primus pater urbis et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus, 135
Advehitur Teucros : Electram maximus Atlas
Edidit, æthereos humero qui sustinet orbes.
138. Quomocconceptum Vobis Mercurius pater est, quem candida Maia
candida Maia fudit Cyllenes gelido conceptum vertice fudit.
140
142. Sic genus ambo- Sic genus amborum scindit se sanguine ab uno.
rum nostrum scindit se His fretus ; non legatos, neque prima per artem
143. Ego fretus his- Tentamenta tui pepigi ; memet ipse, meumque
reus non pepigi Objeci caput, et supplex ad limina veni. 145
146. Eadem Daunia Gens eadem, quæ te, crudeli Daunia bello
gens, quæ insequitur te Insequitur : nos si pellant, nihil abfore credunt,
crudeli bello, insequitur Quin omnem Hesperiam penitus sua sub juga mittant,
nos quoque Et mare, quod supra, teneant, quodque alluit infra.
149. Et teneant mare, Accipe, daque fidem. Sunt nobis fortia bello 150
quod alluit eam supra, Pectora, sunt animi, et rebus spectata juventus.
quodque alluit eam infra Dixerat Æneas : ille os oculosque loquentis
152. Ille Evander jam- Jarndudum, et totum lustrabat lumine corpus.
dudum lustrabat os ocu- Tunc sic pauca refert : Ut te, fortissime Teucrum,

NOTES.

130. *A stirpe fores conjunctus, &c.* It appears that Evander was related to the sons of Atreus, Agamemnon and Menelaus, the bitter enemies of the Trojans. Atlas was their common ancestor. He had seven daughters ; of one of them Jove begat Tantalus, the grandfather of Atreus. Of another (Maia) he begat Mercury, the reputed father of Evander. *Stirpe* : in the sense of *origine*.

131. *Oracula* : these were the answers or responses of the Sibyl. See *Æn.* VI. 96. *Dispersa* : diffused—spread.

132. *Cognatique patres*. Electra, the daughter of Atlas, was the mother of Dardanus, by Jove ; so that Æneas and Evander had the same common origin—Atlas and Jove. Their ancestors were relations.

133. *Fatis* : by their power—authority ; they forced or impelled me hither by their authority. Yet he came willingly—their commands and directions concurred with his own inclinations.

135. *Cretus* : sprung from Electra, the daughter of Atlas. Here the poet traces the line of relationship between Æneas and Evander.

137. *Edidit* : in the sense of *genuit*.

139. *Fudit* : in the sense of *peperit*, vel *edidit*.

140. *Si credimus quicquam* : if we give any credit to things heard—to tradition. Atlas. See *Æn.* IV. 247. and *Geor.* I. 138.

Cyllenes : gen. of *Cyllene* : a mountain in Arcadia, where Mercury was born ; whence he is sometimes called *Cyllenus*.

143. *Genus* : in the sense of *gens*, vel *familia*.

144. *Non pepigi prima* : I did not make the first trial of your inclinations in this matter by ambassadors, nor by art ; but I have come in person—I have exposed myself and my life to the consequences. *Pepigi* : the perf. of *pango*. Heyne says, *non prius te sentavi per legatos, et callida consilia*, which is evidently the sense of the passage.

146. *Daunia* : an adj. from Daunus, the father of Turnus.—Rutulian or Italian.

149. *Et mare, quod* : should they be able to expel us, they hope to be able to subject all Italy, from the Adriatic sea on the north to the Tuscan or lower sea on the south.

151. *Spectata rebus* : tried or exercised in action. *Animi* : courage.

153. *Lustrabat lumine* : surveyed with an attentive eye. *Lumine* : in the sense of *oculis*.

157. *Hesiones* : Hesione was the daughter of Laomedon, king of Troy. She married Telamon, king of the island of Salamis, in the *Sinus Saronicus*. *Hesiones* : gen. of *Hesione* ; put in apposition with *sororis*.

159. *Protinus*. Dr. Trapp renders this in his way. But Arcadia lies to the west of Salamis. It must mean, at the same time—continuing his journey forward. *Friam, bang*

- xipio, agnoscoque libens! ut verba parentis 155
 vocem Ancaisæ magni vultumque recordor!
 um memini Hesiones visentem regna sororis
 comedontiadem Priamum, Salamina petentem,
 otinùs Arcadiæ gelidos invisere fines.
 um mihi prima genas vestibat flore juventa : 160
 irabarque duces Teucros, mirabar et ipsum
 comedontiadem : sed cunctis altior ibat
 Anchises. Mihi mens juvenili ardebat amore
 impellare virum, et dextræ conjungere dextram.
 cessi, et cupidus Phenei sub mœnia duxi. 165
 e mihi insignem pharetram, Lyciasque sagittas
 scedens, chlamydemque auro dedit intertextam,
 ænaque bina, meus quæ nunc habet aurea Pallas.
 gò et, quam petitis, juncta est mihi fœdere dextra :
 lux, cùm primum terris se crastina reddet, 170
 auxilio lætos dimittam, opibusque juvabo.
 tcreà sacra hæc, quando huc venistis amici,
 annua, quæ differre nefas, celebrate faventes
 nobiscum, et jam nunc sociorum assuescite mensis.
 Hæc ubi dicta, dapes jubet et sublata reponi 175
 scula, gramineoque viros locat ipse sedili :
 accipuumque toro et villosi pelle leonis
 accipit Æneam, solioque invitat acerno.
 um lecti juvenes certatim aræque sacerdos
 scera tosta ferunt taurorum, onerantque canistris 180
 sacra laboratæ Cereris, Bacchumque ministrant.
 accitur Æneas, simul et Trojana juvenus,
 perpetui tergo bovis, et lustralibus extis.

166. Ille discedens de-
dit mihi

172. Interea, quando
vos venistis huc tanquam
amici, faventes celebrate
nobiscum hæc annua sa-
cra, quæ est nefas differre
175. Ubi hæc dicta
sunt, jubet

NOTES.

a visit to his sister at Salamis, proceeded th his company and attendants to visit cool borders of Arcadia. Anchises accompanied him, with whom Evander, then youth, contracted an acquaintance and friendship.

160. *Flore*. *Flos* here may mean the sun on his cheeks, before he had properly heard. *Rusus* says, *lanugine*. *Vestibat*: syn. for *vestiebat*.

165. *Phenei*. Phenecum or Pheneus, was a city in Arcadia, near mount Cyllene. *uxi*: I led Anchises, &c.

166. *Lycias*: an adj. from Lycia, a coun-ty of Asia Minor, whose inhabitants were noted for their skill in archery. Here Apollo the god of the bow, had a famous temple.

169. *Mihi*: in the sense of *mea*, agreeing th *dextra*.

171. *Auxilio*. This may refer to the men, sent Evander sent with him to the war, l *opibus*, to the provisions, and other necessaries, with which he furnished him.

172. *Interea hæc sacra*. This is an episode the finest kind, and adds much to the allence of this book. The story in brief is: Cacus, a monster, the son of Vulcan, f man and half beast, had his residence in inaccessible mountain, whence he used

to make excursions into the plain, and plunder and lay waste the country. Hercules on his return from Spain, happened to pass this way; and having discovered the monster, by the lowing of one of his heifers, which he had stolen, came upon him and slew him. For this act, the inhabitants considered him their benefactor, and paid him divine honors.

175. *Reponi*: to be replaced—brought back. They had finished their repast, and the dishes had been removed.

178. *Acerno*: maple—made of the wood of the maple-tree.

179. *Sacerdos aræ*. The feast at the end of the ceremony was always considered as a part of the sacrifice. The priest, therefore, does nothing out of character in serving at this entertainment.

180. *Tosta viscera*: the roasted flesh, &c.
181. *Dona laboratæ Cereris*: a circumlocution for bread. *Bacchus*: for *vinum*.

183. *Tergo perpetui bovis*: they feast upon the chine of an entire ox, and the hallowed entrails. At some of their entertainments, it is evident from Homer, that the ancients used to roast, and serve up whole oxen. Homer assigns the chine to his heroes, and that whole and unbroken.

	Postquam exempta fames, et amor compressus edendi, Rex Evandrus ait : Non hæc solemnibus nobis, Hæc ex more dapes, hæc tanti numinis aram, Vana superstitio veterumve ignara Deorum Imposuit : sævis, hospes Trojane, periculis Servati facimus, meritosque novamus honores. Jam primum saxis suspensam hæc aspice rupem : 190
191. Ut moles disjectæ sunt procul	Disjectæ procul ut moles, desertaque montis Stat domus, et scopuli ingentem traxere ruinam.
193. Hic fuit spelunca submota vasto recessu, quam inaccessam radiis solis, dira facies	Hic spelunca fuit vasto submota recessu, Semihominis Caci facies quam dira tenebat, Solis inaccessam radiis ; semperque recenti Cæde tepebat humus ; foribusque affixa superbis Ora virum tristi pendebant pallida tabo. 195
199. Ille vomens atros ignes illius patris ex ore ferebat æe	Huic monstro Vulcanus erat pater : illius atros Ore vomens ignes, magnâ se mole ferebat. Attulit et nobis aliquando optantibus ætas Auxilium adventumque Dei : nam maximus ultor, Tergemini nece Geryonis spoliisque superbus, Alcides aderat : taurosque hæc victor agebat Ingentes : vallemque boves amnemque tenebant. 200
201. Nam Alcides ade- rat, maximus ultor cri- minum, superbus nece, spoliisque	At furis Caci mens efferâ, ne quid inausum Aut intractatum scelerisve dolive fuisset, Quatuor à stabulis præstanti corpore tauros Avertit, totidem formâ superante juvenecas. Atque hos, ne qua forent pedibus vestigia rectis, Caudâ in speluncam tractos, versisque viarum Indiciis raptos, saxo occultabat opaco. 210
209. Atque occultabat hos opaco saxo, tractos in speluncam caudâ, rap- tosque versis indicibus vi- arum, ne qua vestigia forent ex pedibus rectis	

NOTES.

184. *Compressus*: was allayed. The verb *est* is understood.

186. *Hanc aram*: this sacrifice in honor of so great a god. *Ara*, by meton. for the sacrifice offered upon it.

187. *Non superstitio*: not superstition, vain and ignorant of the old gods, hath imposed on us these solemn rites, these, &c. Superstition here is opposed to religion. The former was the worship of modern gods, to the neglect of the old ones; while the latter was adhering to the established worship of the old gods exclusively. The religion of Evander was not a false superstition, disregarding the ancient gods, and the established order of their worship. It was founded in gratitude to Hercules, for a great deliverance from a most cruel monster.

189. *Meritis honores*: Rume says, *meritum cultum*. *Novamus*: we repeat.

191. *Ut*: in the sense of *quomodo*.

194. *Dira facies Caci*, &c. Dr. Trapp observes, it is a peculiar elegance in poetry, to put a person's most remarkable quality in a substantive, as an epithet to him in an adjective. Thus: *sapientia Læli*, for wise Lælius. *Vis Herculis*, for powerful Hercules. *Dira facies Caci*, for direful-looking Cacus. See supra. 172.

197. *Ora*: in the sense of *capita*.

199. *Magnâ mole*: of vast size or magnitude.

200. *Ætas aliquando*: time at length brought also aid, and the presence of a god to us wishing it—greatly desiring it. *Æt*: also. It brought aid, &c. to us, as it had done to many others, whose grievances Hercules had redressed.

202. *Geryonis*: Geryon was said to have three bodies, because he reigned over the three islands, Majorca, Minorca, and Ivice, on the Spanish coast of the Mediterranean. See Æn. vi. 283.

204. *Amnem*: this must mean the bank of the river, and not the river itself. *Efferâ*: in the sense of *concitata*. *Mens Caci*: the mind of Cacus, by meton. for Cacus himself.

208. *Avertit*: in the sense of *abducit*. *Superante*: in the sense of *eximita*, vel *pulchra*. The prep. *è* is understood, to govern *formâ*. It also governs *corpore*, in the preceding line.

209. *Ne qua vestigia forent*, &c. The meaning is: that Cacus drew the cattle backward to his cave, that their tracks might seem to proceed from it; and might lead the searcher for them the other way; and by that means prevent discovery.

211. *Saxo opaco*. By this we may understand his cave, which was in a rocky mountain. Or by *saxum*, the stone which shut the mouth or entrance of his cave. He hid

tem nulla ad speluncam signa ferebant.
 cùm jam stabulis saturata moveret
 yoniades armenta, ablitumque pararet,
 mugire boves, atque omne querelis
 nemus, et colles clamore relinqui.
 una boum vocem, vastoque sub antro
 et Caci spem custodita fefellit.
 Alcidæ furis exarserat atro
 lor: rapit armâ manu, nodisque gravatum
 et aëri cursu petit ardua montis.
 mùm nostri Cacum vidère timentem,
 mque oculis. Fugit illicet ocyor Euro,
 amque petit: pedibus timor addidit alas.
 inclusit, ruptisque immane catenis
 saxum, ferro quod et arte paternâ
 t; fultosque emuniit objice postes;
 ens animis aderat Tirynthius, omnemque
 m lustrans, huc ora ferebat et illuc,
 infrendens. Ter totum fervidus irâ
 Aventini montem; ter saxea tentat
 requicquam; ter fessus valle resedit.
 cuta silex, præcis undique saxis,
 e dorso insurgens, altissima visu,
 nidis domus opportuna volucrum.
 t prona jugo lævum incumbebat ad amnem,
 n adversum nitens concussit, et imis

212. Nulla signa ferebant
Æros querentem boves
 215 215. Boves *caperunt*
 mugire *discessu*, atque
 omne nemus *capit* impleri
 querelis. et colles *caperunt*
 relinqui clamore
 220 221. Ardua *juga aëri*
 montis
 222. Nostri *hominum*
 225 .
 230 236. *Hercules dexter*
 nitens in adversum *con-*
 cussit hanc *silexem*, ut
 235 prona incumbebat jugo
 ad lævum amnem, et
 solvit eam avulsam

NOTES.

is cave, by shutting the entrance
n. Indicitis: in the sense of *signis*.
querentem: Hercules searching for
Ferebant: in the sense of *duce-*

bitum: a sup. in *um*, of *abeo*; to

discessu: in their departure—as he
 ng them off. This bellowing of
 was in consequence of the loss of
 it had been stolen by Cacus. At
 sent one of those shut up in the
 ring the bellowing of her mates,
 , and by that means, led to a disco-

relinqui: the hills were left by the
 proceed on their way; and conse-
 they would cease to resound with
 gs of the herd.

furis: in the sense of *in furias*.
lor atro felle: then indeed rage
 black gall of Hercules, flamed into
lcidæ: gen. of *Alcides*, a name of
 The poet here supposes the gall
 seat of the angry passions.
obur: the club was the principal
 of Hercules.

culis. By this is evidently meant
 of Hercules. On seeing the hero
 . Cacus was filled with fear and
 ation. Dr. Trapp and Mr. David-
 give a very singular turn to this.

They think that Cacus by his eyes ex-
 pressed his fear and dismay. Ruvius says
visu.

226. *Paterna arte*: by his father's art.
 The Cyclops, the servants of Vulcan, are said
 to have invented the art of fortifying cities.

227. *Postes*: properly the door-posts. By
 meton. the door or entrance. *Objice*: from
obex, a bolt or bar—any thing that shutteth
 in or out, and preventeth passage. *Fultos*:
 secured.

228. *Tirynthius*. A name of Hercules,
 from *Tirynthus*, a town of Argolis, in the
 Peloponnesus, where he passed the greater
 part of his youth.

229. *Ferebat ora*: he cast his eyes—he
 looked on every side.

233. *Acuta silex stabat*, &c. The mean-
 ing of the passage is this: on the side of
 the cave, stood a large flinty rock, and pro-
 jecting with its top over the river on the left.
 This the hero observing, he took his stand
 opposite to it on the right; and exerting his
 strength, started it from its bed, and pulled
 it over. By this means, an aperture was
 made into the cave of the monster. This
 cave was on Mount *Aventinus*, on the east
 of the Tiber. *Saxis præcis undique*: the
 rock being sharpened or tapered all around
 toward the top. This rock was a suit-
 able place for the haunts of insipidous
 birds.

- Avulsam solvit radicibus : inde repentè
Impulit, impulsu quo maximus insonat æther :
Dissultant ripæ, refluitque exterritus amnis. 240
At specus, et Caci detecta apparuit ingens
Regia, et umbrosæ penitùs patuere cavernæ.
Non secùs ac siquâ penitùs vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, Dis invisâ ; supèrque immane barathrum 245
Cernatur, trepidentque immisso lumine Manes
Ergò insperatâ depressum in luce repentè,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat. 250
Ille autem, neque enim fuga jam super ulla pericli est,
Faucibus ingentem fumum, mirabile dictu'
Evomit ; involvitque domum caligine cæcâ,
Prospectum eripiens oculis : glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris. 255
Non tulit Alcides animis ; seque ipse per ignem
Præcipiti jecit saltu, quâ plurimum undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hic Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus ; et angit inhærens 260
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis :
Abstractæque boves, abjuratæque rapinæ
Cælo ostenduntur ; pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo 265

NOTES.

236. *Jugo* : in the sense of *vertice*.
238. *Solvit* : loosened it.
239. *Quo impulsu* : by the fall of which.
240. *Ripæ dissultant*. Mr. Davidson thinks this is to be taken in a literal sense ; the banks leap different ways. The tumbling rock shatters the bank, and makes it fly in pieces. These shattered fragments, together with the splinters of the rock, falling into the river, drive back its current. This plain natural effect, the poet describes in animated style : *Dissultant ripæ, &c.*
241. *Detecta* : uncovered.
242. *Umbrosæ* : in the sense of *tenebrôsæ*.
Penitùs : widely—deeply.
244. *Reseret* : in the sense of *aperiat*.
245. *Invisâ Dis* : abhorred—hated by the gods. Ruvius interprets *invisâ*, by *invispecta* : unseen—invisible. Dr. Trapp thinks this to be one of the finest *similes* that ever was written. The idea is taken from Homer. *Iliad*, Lib. 20. *Super* : in the sense of *desuper*.
248. *Rudentem insuetâ* : roaring hugely. *Insueta* : an adj. neu. plu. taken as an adv. in imitation of the Greeks.
250. *Ramis*. Here the boughs are taken for the trees that bore them, by synec. ; for the boughs would have been too feeble weapons. *Molare* is properly a mill-stone—here any stone. *Advocat* : calls to his aid every kind of weapon, &c.
251. *Fuga* : escape. *Super est*. The parts of the verb are separated by tmesis.
253. *Involvit* : in the sense of *implet*.
254. *Oculis* : from the eyes of Hercules. *Glomerat* : whirls around in his cave, &c.
256. *Animis* : in the sense of *irâ*.
257. *Quâ fumus* : where the smoke ascends thickest in wavy columns ; and where the capacious den waves in black clouds of smoke.
260. *Inhærens angit* : holding him fast, he squeezes his eyes started from their sockets, and his throat destitute of blood. He held him so fast about the neck, that his eyes started from their sockets. It also prevented the circulation of the blood ; the consequence of which was death.
263. *Abstractæ boves* : these were the stolen or filched heifers of Hercules. *Abjuratæ rapinæ* : abjured plunder. Most probably these were things which Cacus had denied upon oath to have been in his possession.
264. *Cælo* : in the sense of *lucis*.
265. *Corda* : in the sense of *animis*, vel *oculû*.

Ferribiles oculos, rultum, villosaque setis
Pectora semiferi, atque extinctos faucibus ignes.

Ex illo celebratus honos, lætique minores
servavere diem; primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri,
Hanc aram luco statuit; quæ maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, ô juvenes, tantarum in munere laudum,
Singite fronde comas, et pocula porgite dextris;
Communeinque vocate Deum, et date vina volentes.
Dixerat. Herculeâ bicolor cùm populus umbrâ
Velavitque comas, folisque innexa pendit;
Et sacer implevit dextram scyphus. Ocyûs omnes
In mensam læti libant, Divosque precantur.

Devexo intereâ propior fit vesper Olympo:
Jamque sacerdotes, primusque Potitius, ibant,
Pellibus in morem cincti, flammisque ferebant.
Instaurant epulas, et mensæ grata secundæ
Dona ferunt, cumulantque oneratis lancibus aras.
Tum Salii ad cantus, incensa altaria circum

267. Pectora semiferi
Caci villosa

268. Ex illo tempore
honos Herculis celebra-
tus est

270. Et Pinaria do-
mus, custos Hercules
sacri

275. Herculem com-
276 munem Deum.

280

285 Tum Salii evincti
quoad tempora populeis
285 ramis adsunt

NOTES.

269. *Auctor*: institutor—founder.

270. *Domus*: in the sense of *familia*. *Sacer*: in the sense of *sacrificii*, says Ruseus. *Custos*: keeper—preserver. Ruseus interprets it by *ministra*; which implies that this family performed the offerings and sacrifices to Hercules themselves. Davidson renders it: “the depository of this institution sacred to Hercules.”

271. *Quæ dicitur*: which shall always be called the greatest by us, &c. Dionysius informs us that this was the altar on which Hercules offered the tenth of his spoils. On that account it became the object of their chief veneration; and was therefore called *sacrisima*, to distinguish it from the numerous altars, which that hero had in Italy.

273. *Munere tantarum*: in the celebration of so great virtue, &c. *Laudum*: praiseworthy deeds. *Munus*, says Donatus, *dicitur cura cujusque rei perficiendæ imposita esse necessitate faciendi*.

275. *Communein Deum*. Those gods were called *communes*, or common, who were worshipped on account of their general good, or utility. Such were Mars and Mercury. Hercules was one of them. The Arcadians, Trojans, and Italians, equally worshipped them.

276. *Populus bicolor*, &c. The poplar tree was sacred to Hercules, because, in his descent to hell, he made himself a crown of the leaves of that tree. The part next his head retained its color, while the outer part became black with the smoke of the infernal regions. Hence it is called *bicolor*: double-colored. *Herculeâ umbra*: with its Herculean shade.

277. *Innexa*: in the sense of *implicata*.

278. *Scyphus*: a large vessel or cup used by Hercules, and sacred to that god. It is of Greek origin.

280. *Vesper fit*: the evening becomes nearer, the heaven being set—the day being closed. This is said according to the notion of those philosophers, who taught that the whole heavens revolve about the earth in the space of twenty-four hours. As the hemisphere of day sets, that of the night arises. *Devexo Olympo*: the day drawing toward a close. This is the better version. For night had not yet arrived. It was only fast approaching—it was coming near.

282. *Cincti*: clad in skins according to custom. This custom was founded on the habit of Hercules, which was the skin of a lion.

284. *Cumulant aras*: they heap the altars with full chargers. La Cerda understands this of the incense, which, on solemn occasions, used to be offered on broad plates. This seems to agree best with the following words: *circum incensa altaria*: around the altars burning with incense. Others refer it to the *dona secundæ mensæ*; the fruits and other delicacies which used to be served up in the second course; and, in the sacred banquets, were first presented on the altar by way of consecration. The ancients divided their feasts into one, two, and sometimes three courses, or tables: the first course consisted of meats, which being removed, a second course was brought on, consisting of fruits, deserts, wine, &c. They were denominated *prima mensa*, *secunda mensa*, &c.

285. *Salii*. These wore a choir of twelve men of patrician order, first instituted by

217. *Hic est chorus juvenum, ille est chorus senum; qui* Populeis adsunt evincti tempora ramis. Hic juvenum chorus, ille senum; qui carmine laudes Herculeas et facta ferunt: ut prima novercæ Monstra manu, geminosque premens eliserit angus, Ut bello egregias idem disjecerit urbes, Trojamque, Cœchaliæque; ut duros mille labores Rege sub Eurystheo, fati Junonis iniquæ, Pertulerit. Tu nubigenas, invicte, bimembres, Hylæumque, Pholumque manu; tu Cressia mactas Prodigia, et vastum Nemeæ sub rupe leonem Te Stygii tremuere lacus: te janitor Orci, Ossa super recubans antro semesa cruento. Nec te ullæ facies, non terruit ipse Typhæus Arduus, arma tenens: non te rationis egentem Lernæus turbâ caput circumstetit anguis. Salve, vera Jovis proles, decus addite Divis; Et nos, et tua dexter adi pede sacra secundo.

NOTES.

Numa in honor of Mars. Virgil supposes that Evander was the founder of it in honor of Hercules, so called from *salio*. Evander divided his band into two choirs; the one consisting of youths, the other of old men.

286. *Adsunt*: in the sense of *accedunt* vel *sallant*. *Cantus*: music—song. *Ruseus* says, *inter cantus*.

288. *Ferunt carmine*: they celebrate in song the praises of Hercules, and his heroic deeds. The chief of these are ten, which are denominated *labors*. 1. When in his cradle, he killed the two serpents that Juno sent to devour him; 2. He took Troy in the reign of Laomedon, because he refused to pay the promised reward for delivering his daughter *Hesione* from a whale; 3. He destroyed the city of *Echalia*, in Thessaly, because Eurystus, its king, refused to give him his daughter after he had promised her to him; 4. The servitude imposed upon him by Eurystheus, king of Mycenæ; 5. His victory over the centaurs, a people of Thessaly; 6. His victory over the bull that ravaged Crete. This bull vomited or breathed flames. Some say he killed him, others that he carried him to Eurystheus; 7. His victory over the lion in the Nemean grove; 8. His descent into hell; 9. He assisted the gods in the war against the giants; 10. He killed the hydra of a hundred heads in the lake of Lerna. It is said he built a funeral pile on mount *Orta*, in Thessaly, on which he threw himself; and having become purified from all mortal pollution, he ascended to heaven, and took a seat among the gods. See *Lex*. under Hercules. *Ferunt*: in the sense of *memorant* vel *celebrant*.

289. *Premens*: grasping in his hand, he killed the first monsters, &c. *Ut*: how.

292. *Eurystheo*. Eurystheus was king of Mycenæ, to whom Hercules was made subject by the fates for a term of years. He

imposed on him the severest labors, at the instance of Juno, with an intention to destroy him. Juno was the bitter enemy of her stepson. Hence she is called *inimica Junonis*. *Fatis*: by the order—destination. *Per potestatem Junonis*, says *Ruseus*.

293. *Nubigenas*: the cloud-born sons—They were fabled to have been the sons of *Ixion* and *Nubes*. Their upper part was human, their lower part a horse. Hence they are called *bimembres*: double membered. The truth of the fable is this: Mount *Pelion* was infested by a species of wild oxen or bulls, that proved very troublesome to the inhabitants of the adjacent country. *Ixion*, king of Thessaly, offered a great reward to any who should destroy them. Whereupon, the young men of a village called *Nephele* undertook it. For this purpose they mounted on horseback, and attacked them with such success, that, in a short time, they were utterly destroyed. Hence the fable of their being begotten by *Ixion* on a cloud, *Nephele* being the Greek word for a cloud. They were called *Centauri*, from the circumstance of their killing these bulls. *Tu, invicte*. This is a beautiful transition from the third person to the second. This figure, properly used, renders composition animated and lively.

294. *Cressia prodigia*: the bull that breathed fire, and the hind with brazen feet. *Prodigia*: monsters.

296. *Tremuere*: in the sense of *timmerant*.

299. *Egentem rationis*: wanting presence of mind—reason. *Circumstetit*: surrounded—assaulted on every side.

301. *Addite*: added to the gods as an honor to their assembly. *Addite*: a part agreeing with *vera proles*, in the voc.

302. *Dexter*: favorable—propitious. *Adi*: approach—visit. *Ruseus* says, *veni. Et secundo pede*: with favorable omen—sign.

Talia carminibus celebrant ; super omnia Caci
 Speluncam adjiciunt, spirantemque ignibus ipsum.
 Consonat omno nemus strepitu, collesque resultant. 306

Exin se cuncti divinis rebus ad urbem
 Perfectis referunt. Ibat rex obsitus ævo ;
 Et comitem Æneam juxtâ natumque tenebat
 Ingrediens, varioque viam sermone levabat.
 Mirâtur, facilesque oculos fert omnia circum 310
 Æneas, capiturque locis ; et singula lætus
 Exquiriturque auditque virum monumenta priorum.

Tum rex Evandrus, Romanæ conditor arcis :
 Hæc nemora indigenæ Fauni Nymphæque tenebant,
 Gensque virum truncis et duro robore nata : 315
 Quois neque mos, neque cultus erat ; nec jungere tauros
 Aut componere opes norânt, aut parcere parto ;
 Sed rami, atque asper victu venatus alebat.
 Primus ab æthereo venit Saturnus Olympo,
 Arma Jovis fugiens, et regnis exul adeptis. 320

In genus indocile ac dispersum montibus altis
 Composuit, legesque dedit : Latiumque vocari
 Maluit, his quoniam latuisset tutus in oris.
 Aurea, quæ perhibent, illo sub rege fuerunt
 Hæcula ; sic placidâ populos in pace regebat. 325
 Deterior donec paulatim ac decolor ætas,
 Et belli rabies, et amor successit habendi.

Tum manus Ausoniæ, et gentes venère Sicanæ :
 Sæpius et nomen posuit Saturnia tellus.
 Tum reges, asperque immani corpore Tybris ; 330
 A quo post Itali fluvium cognomine Tybrim
 Diximus : amisit verum vetus Albula nomen.

313. Conditor Romanæ arcis inquit: Fauui, Nymphæque indigenæ, gensque virum nata

322. Maluitque regnomem vocari Latium, quonia

330. Tum reges venerunt; asperque Tybris ex immani corpore renâi, à quo nos Itali post

NOTES.

306. *Super omnia*: above all—in addition to all other things.

307. *Obsitus ævo*: sown thick with age—with gray hairs, and other marks of age. This is a metaphor taken from a field of corn.

310. *Faciles oculos*: his rolling eyes—his eyes eager to observe the various scenes that presented to his view.

311. *Capitur*: is captivated—charmed.

312. *Singula*: all—every one. This word signifies all taken singly—one by one.

313. *Conditor Romanæ arcis*. Evander's city Pallanteum was built upon the hill, afterward called *mons Palatinus*; where Romulus laid the foundation of Rome.

314. *Indigenæ*: properly, a sub. here used as an adj.: born in the place—native of the country—not foreign.

315. *Gens virum nata*: a race of men sprung from the trunks of trees and hard oak. At first men inhabited the deserts and forests. Hence they were thought to have sprung from trees. *Mos*: in the sense of *leges*. *Cultus*: civil institutions.

317. *Aut parcere parto*: or to use frugality what they had acquired. This descrip-

tion of the state of the spot where Rome was afterward built, and its comparison with its state when the poet wrote, must have been highly gratifying to his countrymen.

318. *Asper*: in the sense of *durus*.

320. *Regnis adeptis*: his possessions (kingdom) being taken from him—banished from his throne and kingdom.

322. *Composuit*: he united together—he formed into society a race, &c.

326. *Donec deterior*: till, by little and little, a depraved and corrupt age, and a rage for war, &c. Here is an allusion to the silver, brass, and iron ages. See Ecl. iv. 6.

327. *Habendi*: of possessing—getting wealth.

329. *Posuit nomen*: changed its name—laid it down.

330. *Tybris*. He was a king of the Tuscans, and, being slain near the river, gave his name to it. Its original name was Albula. Some derive its name from *Tiberinus*, king of the Albans, who was drowned in it. *Asper*: fierce.

332. *Diximus*: called. *Apellavimus*, says Ruvius.

- Me pulsam patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuere locis : matrisque egère tremenda 333
Carmentis Nymphæ monita, et Deus auctor Apollo.
Vix ea dicta, dehinc progressus, monstrat et aram,
Et Carmentalem Romano nomine portam,
Quam memorant Nymphæ priscum Carmentis honorem
336. Tremendaque monita Carmentis Nymphæ
meæ matris, et Deus Apollo auctor egère me
huc.
337. Vix ea dicta fuerunt, dehinc Evander
progressus monstrat
339. Quam homines memorant fuisse priscum
honorem Nymphæ Carmentis
342. Hinc monstrat ingentem
347. Hinc ducit Ænean ad
351. Evander inquit : Deus (sed quis Deus, est incertum,) habitat hoc
aemus, et hunc
- Vatis fatidicæ ; cecinit quæ prima futuros 346
Æneas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer asylum
Rettulit, et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Necnon et sacri monstrat nemus Argileti : 348
Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim sylvestribus horrida dumis
Jam tum relligio pavidos terrebat agrestes
Dira loci ; jam tum sylvam saxumque tremebant. 350
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis Deus, incertum est, habitat Deus. Arcades ipsam

NOTES.

333. *Sequentem* : experiencing the dangers of the sea. Rûsius says, *querentem ultima spatia maris*. Heyne takes *extrema pelagi*, in the sense of *ultimum mare*.

336. *Auctor*. By this Servius understands the author of oracles. Rûsius takes it in the sense of *suasor* : persuader, or adviser. This is the sense given to the word by Davidson.

337. *Dehinc* : in the sense of *cum*.

340. *Fatidicæ vatis* : a prophetic propheticess. *Cecinit* : in the sense of *prædixit*.

342. *Quem asylum* : which Romulus rendered an asylum—reduced or turned into an asylum. This was a place of safety to all criminals who should take refuge in it. Multitudes fled thither from the neighboring nations. By this means, Romulus increased the number of his subjects ; which was the object he had in view. But then they were desperate and abandoned characters generally. *Hinc* : in the sense of *deinde*.

343. *Lupercal*. This was a place at the foot of Mount Palatine, where the Arcadians under Evander built a temple to *Pan*, the god of *Arcadia* ; where he was worshipped as the protector of their flocks from wolves. *Lupercal*, from *lupus*, a wolf. Here the young men performed their annual plays naked, and were called *Luperci*. Some suppose Romulus to have instituted these sports, because, in that place, he was nourished by *Lupa*.

344. *Dictum de* : so called from the Arcadian manner of Lycæan Pan. *Parrhasio* : an adj. from *Parrhasia*, a district and city of Arcadia. *Lycæi* : an adj. from *Lycæus*, a mountain in Arcadia, where Pan was particularly worshipped.

345. *Argileti*. Argiletum was a place between mount *Aventinus* and *Capitolium*, so called because it belonged to *Argus* ; or because he here hospitably entertained Evander on his arrival in Italy ; or, lastly, because he was buried there. For some cause or other, *Argus* was killed by the new comers, without the knowledge of Evander, who gave him a sumptuous burial.

346. *Testatur locum* : he calls the place to witness, &c. On seeing the place, the remembrance of his friend and host sensibly affected him. He began immediately to make protestations of his innocence, and call the place to witness that he was clear from the foul deed. *Docet* : he relates—he informs Æneas of the death of his host.

347. *Tarpeiam sedem* : the Tarpeian rock. This is so called by anticipation. It was not given to the place till the time of Romulus. It was first called *Saturnium*, from a city built by Janus, in memory of his friendship and union with Saturn. Afterwards called by Romulus *Tarpeium*, and lastly *Capitolinum*, because the head of a man (*caput*) was found there, when the foundations of the capitol were laid.

349. *Dira relligio* : even then the awful sanctity of the place terrified the fearful rustic. Dr. Trapp observes, there is something wonderfully grand and awful in this image, both as it is in itself, and as it is connected with what follows ; the capitol is to be built upon it. A god had already chosen it for his residence. Rûsius says, *horridæ sanctitas*.

350. *Tremebant* : they feared even then the grove, &c.

se vidisse Jovem ; cùm sæpe nigrantem
 incuteret dextrâ, nimbosque cieret.
 præterea disjectis oppida muris,
 veterumque vides monumenta virorum.
 nus pater, hanc Saturnus condidit urbem :
 huic, illi fuerat Saturnia nomen.
 inter se dictis ad tecta subibant
 Evandri ; passimque armenta videbant
 que foro et lautis mugire Carinis.
 n ad sedes : Hæc, inquit, limina victor
 ubiit ; hæc illum regia cepit.
 spes, contemnere opes, et te quoque dignum
 o, rehusque veni non asper egenis.
 angusti subter fastigia tecti
 Æneam duxit ; stratisque locavit,
 foliis et pelle Libystidis ursæ.
 nit, et fuscis tellurem amplectitur alis.
 haud animo nequicquam exterrita mater, 370
 que minis et duro mota tumultu,
 alloquitur ; thalamoque hæc conjugis aureo
 dictis divinum aspirat amorem :
 Argolici vastabant Pergama reges
 asurasque inimicis ignibus arces ;
 375
 n auxilium miseris, non arma rogavi
 que tuæ : nec te, charissime conjux,
 ve tuos volui exercere labores ;
 et Priami deberem plurima natis,
 Æneæ flevissem sæpè laborem ;
 380
 is imperiis Rutulorum constitit oris :
 em supplex venio, et sanctum mihi numen

355 355. Præterea vides
 hæc duo oppida

358. Janiculum fuerat
 nomen huic Saturnia
 360 fuerat nomen illi.

361. Mugire in loco,
 deinde dicloquo Romano
 foro, et lautis Carinis.

365

367. Locavitque etiam
 stratis, effultum foliis

370 370. At Venus mater
 Æneæ haud nequicquam
 exterrita animo, mota-
 que

372. Incipitque hæc
 verba in aureo

375

376. Non rogavi ullum
 auxilium miseris Troja-
 nis, non rogavi ulla arma
 tuæ artis opisque

380

NOTES.

oppida : acc. sing. of *agris*, a shield
 goat skin, from a Greek word
 a goat. *Nimbos* : *nimbus* pro-
 fies those deep and black clouds,
 w storms, thunder, and light'ning
 vest itself.

disjectis : their walls being
 —thrown down.

Carinis. *Carina* was the name of
 ent street in Rome, where Pom-
 s house.

sedes : the palace of Evander.
ut is understood : in the sense of

de : be not afraid to despise.
 says, "have greatness of mind to
 magnificence." &c.

te quoque : manifest yourself
 a god. By *Deo*, some under-
 ules, whom Evander would have
 mitate. But the *quoque* seems to
 it to be taken in a general sense :
 acted worthy of a god, so do
 non asper : come not displeased
 erty. *Finge* : Ruseus says, as-
 ver : for offensus.

370. *At Venus* This is a fine episode.
 It consists, properly, of three parts : the con-
 versation between Venus and her husband
 —the casting and forging of the arms by
 the Cyclops, with a description of the place
 —the sculpture upon the shield of Æneæ,
 &c. The whole is in imitation of the Iliad,
 lib. 18. where Thetis entreats Vulcan to
 make arms for her son. But Virgil is super-
 rior to Homer in dignity of sentiment.

373. *Aspirat*. Some copies have *inspirat*.
 The sense is the same in either case. She
 inspires into her husband a divine love, by
 her endearing words.

375. *Debita* : destined—doomed to de-
 struction, in consequence of the perjury of
 Laomedon. After which, Neptune and
 Apollo became the enemies of Troy. See
 Geor. i. 502.

379. *Deberem* : I owed very much to the
 sons of Priam.

382. *Eadem venio* : I, the same affection-
 ate wife, who have always been so tender
 of your honor, and so loth to give you
 trouble, come to you a suppliant, and ask
 of your divinity, sacred to me, arms a

353. *Thetis filia Nerei potuit flectere te, et Tithonia conjux potuit flectere te suis lachrymis*

358. *Fovet Deum cunctantem molli amplexu.*

393. *Conjux ejus læta dolis, et conscia formæ suæ sensit id*

401. *Quicquid curæ est in mea arte possum promittere tibi.*

403. *Quantum ignes animæque valent, promitto id:*

Arma rogo, genitrix nato. Te filia Nerei,
Te potuit lachrymis Tithonia flectere conjux.
Aspice, qui coëant populi, quæ moenia clausis
Ferrum acuant portis, in me excidiumque meorum.
Dixerat: et niveis hinc atque hinc Diva lacertis
Cunctantem amplexu molli fovet: ille repente
Acceptit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit:
Non secus atque olim tonitru cum rupta corusco
Ignea rima micans percurrit lumine nimbo.
Sensit læta dolis, et formæ conscia conjux.

Tum pater æterno fatur devinctus amore:
Quid causas petis ex alto? fiducia cessit
Quò tibi, Diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset.
Nec pater omnipotens Trojam. nec fata vetabant
Stare, decemque alios Priamum superare per annos.
Et nunc, si bellare paras, atque hæc tibi mens est:
Quicquid in arte meâ possum promittere curæ,
Quod fieri ferro, liquidove potest electro,
Quantum ignes animæque valent: abestis precando
Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus: placidumque petivit
Conjugis infusus gremio per membra soporem.
Inde, ubi prima quies medio jam noctis abacta

NOTES.

mother for a son. Verbs of asking, &c. govern two accusatives.

353. *Filia Nerei*: the daughter of Nereus—Thetis, the reputed mother of Achilles. See Ecl. iv. 37.

354. *Tithonia conjux*: Aurora.

355. *Mania*: cities—fortified towns. Here put for the inhabitants, by meton. *Acuant*: sharpen—prepare.

356. *In me*: against me. Venus here identifies herself with Æneas and the Trojans.

358. *Cunctantem*: hesitating—loth to undertake the business.

391. *Atque*: in the sense of *quàm*. *Olim*: sometimes. This word signifies time past, future, and indefinite. This last is the meaning here.

392. *Ignea rima*. Rumus says, *flammeus hiatus, apertus fulgenti fulmine*. *Nimbus*: in the sense of *nubes*. Servius, whom Dr. Trapp follows, takes *corusco*, for darted or brandished. Rumus interprets it by *fulgenti*, shining. The former is the best, inasmuch as thunder does not shine; it is the lightning alone that becomes visible. There may be reference here to the darting of the thunderbolt of Jove. It pierces the cloud, and disengages the lightning, which, let loose, runs across the heavens in forked light. *Ignea rima*, very beautifully expresses a stream of fire, bursting through a rived cloud—lightning.

394. *Pater*: Vulcan is meant.

395. *Quid causas petis*: why do you ask reasons from far? Instead of coming to the point at once, you have recourse to fetched arguments.

398. *Nec pater*. It hath been observed by commentators, upon this and similar passages of Virgil, that though the fates could not be changed, they might be deferred. But Mr. Dryden hath made it appear, that this very deferring is in consequence of a decree. In this sense these words of Vulcan are to be understood. Troy did fall at such a time; but it was not necessary it should. The fates would have permitted me to defer its doom for ten years longer; and I would have done it, if you had desired it: but I could have done it no longer—it being then destined to be destroyed.

401. *Curæ*: skill.

402. *Liquid electro*. A composition of gold and silver is called *electrum*. Pliny makes the proportion to be four fifths of silver, and one fifth of gold. Here put for metals in general: the *species* for the *genera*.

403. *Animæ*: the wind or breath of the bellows. *Abstide*: cease to distrust your power at entreaty.

406. *Infusus gremio*: and resting on the bosom of his spouse, he sought soft sleep. &c. Rumus says, *jacens*.

407. *Medio curriculo noctis jam*: in the middle course of night, now being past. This marks the time to be just after mid-

ulo expulerat somnum; cùm fœmina, primum
 lerare colo vitam tenuique Minervâ,
 itum cinerem et sopitos suscitât ignes,
 m addens operi, famulasque ad lumina longo
 et penso; castum ut servare cubile
 gis, et possit parvos educere natos.
 secus ignipotens, nec tempore œgnior illo,
 us è stratis opera ad fabrilia surgit.
 410
 415
 420
 426
 418. Subter quam specus, et Cyclopum exesa caminis
 Ætnæa tonant, validique incudibus ictus
 referunt gemitum, striduntque cavernis
 iræ Chalybum, et fornacibus ignis anhelat;
 ni domus, et Vulcania nomine tellus.
 unc ignipotens cœlo descendit ab alto.
 m exercebant vasto Cyclopes in antro,
 œque, Steropesque, et nudus membra Pyracmon.
 formatum manibus jam parte politâ
 n erat; toto genitor quæ plurima cœlo
 t in terras; pars imperfecta manebat.
 mbris torti radios, tres nubes aquosæ

408. Cùm fœmina, cui
 est primum officium to-
 lerare vitam colo

418. Subter quam specus, et Ætnæa antra exesa caminis Cyclopum tonant.

422. Hæc est domus Vulcani, et tellus dicta est Vulcania, ejus nomine.

426. Erat his in manibus fulmen informatum ex illis, quæ plurima genitor Deorum deicit toto cœlo in terras, parte jam politâ

NOTES.

Rest is here said to expel sleep, because we have taken rest, sleep being unnecessary. *Curriculo*: circle—*Rusus* says, *spatio*.

Tenui Minerva. This may mean a raft in general, or spinstry in particular. Or, perhaps, it is better to understand of the works of the loom.

Suscitat impositum, &c. Virgil here uses the same verb with two substantives when it can properly be used with one only. This is frequent with him, a beauty which our language will not

Cinerem impositum is, doubtless, the hat cover the fire, which she first rears; and then she kindles or awakes the fire (sopitos ignes) into a flame. n. vii. 431.

Addens noctem: adding the night to work—working in the night, before the day.

Castum: chaste—undefiled. Here Virgil gives us a fine description of domestic industry, on the part of the mistress of the house.

Ignipotens: a name of Vulcan. *Nec minus*: nor less active—industrious than she. *Ad fabrilia opera*: to his mechanic

Insula erigitur, &c. Between Sicily and the Italian coast there are seven islands, *Æolide*, from Æolus, who reigned there, and *Vulcania*, from Vulcanus, whose forge was fabled to have been in one of them. It is imitated from Homer. He, how-laces Vulcan's forge in heaven; Virgil, in more propriety, places it on the

earth. As the eruptions of Ætna are matters of fact, the poet, with much judgment, places the forge of the Cyclopes in the neighborhood of that mountain. The whole description is of the noblest kind. *Brontes*, *Steropes*, and *Pyracmon*, were his principal assistants. All of Greek derivation.

418. *Exesa*: excavated—hollowed out by the forges of the Cyclopes.

421. *Stricturæ*: bars of iron or steel. *Chalybum*. The *Chalybes* were a people of Spain; or, according to some, of Pontus, celebrated for their iron works. Here, by metonymy, put for iron and steel.

426. *Informatum*: unfinished. A part only was polished, the rest remaining in an imperfect state.

429. *Tres radios torti imbris*. By the *torti imbris*, the wreathed shower, commentators understand hail. The *torti* expresses the violence with which hail in a storm is hurled or darted. *Radios*. These are the forks or spikes with which lightning is painted or described. The form of thunder, to which Virgil here seems to allude, is known from medals. It consisted of twelve wreathed spikes or darts, extended like the *radii* of a circle, three and three together, with wings spread out in the middle. The wings denote the lightning's rapid motion, and the spikes or darts, its penetrating quality. By the four different kinds of spikes, Servius understands the four seasons of the year. According to him, the *tres imbris torti radios*, or the three spikes of hail, denote the winter season, when hail-storms abound. The *tres nubes aquosæ radios*, or the three

- Addiderant, rutili tres ignis et alitis Austri. 430
 Fulgores nunc terrificos, tonitumque, metumque
 Miscébant operi, flammisque sequacibus iras.
 Parte aliâ Marti currumque rotasque volucres
 Instabant, quibus ille viros, quibus excitat urbes : 431
 Ægidaque horrifera, turbatæ Palladis arma,
 Certatim squamis serpentum auroque polibant ; 432
 Connexosque angues, ipsamque in pectore Divæ
 Gorgona, desecto vertentem lumina collo.
 Tollite cuncta, inquit, cæptosque auferte labores,
 Ætnæi Cyclopes, et huc advertite mentem. 440
 Arma acri faciendâ viro : nunc viribus usus,
 Nunc manibus rapidis, omni nunc arte magistrâ :
 Præcipitate moras. Nec plura effatus. At illi
 Ocyûs incubuere omnes, pariterque laborem
 Sortiti. Fluit æs rivis, aurique metallum ; 445
 Vulnificusque chalybs vastâ fornace liquescit.
 Ingentem clypeum informant, unum omnia contra
 Tela Latinorum ; septenosque orbibus orbes
 Impediunt. Alii ventosis follibus auras
 Accipiunt redduntque ; alii stridentia tingunt 450
 Æra lacu : gemit impositis incudibus antrum.
 Illi inter sese multâ vi brachia tollunt
 In numerum, versantque tenaci forcipe massam.
 Hæc pater Æoliis properat dum Lemnius oris, 455
 Evandrum ex humili tecto lux suscitât alma,
 Et matutini volucrum sub culmine cantus.
 Consurgit senior, tunicâque inducitur artus,
 Et Tyrrhena pedum circumdat vincula plantis.

434. Quibus ille exci-
 tat viros, quibus excitat
 urbes *ad arma* :
 436. Certatimque pol-
 libant horrifera Ægida,
 arma turbatæ Palladis
 squamis
 438. Gorgonaque ip-
 sam in pectore Divæ
 vortentem
 439. *Fulcanus* inquit,
Vos, O Ætnæi Cyclopes,
 tollite cuncta hæc
 441. Nunc est usus
 viribus
 447. Unum sufficien-
 tem contra

NOTES.

spikes of a watery cloud, denote the spring
 season, which is called *imbriferum ver*, be-
 cause rain then abounds. The *tres rutili*
ignis radios, or the three spikes of sparkling
 fire, denote the summer season, when light-
 ning is most frequent. The *tres alitis Au-*
stri radios, or the three spikes of winged
 wind, denote the autumnal season, when
 storms of wind are frequent and violent.
 430. *Addiderant*. This part they had
 completed; therefore he uses the plu. perf.
 tense: they had done with it. But in the
 following line, he says, *nunc miscébant*: they
 were now mingling with the work, the ter-
 rific lightning, &c. This distinction of tense
 is worthy of notice.
 432. *Sequacibus*: persecuting—avenging.
 435. *Horrifera*. Pierius informs us that
 this is the true reading of all the ancient
 manuscripts. Heyne reads, *horrifera*. Da-
 vidson reads the same. Valpy and Rueus
 have *horrificam*. *Turbatæ*: in the sense of
irata.
 436. *Squamis serpentum auroque*: with
 the scales of serpents and gold; by hend.
 for *aurei squamis serpentum*. *Polibant*: in
 the sense of *ornabant*.
 438. *Gorgona*: acc. sing. of Gorgon. See

Æn. ii. 616. *Desecto collo*: her neck being
 cut off.
 444. *Incubere*: they applied vigorously—
 they set about it in earnest.
 445. *Sortiti*: having distributed by lot—
 having assigned to each one his part.
 446. *Chalybs*: steel. See 421, supra—
 also, Geor. i. 58. *Unum*: alone sufficient.
 449. *Impediunt*: they involve or infold
 seven orbs in orbs. Rueus says, *conner-*
tunt. *Alii accipiunt*: simply, some blow
 the bellows, others put, &c.
 451. *Lacu*: the trough.
 452. *Illi tollunt brachia*. In the very turn
 of the verse, we see them lifting up, and
 letting fall their hammers alternately, and
 keeping time with one another. *In nume-*
rum: in regular motion—keeping stroke
 with one another.
 454. *Lemnius pater*: Vulcan. He was
 banished from heaven to Lemnos, an island
 in the Ægean sea, not far from the Helles-
 pont. See Geor. i. 295.
 457. *Inducitur*: in the sense of *induit*
 vel *vestit*.
 458. *Tyrrhena vincula*: he binds his Tus-
 can sandals to the bottom of his feet. These
 sandals were of wood, about four inches

eri atque humeris Tegeæum subligat ense,
 ab lævâ pantheræ terga retorquens.
 et gemini custodes limine ab alto
 nt, gressumque canes comitantur herilem.

Æneæ sedem et secreta petebat,
 im memor et promissi muneris, heros.
 ùs Æneas se matutinus agebat.
 hic Pallas, olli comes ibat Achates.
 si jungunt dextras, mediisque residunt
 et licito tandem sermone fruuntur.
 or hæc .

Teucrorum ductor, quo sospite, nunquam
 idem Trojæ victas aut regna fatebor.
 l belli auxilium pro nomine tanto
 vires. Hinc Tusco claudimur amni ;
 itulus premit, et murum circumsonat armis.
 ego ingentes populos, opulentaque regnis
 castra paro, quam fors inopina salutem
 : fatis huc te poscentibus affers.

ocul hinc saxo colitur fundata vetusto
 gyllinæ sedes : ubi Lydia quondam
 illo præclara, jugis insedit Etruscis.
 ultos florentem annos rex deinde superbo
 et sævis tenuit Mezentius armis.
 morem imandas cædes ? quid facta tyranni
 D! capiti ipsius generique reservent !
 quin etiam jungebat corpora vivis,
 ens manibusque manus atque oribus ora,

460 400. Rotorquens in
dextram terga pantheræ

465 460. Pallas filius *ibat*
comes huic Evandro ;
 Achates ibat comes olli
Æneæ.

470 471. Nunquam equi-
 dem fatebor res Trojæ
 victas esse, aut regna
eversa esse. Sunt nobis
 exiguæ

475 474. Premit nos, et
 circumsonat *nostrum*
 murum armis.

480 481. Deinde rex Me-
 zentius tenuit hanc ur-
 bem florentem multos
 annos

485 484. D! reservent *fatis*
 capiti ipsius, generique.

NOTES.

d fastened to the feet with gilded
 The poet here makes a very hap-
 pion from the smoke, fire, and noise
 i's cavern, to the sweet air of the
 and the charming music of birds.
egrorum : an adj. from Tegea, a
 rcadia, where Pan was especially
 id : Arcadian.
retorquens terga, &c. This panther's
 cast or thrown back over the right
 passed around, and hung down
 left. *Terga* : in the sense of *pel-*

mini canes, &c. These two dogs,
 ll the guard Evander has, gives us
 nage of the poverty and simplicity
 od monarch.
ereta : private apartments, which
 cupied.
uneris : aid—assistance.
gebat : in the sense of *movebat*.
icito : free—unrestrained.
es Trojæ : the power of Troy.
ro tanto nomine : for, or in propor-
 greatness of the Trojan name ;
 atness of the cause in which he
 l to engage.
ignæ vires : small ability, or means
 t, &c. *Tusco amni* : the Tiber,

which bounded his territory on the west, and
 divided it from the Tuscans.

476. *Paro* : Ruæus says, *meditor*.

478. *Fundata* : *structa antiquis lapidi-*
buis, says Ruæus.

479. *Agyllinæ* : an adj. from *Agylla*, a
 city of Etruria or Tuscany. It was planted
 by a Lydian colony. It was afterward call-
 ed *Cerè*. *Hodie, Cerveteri*. *Lydia* : an ex-
 tensive country of Asia Minor : here used
 as an adjective. Part of it was called *Ma-*
onia.

480. *Etruscis, agis* : on the Tuscan moun-
 tains.

482. *Mezentius tenuit, &c.* This story is
 of importance to the subject, and very pro-
 perly introduced in this place. For, without
 the auxiliary forces of the Tuscans, Æneas
 could not have carried on the war. The
 tyranny of Mezentius gives an air of proba-
 bility to the whole.

485. *Quin etiam jungebat* moreover he
 joined dead bodies to the living, putting, &c.
 The invention of this cruel kind of punish-
 ment, is ascribed, by Cicero and others, to
 the Tuscans. Virgil takes occasion hence
 to form a character of uncommen barbarity
 in one of his personæ.

487. *Genus tormenti!* Tormenti genus! et sanie taboque fluentes,
et sic necabat homines Complexu in misero, longâ sic morte necabat.
fluentes sanie taboque, At fessi tandem cives infandâ furentem
in *Aec* misero Armati circumstant, ipsumque, domumque : 490
491. *Jactant ignem* Obtruncant socios, ignem ad fastigia jactant.
ad fastigia ejus regia. Ille inter caedes Rutulorum elapsus in agros
493. *Cœpit confugere* Confugere, et Turni defendier hospitii armis.
et defendier armis Ergo omnis furiis surrexit Etruria justis,
Regem ad supplicium præsentî Marte reposcunt. 495
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaque ferre jubent. Retinet longævus aruspex,
499 *Fata canens:* O Mæoniæ delecta juventus,
Flos veterum virtusque virûm; quos justus in hostera
501. *Et quos Mezentus* Fert dolor, et meritâ accendit Mezentius irâ :
accendit merita irâ; Nulli fas Italo tantam subjungere gentem :
est fas nulli Italo Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita Divûm.
505. *Tarchon ipse* Ipse oratores ad me regniqûe coronam 506
mit oratores Cum sceptro misit, mandatque insignia, Tarchon :
507. *Rogans ut succedam* Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu, sæclisque effæta, senectus
509. *Viresque jam nimis seræ* Invidet imperium, seræque ad fortia vires.
ad fortia facta Natum exhortarer, ni, mixtus matre Sabellâ 510
insident mihi. Exhortarer meum natum *facere*
id, ni Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fatum indulget, quem numina poscunt,
Ingrederè, ô Teucerûm atque Italûm fortissime ductor.
515. *Adjungam hunc meum filium* Hunc tibi præterea, spes et solatia nostrî,
Pallanta tibi, spes, et solatia nostri; Pallanta adjungam. Sub te tolerare magistro 515
ut sub te magistro Militiam, et grave Martis opus, tua cernere facta

NOTES.

487. *Genus tormenti:* O horrid kind of torture! This is the sense of Rucius and Valpy. But Heyne and Davidson take them not as an exclamation. *Fluentes:* wasting—pining away.

489. *Infandâ:* an adj. neu. plu. taken as an adverb, in imitation of the Greeks: in the sense of *immaniter*.

490. *Circumstant:* in the sense of *obstant*.

491. *Socios:* his friends—those who adhered to the king. Their houses were covered with straw, even the palaces of kings; which was the reason of their throwing fire on the roof of Mezentius's palace.

493. *Defendier:* by paragoqe, for *defendi*.

497. *Puppes:* the ships, by meton. for the troops in them. *Fremunt:* impatient for the war.

498. *Ferre signa:* to bear forward the standards—to march. A military phrase.

499. *Mæonia.* Mæonia is a country of Lydia, in Asia Minor, whence a colony removed to Tuscany, and settled. They built the city Agylla. *Lydia* and *Mæonia* are used, however, sometimes indiscriminately for the same country.

501. *Dolor:* in the sense of *indignus*. *Fert:* in the sense of *impellit*.

502. *Subjungere:* to subdue.

503. *Resedit:* sat down. *Acies:* troops in general. *Optate:* choose ye.

504. *Monitis:* admonitions—prophetic declarations. Rucius says, *oraculis*. The same with *fata*, verse 499.

506. *Mandatque:* and commits the signs (or badges) of royalty to me. These were the crown and sceptre just mentioned.

508. *Tarda gelu:* benumbed by the frost of age. This is highly metaphorical. *Sæclis.* *Sæculum* properly signifies the space of thirty years; in which the old actors are already gone off the stage, and new ones have arisen in their room. Thus Nestor is said to have lived three ages, or ninety years, as Plutarch explains it. *Sæclis:* by syn. for *sæculis:* here used in the sense of *annis*. *Effæta:* worn out—enfeebled.

510. *Sabellâ matre:* his Sabine mother. By her, he became heir to a part of her native country. It was therefore inconsistent with his duty to his people, to accept of the Tuscan crown.

scat ; primis et te miretur ab annis.
 las huic equites bis centum, robora pubis
 , dabo ; totidemque suo tibi nomine Palles
 : ea fatus erat, defixique ora tenebant 520
 s Anchisiades et fidus Achates,
 que dura suo tristi cum corde putabant,
 num cœlo Cytherea dedisset aperto.
 ue improvisò vibratus ab æthere fulgor
 sonitu venit, et ruere omnia visa repente, 525
 enusque tubæ mugire per æthera clangor.
 iunt : iterum atque iterum fragor intonat ingens :
 inter nubem, cœli in regione serenâ,
 idum rutilare vident, et pulsa tonare.
 puere animis alii : sed Troïus heros 530
 vit sonitum, et Divæ promissa parentis.
 memorat : Ne verò, hospes, ne quære profectò
 casum portenta ferant : ego poscor Olympo.
 ignum cecinit missuram Diva creatrix,
 lum ingrueret ; Vulcaniaque arma per auras 535
 am auxilio.
 quantæ miseris cædes Laurentibus instant !
 pœnas mihi, Turne, dabis ! quàm multa sub undas
 virtûm, galeasque, et fortia corpora volves,
 pater ! Poscant acies, et fœdera rumpant. 540
 c ubi dicta dedit, solio se tollit ab alto :
 mùm Herculeis sopitas ignibus aras
 it : hesternumque Larem, parvosque Penates

525. Ego poscor Olympo
 ad bellum.

535. Sequè laturam
 Vulcania arma per auras
 pro auxilio mihi

NOTES.

Primis annis : from his first and
 years for bearing arms; which,
 the Romans, was about the age of
 ten.

Putabant : they were just entering
 train of perplexing thoughts, as to
 went crisis of affairs : and would have
 d them, had not Venus interposed.
 were revolving in their minds many
 ties that might arise, &c.

Fulgur vibratus : a flash of lightning
 ; across the sky, &c.

Tyrrhenus clangor : a Tuscan sound
 trumpet began, &c. The sound of the
 it is called Tuscan, because it is said
 ere the inventors of that instrument.

understood to indicate that Æneas
 vited to the throne of the Tuscans.
Pulsa tonare. This seems to imply
 e thunder was the effect of the clash-
 the arms that appeared in the air.
 struck (*pulsa*) they seemed to thun-
Rutilare : to flash—shine through the
 ir or sky. *Visa sunt* is understood.

Ne verò, hospes, ne : do not indeed,
 indeed, inquire what event these pro-
 portend. This repetition is very em-
 ph. Some copies repeat the *quare*
se quare verò, ne quare profectò.

Cecinit : in the sense of *prædixit*.
am : that she would send, &c.

537. *Instant* : in the sense of *imminent*.

540. *Poscant acies* : let them demand war
 —let them break their treaties. This is
 spoken ironically. Ruæus says, *petant bel-
 lum*. Latinus had proposed Æneas for a son-
 in-law ; and entered into an alliance or treaty
 of friendship with him. To that circum-
 stance this is an allusion.

542. *Sopitas aras, &c.* Most commenta-
 tors take this for, *sopitos ignes in Herculeis
 aris*, by hypallage : the dormant fires on the
 altar of Hercules. But it does not appear
 that Æneas returned to the grove, where
 the sacred rites had been performed the day
 before to Hercules. The altar here men-
 tioned may have been Evander's domestic
 altar, to which the remains of the hallowed
 fire, from the altar of Hercules, might have
 been conveyed. If we suppose this, there
 will be no need of an hypallage. *Excitat* :
 he kindles up the dormant altars with the
 Herculean fire—the fire taken from the altar
 of Hercules as supposed. This seems to be
 the opinion of Ruæus and Davidson.

543. *Hesternum Larem*. By this some un-
 derstand the hallowed hearth, on which the
 sacrifices have been offered the day before.
 But it may be Evander's Lar, or guardian
 god, to whom Æneas had sacrificed the
 day before ; and with whom he had then
 become acquainted. *Parvos Penates*. The

- Lætus adit : mactant lectas de more bidentes
 Evandrus pariter, pariter Trojana juvenus 549
 Pòst hinc ad raves graditur, sociosque revisit :
547. De numero quorum legit eos præstantes Quorum de numero, qui sese in bella sequantur,
 Præstantes virtute legit ; pars cætera pronâ
 Fertur aquâ, segnisque secundo defluit amni,
 Nuntia ventura Ascanio rerumque patrisque. 550
 Dantur equi Teucris Tyrrhena petentibus arva -
552. Ducunt unum exsortem equum Æneæ Ducunt exsortem Æneæ, quem fulva leonis
 Pellis obit totum, præfulgens unguibus aureis.
 Fama volat parvam subito vulgata per urbem,
 Ocyûs ire equites Tyrrheni ad limina regis. 553
 Vota metu duplicant matres ; propiùsque periclo
 It timor, et inajor Martis jam apparet imago.
558. Complexus dextram filii cunctis hæret ulli Tum pater Evandrus dextram complexus euntis
 Hæret, inexpletum lachrymans, ac talia fatur :
 O mihi præteritos referat si Jupiter annos ! 560
561. Et faciat me talem, qualis eram, cùm stravi primam aciem Qualis eram, cùm primam aciem Præneste sub ipâ
 Stravi, scutorumque incendi victor acervos :
 Et regem hâc Herilum dextrâ sub Tartara misi :
 Nascenti cui tres animas Feronia mater,
 Horrendum dictu ! dederat ; terna arma movenda ; 566
 Ter leto sternendus erat : cui tunc tamen omnes
 Abstulit hæc animas dextra, et totidem exiit armis.
 567. Et exiit eam totidem armis. Nunc ego non divellerer usquam Non ego nunc dulci amplexu divellerer usquam,

NOTES.

Penates were tutelary deities, either for families, or for cities and provinces. The former were the *Parvi Penates*, sometimes called *Lares*: the latter, the *Magni Penates*.

544. *Bidentes*: properly sheep of two years old, of *bis* and *dens*.

549. *Fertur pronâ aqua*: borne down the descending stream. *Segnis defluit*: without labor, float down the current—at their ease, float, &c. *Rûmus* says, *lenta descendit*.

550. *Ventura nuntia*: to be messengers to Ascanius, of his father, and of the state of his affairs—to bear tidings to Ascanius, &c.

551. *Potentibus Tyrrhena*: to the Trojans going to the Tuscan territory.

552. *Exsortem*: in the sense of *insignem*: a distinguished horse.

553. *Aureis unguibus*. The claws of the skin were overlaid with gold, for the sake of ornament. *Obit*: in the sense of *legit*.

557. *Timor it propius*, &c. This passage, has puzzled commentators very much. *Davison* supposes the word *major*, is to be supplied with *timor*: their fear grows greater, the nearer they are to danger. *Rûmus* takes *propius* in the sense of *prope*: near—approaching to. He makes the meaning to be: their fear comes near to danger. They are so much impressed with the idea of danger, that it becomes to them almost a reality. *It*: in the sense of *est vel fit*. Most copies have *jam* immediately after *Martis*. But

Pierius informs us, that in most of the ancient MSS. which he consulted, it was wanting. *Heyne* reads *jam*.

559. *Inexpletum*: an adj. neu. gen. used as an adverb: immoderately—beyond measure.

560. *O mihi*, &c. This is one of the finest parts of the *Æneid*. We see an aged father, delivering his farewell address to his only son, the hope and solace of his old age, while he holds him close in his embrace, and is full of anxious apprehension of never seeing him again. The relation of these exploits, which he performed when he was in the vigor of manhood, is very natural, and the conclusion is extremely pathetic.

561. *Præneste*. The founder of this city was *Cæculus*, who took part with *Turnus*. See *Æn.* vii. 678. How then could *Herilus* have been its king so long before? He might have laid its foundations, and *Cæculus* added its fortifications, &c. Hence he might be called its founder.

562. *Scutorumque*, &c. It was a custom among the Romans, to gather up the armor that lay scattered on the field of battle, and burn it as an offering to one of their deities.

564. *Feronia mater*: to whom, at his birth his mother had given three lives, and three sets of armor to be wielded. See *Æa.* vii. 800.

568. *Non ego nunc*: I would not now be torn from thy sweet embrace. This is a

- uo : neque finitimus Mezentius unquam,
 ipiti insultans, tot ferro sæva dedisset
 , tam multis viduasset civibus urbem
 570 ð Superi, et Divum tu maxime rector
 , Arcadii, quæso, miserescite regis,
 ias audite preces. Si numina vestra
 nem Pallanta mihi, si fata reservant ;
 575 us eum vivo, et venturus in unum ;
 oro : patiar quemvis durare laborem.
 quem infandum casum, Fortuna, minaris ;
 ð, nunc liceat crudelem abrumpere vitam,
 iræ ambigua, dum spes incerta futuri ;
 580 , chare puer, mea sera et sola voluptas,
 xu teneo ; gravior ne nuntius aures
 st. Hæc genitor digressu dicta supremo
 at : famuli collapsum in tecta ferebant.
 que adeo exierat portis equitatus apertis :
 585 inter primos et fidus Achates ;
 ii Trojæ proceres : ipse agmine Pallas
 io, chlamyde et pictis conspectus in armis.
 ubi Oceani perfusus Lucifer undâ,
 Venus ante alios astrorum diligit ignes,
 590 os sacrum cælo, tenebrasque resolvit.
 avidæ in muris matres, oculisque sequuntur
 am nubem, et fulgentes ære catervas.
 : dumos, quâ proxima meta viarum,
 tendunt. It clamor ; et, agmine facto,
 595 pedante putrem sonitu quatit ungula campum.
 ngens gelidum lucus prope Cærîtis amnem,
 ne patrum latè sacer : undique colles

NOTES.

- ider line, and paints the paternal
 s in the deepest colors.
Viduasset : in the sense of *prividisset*.
Numina : power—will.
Venturus in unum : to meet him
- Patiar* : I will consent—agree to.
Sin Fortuna minaris : but if, O For-
 ou threatenest any dire calamity to
infandum : properly is that which
 t be spoken, or expressed—which I
 name.
Nunc, ð, nunc, &c. This is much
 sture of Æn. ii. 644. *Sic, O sic, &c.*
 : so much force and emphasis in the
 a of the *sic*, that if we remove it,
 roy the chief beauty and energy of
 . So also with the *nunc*, in the
 instance.
Dum curas : while my sorrows be
 l, &c. While it be yet uncertain,
 I shall see my dear son again.
Supremo digressu : at his final de-
- Conspectus* : conspicuous—distin-
- Qualis ubi, &c.* This is a beautiful
 simile, and said to have been greatly ad-
 mired by Scaliger. *Perfusus* : wet, dipped.
 590. *Ante alios ignes astrorum* : above other
 orbs of the stars—above other stary orbs.
 591. *Resolvit* : in the sense of *dissipat*.
 594. *Meta viarum* : the boundary of the
 way. Simply, the way.—*Via*, says Heyne.
Proxima : the nearest. *Olli* : for *illi*, by
 antithesis.
 595. *Agmine*. *Agmen* properly signifies
 a moving body or multitude—an army of
 men on the march. *Tendunt* : in the sense
 of *incertunt, vel progrediuntur*. *It* : in the
 sense of *urgit*.
 596. *Quadrupedante sonitu* : with a pran-
 cing sound. Every ear perceives, that the
 numbers of the verse imitate the prancing
 of the horses. There are no less than five
 dactyls in it, which give it a quick and gal-
 loping motion. *Quatit* : strikes.
 597. *Cærîtis prope gelidum* : near the cold
 river of Cæris. *Cæris* : a town of Tuscany,
 whose inhabitants were called *Cærîtes*. In
 the neighborhood was a small river with a
 grove. Hence the epithet, *gelidus*.
 598. *Religione* : religious veneration—
 regard.

- Æneadæ* in ferrum pro libertate ruebant.
 Illum indignanti sinilem, similemque minanti
 Aspiceres, pontem auderet quòd vellere Cocles, 660
 Et fluvium vinculis innaret Clælia ruptis.
652. In summo *clypeo* In summo custos Tarpeis Manlius arcis
 Manlius, custos Stabat pro templo, et Capitolia celsa tenebat :
 Romuleoque recens horrebat regia culmo.
 Atque hic auratis volitans argenteus anser 655
 Porticibus, Gallos in limine adesse canebat :
 Galli per dumos aderant, arcemque tenebant,
 Defensi tenebris, et dono noctis opacæ.
659. *Frat* ollis aurea Aurea cæsaries ollis, atque aurea vestis ;
 Virgatis lucent sagulis : tum lactea colla 660
 Auro innectuntur ; duo quisque Alpina coruscant
 Gæsa manu, scutis protecti corpora longis.
662. *Protecti quoad*
 corpora Hic extuderat
 663. Hic extuderat Salios, nudosque Lupercos,
 exsultantes Salios Lanigerosque apices, et lapsa ancilia cælo,

NOTES.

over which a bridge was built to connect it with the main city. This bridge was defended on the western end by *Cocles*, against the Etruscan army, as they attempted to pass it, until the Romans on the eastern shore broke it down. After which he cast himself into the river, and swam to his friends. By this means the city was saved. See nom. prop. under *Tarquinius*.

648. *Æneada*: the Romans, so called from *Æneas*.

649. *Ilum*: Porsenna.

651. *Clælia*. One of the conditions of peace exacted by Porsenna of the Romans, was the surrender of their virgins to him as hostages. Among these hostages was *Clælia*. Under the pretence of bathing herself, she eluded her guards, and with some others mounted their horses, and swam over the Tiber. Porsenna demanded her, and she was restored. But he set her at liberty with such other of the hostages, as she thought proper to name. The Romans presented her with an equestrian statue.

652. *Manlius*. In the year of Rome 364, the Gauls, under Brennus, routed the Roman army at the river Allium, and proceeded to Rome and took it. Marcus Manlius collected a body of men, threw himself into the capitol, and defended it. By this means the city was saved. See 347. supra.

654. *Regia horrebat*: the palace appeared rough, and newly repaired with Romulian straw. This thatched palace of Romulus, which was built on mount *Capitolinus*, was repaired from time to time, as it fell to decay. Virgil here represents it as standing in the time of Manlius, 327 years after the death of Romulus. It was held in great veneration, as a monument of their ancient frugality.

655. *Argenteus anser*. It is said that at

the time the Gauls held possession of Rome, an attempt was made to seize upon the capitol in the dead of the night. The only access was by a narrow passage. The Gauls had succeeded in eluding the guards; and an alarm was given by the noise of a flock of geese, which was near this private passage: and by that means the capitol was saved. The goose afterward was held in high estimation. To this circumstance the poet here alludes.

656. *Canebat*: in the sense of *reuebat*, vel *indicabat*.

658. *Dono*: by the favor—assistance.

659. *Aurea cæsaries*, &c. Here we have a description of the Gauls, and an account of their armor. They are said by *Livy* and others to have had long yellow hair, and a remarkable white neck. Their hair, therefore, the poet calls *aurea*, golden, and their necks *lactea*, milk-white.

660. *Sagulis*. The *sagulum* was a cloak or upper garment worn by the ancient Gauls. It was streaked or striped with different colors. Hence the epithet *virgatis*.

661. *Auro*: in the sense of *aureis mœnibus*.

662. *Gæsa*. The *gæsam* was a long, but a light and slender spear, so that two of them could easily be carried in one's hand. They are here called *Alpina*, because peculiar to the Gauls, who inhabited about the Alps.

663. *Salios*. See 285. supra. *Lupercos*. See 343. supra.

664. *Lanigeros apices*: woollen caps. *Ancilia*. The *ancie* was a kind of oval shield, worn only by the priests of Mars on certain days. One of them is said to have fallen from heaven in the reign of *Numa*; and to have portended that the city of Rome

at; castæ ducebant sacra per urbem
 matres in mollibus. Hinc procul addit
 is etiam sedes, alta ostia Ditis:
 rurū pœnas: et te, Catilina, minaci
 em scopulo, Furiarumque ora trementem:
 ique pios: his dantem jura Catonem.
 inter tumidi latè maris ibat imago
 sed fluctu spumabant cœrula cano;
 in argento clari delphines in orbem
 verrebant caudis, æstumque secabant.
 classes æratas, Actia bella,
 erat: totumque instructo Marte videres
 Leucaten, auroque effulgere fluctus.
 Augustus agens Italos in prælia Cæsar,
 tribus, populoque, Penatibus, et magnis Dis,
 læsâ in puppi: geminas cui tempora flammâs

665

670 670. Piosque societas
 ab impiis: et Catonem
 672. Sed cœrula æquo-
 ra spumabant cano fluctu

675 675. In medio mæ-
 erat cernere

NOTES.

come most powerful, and be ren-
 insible, so long as that remained

truderat: had represented. *Ruæus*
pærat.

ilientis, &c. In the war with the
 Camillus vowed an offering of gold
 of Delphi; and not having it in
 to perform it, the women of dis-
 brought together their jewels, and
 them to him. Whereupon they
 the honor of being carried at the
 ws, and other exhibitions, in light
pilentis mollibus) at the public ex-

atilina. L. Sergius Catiline was
 an rank, but of a very abandoned
 He twice sought the consulate,
 s often disappointed; which so en-
 that he entered into a conspiracy
 e others to murder the consuls and
 city. The whole plot was disco-
 the vigilance of Cicero, and Cal-
 elled from Rome. He afterward
 in the field of battle, about the mid-
 cember, 58 years before the Chris-

His associates also perished, many
 miserably, by the hand of the pub-
 lioner. Sallust has given a full
 of this most daring conspiracy,
 purely classic style.

atonem. Some understand *Cato*
r; but others, with more reason,
Cato Uticensis. La Cerda here
 Virgil very much in making Cato
 in hell to gratify Augustus. But,
 observed, that Cato does not sus-
 character in the place of the con-
 but in the abodes of the blessed.
 could not be a dishonor to Cato to
 l with Minos and Rhadamanthus,
 inguished legislators. A question
 arise: what is the use of giving

laws to those in *Elysium*, who are establish-
 ed in perfection and virtue? Perhaps by
jura, we are to understand their rights or
 just rewards. This Cato was distinguished
 for his integrity and rigid virtue.

671. *Inter hæc*, &c. The poet now pro-
 ceeds to the ever memorable victory which
 Augustus obtained over Antony and Cleo-
 patra on the shores of Epirus, near *Actium*,
 in the year of Rome 723. Upon this, the
 poet exerts all the energy of his mind, with
 a view to immortalize the name of his
 prince. The previous description of the
 sea is a painting which nothing can surpass.
Imago ibat: the surface of the wide-swell-
 ing sea was golden. *Ibat*: in the sense of
erat vel apparebat.

672. *Cœrula*. *Maria* is understood. This
 expresses the waters in general, without
 any particular reference to color in this
 place. *Cano fluctu*: with white silvered
 waves.

673. *Clari*: shining in silver.

674. *Æstum*: in the sense of *fluctus* vel
mare.

675. *Actia bella*: the Actic fight. *Actia*:
 an adj. from *Actium*, a promontory of Epi-
 rus, where Augustus gained a complete vic-
 tory over Antony and Cleopatra, in the
 year of Rome 723. This victory placed
 Augustus securely on the imperial throne.
Æratas: brazen beaked.

676. *Instructo Marte*: with the marshalled
 fight. *Leucaten*. See *Æn.* iii. 274.

678. *Hinc Augustus*, &c. Here the poet
 arranges the respective armies. On the one
 side, Augustus, with his Italian forces, the
 fathers of his country, and its guardian
 gods. On the other side, Antony, with his
 foreign forces, and the gods of Egypt. Every
 line is beyond expression admirable.

680. *Cui læta tempora*: whose joyous
 temples, &c. *Cui*: in the sense of *cujus*.
Geminas flammâs. Some refer this to his

	Læta vomunt, patriumque aperitur vertice sidus	6c
682. <i>In alia parte erat Agrippa</i>	Parte aliâ, ventis et Dis Agrippa secundis, Arduus, agmen agens: cui, belli insigne superbum,	
683. Cui tempora fulgent, rostrata navali coronâ	Tempora navali fulgent rostrata coronâ. Hinc ope barbaricâ variisque Antonius armis	685
685. Hinc victor Antonius, barbaricâ ope, variisque armis, vehit Ægyptum, virosque Orientis, et ultima Bactra secum, usque ab populis	Victor, ab Auroræ populis et litore rubro Ægyptum, virosque Orientis, et ultima Bactra vehit: sequiturque, nefas! Ægyptia conjux. Unâ omnes ruere, ac totum spumare reductis Convulsum remis rostrisque tridentibus sequor.	689
689. Omnes videntur ruere unâ, ac totum sequor	Alta petunt: pelago credas innare revulsas Cycladas, aut montes concurrere montibus altos: Tantâ mole viri turritis puppibus instant. Stuppea flamma manu, telisque volatile ferrum	

NOTES.

helmet, the cone or tuft of which had red fiery plumes. Others, to his diadem, which was set with sparkling gems.

681. *Patrium sidus*. This alludes to the manner in which he used to be represented in the Roman sculpture, having over his head the star into which his adopted father Julius Cæsar was supposed to have been changed. *Vomunt flammâs*. The poet here imitates Homer in his description of the helmet of Diomedes.

682. *Agrippa*: a noble Roman, and highly honored by his prince. To his skill and conduct, the victory at *Actium* was chiefly owing. He was the son-in-law of Augustus, and also his adopted son. He died in the year of the city 742. *Secundis*: in the sense of *propitiis*.

684. *Rostrata*: adorned with the naval crown. This crown was bestowed on such as signalized themselves in an engagement at sea. It was set around with figures like the beaks of ships.

685. *Antonius*. Marcus Antonius was the companion of Julius Cæsar in all his expeditions, and was *magister equitum* during his dictatorship. After the death of Cæsar, he was *triumvir* with Octavius (afterward Augustus) and Lepidus. He overthrew the army of Brutus and Cassius, and with them the hopes of the republicans, on the plains of Philippi. He performed many noble deeds for his country, and triumphed over the Parthians in the year of Rome 716. He put away his wife for the sake of Octavia, the sister of Augustus. He put her away in turn, and married Cleopatra, queen of Egypt; whereupon he was declared an enemy by the Senate. War was immediately declared against him. The two armies, or rather fleets, engaged at Actium, a promontory of Epirus. Antony was vanquished, and fled to Alexandria in Egypt, which was soon besieged; and was taken the following year. He killed himself, to prevent falling into the hands of his enemies.

The same was the end of Cleopatra, who died by the bite of asps, which she kept for that purpose. The army of Antony was made up chiefly of Asiatics. Hence *populis Aurorâ*: from the nations of the morning—of the east. *Variis armis*: with various arms—with arms of various kingdoms and nations.

686. *Rubro litore*: from the coast of the Red sea. This sea separates Egypt from Arabia. *Victor*. This is mentioned with reference to his victory and triumph over the Parthians. It is added to do honor to Augustus in conquering so formidable an enemy.

688. *Bactra*: neu. plu.: a principal city of Bactriana, a country lying to the south-east of the Caspian sea, put, by synec. for the whole country. The Romans, like the Greeks before them, called all other nations *barbarians*. So here the forces of Antony are called, *barbarica ope*. *Ultima*: the farthest, or most remote part of the empire. *Ægyptia conjux*: Cleopatra.

690. *Reductis remis*: with laboring oars. *Reductis*, shows the men laboring at the oars, and with all their might pulling home every stroke. *Tridentibus rostris*: with trident beaks. See *Æn. v.* 143.

692. *Cycladas*. The Cyclades was a cluster of islands in the Ægean sea. Delos, one of them, was the birth-place of *Apollo* and *Diana*. The poet likens the ships, on account of their magnitude, to these islands floating on the sea, and to mountains engaging with one another. The comparison is of the noblest kind.

693. *Turritis puppibus*. These were ships that had turrets or towers erected on their decks; from which the soldiers threw all manner of weapons, as if they had been on dry land; and so engaged with the greatest fury imaginable. Of so great size or bulk: *tantâ mole*.

694. *Stuppea flamma*. These were bundles of tow or hemp set on fire, and cast on

ir : arva novâ Neptunia cæde rubescunt.
 na in mediis patrio vocat agmina sistro ;
 etiam geminos à tergo respicit angues.
 nûmque Deûm monstra, et latrator Anubis,
 Neptunum et Venerem, contraque Minervam
 rent. Sævit medio in certamine Mavors 700
 ferro, tristesque ex æthere Diræ ;
 à gaudens vadit Discordia pallâ,
 cum sanguineo sequitur Bellona flagello.
 nec cernens arcum intendebat Apollo
 r : omnis eo terrore Ægyptus, et Indi,
 Arabs, omnes vertebant terga Sabæi.
 ebatur ventis regina vocatis
 re, et laxos jam jamque immittere funes.
 ter cædes, pallentem morte futurâ,
 Ignipotens undis et Iapyge ferri :
 autem magno mœrentem corpore Nilum,
 temque sinus, et totâ veste vocantem
 um in gremium, latebrosa que flumina victos.

695

696. In mediis partibus clypei regina Cleopatra vocat

701. Tristesque Diræ cœdem ex æthere.

705

710. Ignipotens tœcerat illam inter cædos, pallentem futura morte ferri

710

711. Autem contra cœclaverat Nilum magno corpore mœrentem, pandentemque suos sinus, et tota veste expansâ vocantem victos

NOTES.

e enemy. *Stupæa* : an adj. from *Telis volatile ferrum*. It is not easy at the meaning of these words. If we take *telis* in the sense of *machinis*, it is not with which the weapons were here would be no difficulty. Heyne says it can hardly be done. He suggests a reading of *teli* in the gen. The steel of the dart is thrown. The word is frequently used in the sense of the point of the dart, the meaning is to be in the present case, the meaning is the volatile steel of (to) the dart; that is, the darts and missiles themselves. *Ferrum* : the point of the dart, by synec. the whole

septunia arva : a most beautiful expanse for the sea. *Nova cæde* : with unusual slaughter.

sistro. The *sistrum* was a kind of rattle peculiar to the Egyptians, and used in the worship of *Isis*. The epithet therefore very proper.

geminos angues. This is supposed to be to the manner of her death. As to die by the bite of asps, it is supposed that Vulcan engraved them behind his back how what was to be her destiny, he was not then apprehensive of it. *Omnigenam, &c.* The Egyptians were famous for consecrating as gods the kinds of animals. Cicero says of *æne ferè genus bestiarum Ægyptii venerunt*. The delicias, however, most probably were *Osiris*, one of their kings, his wife. Also, *Anubis*. He was probably their servant, and, for his worship was consecrated. He was represented with a dog's head, in allusion to his being the dog being the most faithful of animals. Virgil calls him *latrator*.

702. *Gaudens scissâ pallâ* : discord rejoicing in her rent mantle. By the rent mantle, the poet very forcibly expresses the effect of discord in dividing the minds of men, and destroying the peace of society.

704. *Actius*. Apollo is here called *Actius*, from *Actium*, a promontory on the coast of Epirus, where he had a famous temple. The whole coast was sacred to him. The word *Actium* is derived from a Greek word which signifies the shore, or *litus*.

705. *Indi* : either the Bactrians, or the Ethiopians. These composed a part of the forces of Antony. The inhabitants of any warm climate were sometimes called *Indi*, indiscriminately. *Sabæi* : the inhabitants of *Arabia Felix*. These, also, were with Antony. *Eo terrore* : with the fear of that, &c.

708. *Immittere laxos funes* : to give loose ropes—to let go the ropes that contracted the sails. This is a metaphor taken from loosening the reins of a horse, to let him go at full speed.

710. *Iapyge*. This wind blew from Apulia, the most eastern part of Italy, and consequently toward Egypt. It is called *Iapyx*, from the ancient name of Apulia. *Fecerat* : had engraved—represented.

711. *Nilum*. This personification of the river Nile is extremely fine. The Nile is the largest river of Africa. Rising in the mountains of Abyssinia, and running a northerly course, fertilizing the country through which it passes, it falls into the Mediterranean sea by seven mouths. Its inundations are occasioned by the periodical rains, which fall within the tropics. *Mœrentem* : in the sense of *dolentem*.

713. *Latebrosa* : winding—affording a safe and secure retreat.

	At Cæsar, triplici in vectus Romana triumpho Mœnia, Dis Italis votum immortale sacrabat,	715
716. <i>Nempe</i> tercentum maxima delubra	Maxima ter centum totam delubra per urbem. Lætitiâ, ludisque viæ plausuque fremebant :	
718. <i>Erat</i> chorus ma- trum in omnibus temp- lis; <i>erant</i> aras	Omnibus in templis matrum chorus; omnibus aras Ante aras terram cæsi stravère juvençi.	
720. <i>Augustus</i> ipse, sedons in niveo limine candentis templi	Ipse, sedens niveo candentis limine Phœbi, Dona recognoscit populorum, aptatque superbis Postibus. Incedunt victæ longo ordine gentes, Quàm variæ linguis, habitu tam vestis et armis.	720
724. <i>Hic</i> Mulciber finxerat genus	Hic Nomadum genus, et discinctos Mulciber Afros, Hic Lelegas, Carasque, sagittiferosque Gelonos Finxerat. Euphrates ibat jam mollior undis,	725
729. <i>Eneas</i> miratur talìa dona parentis <i>Ve- neris</i>	Extremique hominum Morini, Rhenusque bicornis, Indomitique Dahæ, et pontem indignatus Araxes.	
730. <i>Gaudetque</i> ima- gino rerum, <i>quarum est adhuc</i> ignarus	Talia, per clypeum Vulcani, dona parentis Miratur: rerumque ignarus imagine gaudet, Attollens humero famamque et fata nepotum.	730

NOTES.

714. *Triplici triumpho*. Augustus obtained three victories: one over the Illyrians, another over Antony and Cleopatra, and a third over Egypt, which was reduced to a Roman province. This was effected by the capture of Alexandria in the year of Rome 724, and in the month *Sestilis*: which afterward was called *Augustus*. Soon after this, the year was begun on the first day of January.

716. *Ter centum, &c.* A definite number is here used for an indefinite number. We are informed that Augustus built several sumptuous temples at Rome, among which was one to Julius Cæsar, his adopted father. This was built on mount *Palatine*, of white Parian marble. Hence the epithet *candentis*, verse 720, *infra*. *Viæ*: the streets of the city. *Fremebant*: in the sense of *resonabant*.

723. *Linguis*: language. *Habitu*: manner, or form of their apparel.

724. *Nomadum*. The *Nomada* vel *Numada* were a people of Africa, situated to the west of Carthage. Their capital city was *Cirta*. They derived their name from a Greek word which signifies *pasture*; pasturage being their chief business. *Discinctos*: the Africans are so called from the looseness of their apparel, or from their general inactivity and aversion to labor. *Mulciber*: a name of Vulcan.

725. *Lelegas*. The *Lelegas* were a people of Asia Minor. Homer places them about the bay of *Adramyttium*. By some they are confounded with the *Cares*. These were

a people to the south of *Ionia*, and to the north of *Doris*. *Gelonos*. These were a people of Scythia, or Thrace, skilful in throwing the arrow.

726. *Finxerat*: in the sense of *sculpterit*.

727. *Morini*. These were a people inhabiting the northern parts of Gaul ever against Britain; which the Romans considered the boundary of the world to the westward. Hence they are called *castræi hominum*: the most remote of men. Their capital was *Tarvanna*. Caius Carinus triumphed over them, on the same day that Augustus obtained his first triumph. *Rhenus*: the Rhine, a well-known river. It arises in the Alps, and taking a northerly direction, unites with the *Main* from the east. Hence it is called *bicornis*, two horned. It falls into the German sea by several mouths.

728. *Dahæ*. Where these people were situated is uncertain. Stephanus thinks they were a nation of Scythia. Others place them in Asia, near the river Oxus, which falls into the Caspian sea, from the south-east, separating Bactriana from Sogdiana. If this be correct, they were allies of Antony. *Araxes*. This is a river, rising in Armenia, taking an easterly direction, and falling into the Caspian sea. It carried away the bridge which Alexander built over it. Hence it is said: *indignatus pontem*: it disdained a bridge.

730. *Ignarus, &c.* Although *Eneas* was delighted with these figures and representations upon his shield, he knew not what they were designed to represent and foreshow.

QUESTIONS.

the subject of this book?
 In what direction did Æneas go to the
 Evander?
 Where was his city situated?
 What was the name of it?
 How was it called *Pallanteum*?
 How was he received by the aged mo-
 derator?
 In what country was he a native?
 What was he doing at the time of the
 Æneas?
 How were Æneas and Evander in any way re-
 lated?
 How was that relationship deduced?
 Who was their common ancestor?
 How was Evander acquainted with An-
 chises?
 On what occasion had he seen him?
 Where was the island of Salamis situated?
 How did Æneas come to visit that island?
 In what other places did he visit at the same
 time?
 What account were those sacred rites
 given in honor of Hercules, in which
 Æneas was then engaged?
 How was Hercules?
 What other names had he?
 On what occasion did he visit Evander?
 Where was he?
 How was he?
 How had he his residence?
 How had he done to bring the vengeance
 upon him?
 How did he take these heifers to
 the altar?
 What was his object in doing this?
 How was it a discovery finally made?
 Where was the cave of Cacus situated?
 How was the approach of Hercules, what did
 he do?
 How did the hero find admission into his
 cave?
 How did Hercules did he make?
 How did Hercules kill the monster?
 How did Hercules perform any other distinc-
 tions?
 How were some of them?
 How was he made subject by Juno?
 How were any actions did he perform at the
 time of that king?
 How were they called by way of distinc-
 tion?
 How was the object of Æneas in going
 to the court of Evander?
 How did he furnish him with men and supplies
 for the journey?
 How was the character of Evander as a
 man
 How were his actions performed, in his youth, any feats

What are some of them?
 How many men did he send with Æneas?
 Who commanded them?
 What was the age of Pallas at that time?
 What was the state of the Tuscans?
 Where were they situated in respect to
 the Tiber?
 What was the cause of their being in
 arms?
 Was the throne of Tuscany at that time
 vacant?
 Had they made any offer of the crown to
 Evander?
 Why did he decline it?
 Who commanded the Tuscan troops?
 What was the object of Æneas in visiting
 the Tuscan camp?
 Did the Tuscans willingly place them-
 selves under his command?
 Had there been any prophetic declarations
 upon this subject?
 What prince does Turnus endeavor to
 bring over to his interest?
 In what part of Italy were his posses-
 sions?
 What was the name of his city?
 Who was Diomedes?
 What did Venus in the mean time?
 Where were the forges of Vulcan?
 Who were his workmen?
 What were the names of the chief of
 them?
 What were they doing at that time?
 On the shield of Æneas was there any
 carved work?
 Were there any events of the Roman his-
 tory there represented?
 What were some of those events?
 How did Æneas receive this impenetra-
 ble shield?
 Where was he at the time?
 Was this a very unexpected event to him?
 In what light may this book be con-
 sidered?
 Where is the scene laid?
 What does Dr. Trapp observe of this
 book?
 What part, in particular, is the finest and
 most noble?
 In what description does the poet appear
 to have exerted all the powers of his mind?
 Where was that battle fought?
 What was the consequence of that victo-
 ry to Augustus?
 What was the end of Antony?
 What was the end of Cleopatra?
 In what manner did she die?
 How does the book conclude?

LIBER NONUS.

In this book the war commences. Turnus, taking the advantage of the absence of Æneas, assaults the Trojan camp; and attempts to set fire to their ships, when they are changed into sea-nymphs. In a state of consternation, they send Nisus and Euryalus to recall Æneas. This introduces the episode of their friendship, generosity, and the conclusion of their adventures: which extends from the 176th line to the 502d. and is one of the finest pieces of the Æneid. The next morning, Turnus renews the assault, and performs prodigies of valor. At length, being informed that the Trojans had opened the gates, he repairs thither; when a most desperate conflict ensues. The Trojans take refuge within their gates. The hero enters along with them, and the gates are closed upon him. Juno assists him, and a great slaughter ensues. The Trojans flee in all directions before him. At last, however, they are rallied by Mnestheus and Sergestus, and renew the fight. Turnus retires before them, escapes from their encampments, and returns in safety to his camp.

This book is distinguished from the rest by the total absence of Æneas. It contains more fighting than any of the other. Dr. Trapp considers the transformation of the ships into nymphs of the sea, as a blemish to the book.

ATQUE ea diversâ penitens dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum fortè parentis
Pilumni Turnus sacratâ valle sedebat :
Ad quem sic roseo Thaumantias ore locuta est :
Turne, quod optanti Divûm promittere nemo
Auderet, volvenda dies en attulit ultrò!
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petivit Evandri.

10. *Nec est hoc satis*; Nec satis: extremas Corythi penetravit ad urbes: 10
penetravit
Lydorumque manum, collectos armat agrestes.
12. *Nunc est tempus* Quid dubitas? nunc tempus equos, nunc poscere curus.
poscere equos Rumpere moras omnes, et turbata arripe castra.
Dixit: et in cœlum paribus se sustulit alis;
Integentemque fugâ secuit sub nubibus arcum. 15

NOTES.

1. *Geruntur*. This refers to what has been related in the preceding book—the transactions at the court of Evander.
3. *Parentis*. Pilumnus was not the immediate parent of Turnus, but one of his ancestors; either his grandfather or great grandfather. Servius says *Pilumnus* was the common name of the family.
5. *Thaumantias*. Iris, the daughter of Thaumias and Electra. See Æn. iv. 700.
6. *Optanti*: to you wishing so favorable an opportunity.
7. *Dies volvenda*: the time (that was) to be revolved—the time destined by the fates. *Dise*: in the sense of *tempus*.
8. *Urbe*. This city of Æneas is sometimes called a camp. It was a camp, fortified in the form of a city, with turrets, ramparts, and gates.
9. *Evandri*. Evander is here called *Palatine*, because he dwelt on mount Palatine, or *Palatinus*, where Romulus afterward dwelt; and, also, the Roman emperor, down from Augustus. *Sceptra*: the realms. *Ræus* says, *regna*. *Sedem*: palace—city.
10. *Corythi*. Corythus, a city of Tuscan founded by Corythus, a Tuscan king, and called by his name.
11. *Lydorum*. The Tuscans are called Lydians, because they were a colony from Lydia in *Asia Minor*.
15. *Secuit arcum*: she cut the mighty bow, &c. The rainbow was reckoned the chariot of Iris; so that the meaning is: she cut

uvenis, duplicesque ad sidera palmas
 ic tali fugientem est voce secutus :
 cœli, quis te mihi nubibus actam
 terras ? unde hæc tam clara repente
 s ? medium video discedere cœlum,
 ue polo stellas. Sequar omina tanta,
 in arma vocas. Et sic effatus, ad undam
 , summoque hausit de gurgite lymphas,
 os orans : oneravitque æthera votis.
 e omnis campis exercitus ibat apertis,
 òm, dives pictâ vestis, et auri.
 primas acies, postrema cœrcent
 e juvenes : medio dux agmine Turnus
 arma tenens, et toto vertice suprâ est.
 em surgens sedatis amnibus altus
 im Ganges ; aut pingui flumine Nilus,
 im campis, et jam se condidit alveo.
 bitam nigro glomerari pulvere nubem
 nt Teucris, ac tenebras insurgere campis.
) adversâ conclamat mole Caius :

16. Juvenis Turnus
 agnovit eam

20

22. Quisquis *Deserens*
 vocas me in arma. Et
 sic effatus processit ad
 undam *Tibris*

25

27. Messapus *coërcent*
 primas acies

29. Et est supra om-
 nes alios toto vertice

31. Aut *ceu Nilus pin-*
gui flumine fluit, cum

35

NOTES.

rough it, to mount up again into
 hat vehicle.

tas: properly, the palm of the
 synec. the whole hand.

hæc tam: whence this so glaring
 all on a sudden? *Tempestas* evi-
 ns, in this place, serenity, bright-
 lliancy. *Detulit*: in the sense of
 'empestas tam clara. *Ruæus* says,
tam splendida.

o medium: I see heaven open in
 ind stars shooting across the sky.

lightning bursts through the
 skies seem at times to be ront
 We are to understand by *stellas*,
 s, and other electric appearances,
 across the skies like stars. Ser-
 stands it of the stars themselves.
 should ever appear in the day-
 ry extraordinary, but that they
 ear in the additional light brought
 s much more so. This, therefore,
Turnus in the opinion that it was
 preternatural and divine. *Sequar*
a, was therefore his immediate
 ion.

lphas: in the sense of *aquam*.
gurgite: from the surface of the

era: in the sense of *cælum*.

xi the old genitive for *picta*: va-
 mbroidered.

cent: in the sense of *inferant*.
 s, *regunt*. *Postrema*: the rear,
 understood.

heidæ: the sons of *Tyrrheus*, a
 : noun. *Tyrrheus* was the shep-
 inus, whose eldest son was killed
 skirmish. See *Æn. vii.*

29. *Vertitur*: in the sense of *incedit*. This
 line is marked by Heyne as an interpola-
 tion.

30. *Ceu altus Ganges*: as the deep Gan-
 gee, rising silently from seven still streams
 flows on its course silent and still, so moves
 the army of *Turnus*. This is a beautiful
 simile, and is intended to express the majes-
 tic slowness and silence of their march:
 also, their order, after having been scattered
 and dispersed; as those rivers glide within
 their channels, after having overflowed the
 country. An ellipsis here is necessary in
 order to make the sense clear, which I have
 filled. The Ganges is the largest river of
 Asia, and divides India into two parts.
 After a course of about 2,000 miles, in which
 it recieves the waters of a number of con-
 siderable streams, it falls into the bay of
 Bengal by several mouths. Like the Nile,
 it overflows its banks. By *septem sedatis*
amnibus, we are to understand the several
 rivers which flow into the Ganges, and aug-
 ment its waters. Hence the propriety of
surgens. The natives worship the river as
 a god.

31. *Per tacitum*: taken adverbially, in the
 sense of *tacitè*.

32. *Cum refluxit*: when it hath retired,
 or flowed back from the plains, and confined
 itself to its channel. *Pinguis flumine*: with
 its fertilizing waters. The fertility of Egypt
 is wholly owing to the overflowing of the
 Nile. See *Geor. iv. 293.* and *Æn. viii. 711*

33. *Glomerari*: to be formed—to ascend in
 wreathy columns, like clouds of smoke.

35. *Mole*: rampart—tower

39. Omnes Teucri condunt se ingenti clamore per portas
 41. Interea si qua dura fortuna fuisset
 51. O juvenes, æquis œstrum erit, qui primus irruet in hostem necum!
 56. Viros non dare se æquo campo, non ferre arma obvia
 57. Turnus turbidus lustrat
 64. Rabies edendi collecta ex longo tempore fatigat eum, et fauces siccæ sanguine fatigant eum
- Quis globus, ô cives, caligine volvitur atrâ?
 Ferte citi ferrum, date tela, scandite muros
 Hostis adest, eja. Ingenti clamore per omnes
 Condunt se Teucri portas, et mœnia complent.
 Namque ita discedens præceperat optimus armis
 Æneas: si qua interea fortuna fuisset;
 Ne struere auderent aciem, neu credere campo.
 Castra modò, et tutos servarent aggere muros.
 Ergò, etsi conferre manum pudor iraque monstrat
 Objiciunt portas tamen, et præcepta facessunt;
 Armaticæ cavis expectant turribus hostem.
 Turnus, ut antevolans tardum præcesserat agmen,
 Viginti lectis equitum comitatus, et urbi
 Improvisus adest: maculis quem Thracius albis
 Portat equus, cristæque tegit galea aurea rubrâ.
 Ecquis erit mecum, juvenes, qui primus in hostem?
 En, ait; et jaculum intorquens emitit in auras,
 Principium pugnæ; et campo sese arduus infert.
 Clamorem excipiunt socii, fremituque sequuntur
 Horrisono. Teucrùm mirantur inertia corda:
 Non æquo dare se campo, non obvia ferre
 Arma viros; sed castra fovere. Huc turbidus atque hoc
 Lustrat equo muros, aditumque per avia quærit.
 Ac veluti pleno lupus insidiatus ovili,
 Cùm fremit ad caulas, ventos perpressus et imbres,
 Nocte super mediâ: tuti sub matribus agni
 Balatum exercent: ille asper et improbus irâ
 Sævit in absentes: collecta fatigat edendi
 Ex longo rabies, et siccæ sanguine fauces

NOTES.

36. *Globus*: a troop, or multitude of soldiers. *Quis*: in the sense of *quantus*. *Volvitur*: is approaching. *Ruæus* says, *accedit ad nos*. But *volvitur* may be taken perhaps in the sense of *involvitur*: is involved, or concealed from us, in that thick cloud of dust.

37. *Ferrum*: here, must mean arms in general.

38. *Per*: in the sense of *intra*.

40. *Optimus armis*: most skilful in the art of war—most valiant in arms.

41. *Siqua fortuna*: if there should be any danger or hazard during his absence, he directed that they should not, &c. If war should break out while, &c.

43. *Modò*: only—they should attempt nothing more. *Aggere*: in the sense of *munimentis*.

44. *Monstrat conferre*: urges them to engage hand to hand—in close quarters, and on equal terms, yet, &c.

48. *Equitum*: gen. plu. for *equitibus*, to agree with *lectis*.

49. *Albis maculis*: of white spots. The prep. *è* vel *ex* is understood.

52. *Intorquens jaculum*: brandishing his javelin, he threw it into the air, as the beginning, &c. This is an allusion to the Roman

ceremony of throwing a javelin into the enemy's territory, as a signal of war. *Principium*: in the sense of *initium*.

54. *Horrisono fremitu*: with terrific shouts. *Excipiunt*: they answer with acclamations—they second, &c.

55. *Inertia*: cowardly—fearful.

56. *Obvia*: in the sense of *adversa*.

57. *Fovere castra*: to cherish or hug their camp—keep close to it. This is an opprobrious expression. It is a metaphor taken from timorous mothers, who hug their children, and keep them close to their bosoms when apprehensive of their being in danger. *Turbidus*: in the sense of *iratus*.

58. *Per avia*: in the sense of *per incæssa loca*. *Avia*: of a priv. and *ria*.

60. *Cùm fremit*: growls around the sheepcotes. *Perpressus*: enduring—suffering.

61. *Super*: until—as far as. *Ruæus* says, *sub mediam noctem*.

62. *Ille asper*: he fierce and outrageous with anger, &c. *Absentes*: the lambs shut up in the fold, and out of his reach. *Escent*: in the sense of *emittunt*.

63. *Sævit*: in the sense of *furit*. *Es* is understood.

64. *Rabies edendi*: a rage for eating—

Haud aliter Rutulo muros et castra tuenti
 Ignescunt iræ: et duris dolor ossibus ardet;
 Quâ tentet ratione aditus; et quâ via clausos
 Executiat Teucros vallo, atque effundat in æquor.
 Classem, quæ lateri castrorum adjuncta latebat,
 Aggeribus septam circùm et fluvialibus undis,
 Invadit; sociosque incendia poscit ovantes,
 Atque manum pinu flagranti fervidus implet.
 Tum verò incumbunt: urget præsentia Turni,
 Atque omnis facibus pubes accingitur atris.
 Diripuere focos: piceum fert fumida lumen
 Tæda, et commixtam Vulcanus ad astra favillam.
 Quis Deus, ô Musæ, tam sæva incendia Teucris
 Avertit? tantos ratibus quis depulit ignes?
 Dicite. Prisca fides facta, sed fama perennis.
 Tempore, quo primùm Phrygiâ forinabat in Idâ
 Æneas classem, et pelagi petere alta parabat;
 Ipsa Deum fertur genitrix Berecynthia magnum

65

70

75

76 Et Vulcanus feri commixtam favillam ad astra.

79. Est prisca fides facta, sed fama ejus est perennis.

80

82. Berecynthia ipsa genitrix Deum fertur afata esse magnum Jovem

NOTES.

hunger. *Edendi*: in the sense of *cibi*. *Fatigat*: urges him on. Ruæus says, *vezat*. *Sicca*: dry—thirsting for blood.

65. *Rutulo*: to the Rutulian—to Turnus.

66. *Dolor*: indignation—anguish.

67. *Qua ratione*: in what way he may obtain access; and in what way he may dislodge the Trojans, shut up in their intrenchments, &c. It is much better to take *via* in the abl. than the nominative to the verb *executiat*, with Heyno and Valpy. This obscures the sense, while the former renders it obvious. Rusus and Davidson read *quâ via*. Heyno, *qua via*.

69. *Adjuncta*: adjoining—near to. Ruæus says, *adnota*.

70. *Circùm septam*: protected around. Ruæus says, *defensam*. *Fluvialibus undis*: by the waters of the river—simply, by the river Tiber.

71. *Poscit incendia*: he demands flames of his joyous companions. He orders them to take fire, and assist him in burning the ships. Verbs of commanding, &c. govern two accusatives.

73. *Incumbunt*: they exert all their strength—they spring to it earnestly.

75. *Diripere*: they strip—plunder the hearths. *Fert*: in the sense of *emittit*.

76. *Vulcanus*: the god of fire, by meton. put for fire itself. *Tæda*: a firebrand—torch. *Favillam*: the sparks.

78. *Depulit*: in the sense of *avertit*.

79. *Prisca fides*, &c. There have been various conjectures upon the sense of this passage. Servius takes *prisca* in the sense of *obsolete*. It was once believed, but now is not; yet the report continues, and is likely to be immortal. This Dr. Trapp approves. Some take *prisca fides facta*, simply for *præsum factum*, with the addition of

its being believed. But to put *fides facta* for *factum*, though with the addition of belief, is harsh and singular. Heyne takes *facta*, in the sense of *facti*, which makes the sense easier. The belief of the fact was ancient, but the report or tradition will always continue. Davidson renders the words: “ancient is the testimony of the fact, but immortal is its fame.” Valpy says, “the fact was at first credited on good authority, but the tradition has been constant.”

80. *Tempore, quo, &c.* By some critics, Virgil has been censured for this *metamorphosis* of the ships of Æneas into sea-nymphs. Dr. Trapp has considered this matter at some length in a note upon this place. In conclusion he says: Virgil we know was not the first who wrote of the coming of Æneas into Italy: and, among other traditions of his country, it is probable he found the story coined to his hand, and could not omit it without disobliging those whom it was his business to please. This appears probable, if we consider the judgment of this great poet, (who is not likely to be the inventor of a story which exceeds all Ovid’s in improbability,) and also the hints which he gives of his own disapprobation of it. However, he does all he can to cover its absurdity, and deludes us as much as possible. He invokes the muses afresh; introduces it as a thing scarcely credible: it is done by the greatest of the gods at the request of his mother. The story is short and elegant. But when all is said, the faulty image is not covered. Upon the whole, I am satisfied that Virgil was forced to insert it contrary to his judgment; or that he would have erased it, had he lived to perfect the poem. *Alta*: spatia is understood.

82. *Berecynthia*: a name of Cybele, who

- Vocibus his affata Jovem : Da, nate, petenti,
Quod tua chara parens domito te possit Olympo
85. Fuit in summâ arce pinea sylvâ dilecta mihi per multos annos, nempe, lucus
Pinea sylvâ mihi multos dilecta per annos,
Lucus in arce fuit summa, quò sacra ferebant,
Nigranti piceâ trahibusque obscurus acernis.
86. Ego læta dedi has arbores
Has ego Dardanio juveni, cùm classis egeret,
Læta dedi : nunc sollicitam timor anxius urget.
Solve metus, atque hoc precibus sine posse parentem, 90
91. Ut illæ naves ne vincantur quassatæ ullo cursu, neu ullo turbine venti : prosit sis eas ortas esse in
Ne cursu quassatæ ullo, neu turbine venti
Vincantur. Prosit nostris in montibus ortas.
Filius huic contrâ, torquet qui sidera mundi :
O genitrix, quò fata vocas ? aut quid petis istis ?
Mortaline manu factæ immortale carinæ
Fas habeant ! certusque incerta pericula lustret
Æneas ? cui tanta Deo permessa potestas ? 95
98. Ubi defunctæ periculis maris tenebunt
Imò, ubi defunctæ finem, portusque tenebunt
Ausonios ; olim quæcunque evaserit undis,
Dardaniumque ducem Laurentia vexerit arva ; 100
101. Eripiam hæc mortalem
Mortalem eripiam formam, magnique jubebo
Æquoris esse Deas : qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat : idque ratum, Stygi per flumina fratris,
Per pice torrentes atrâque voragine ripas, 106
104. Annuitque id ratum esse per flumina
Annuit : et totum nutu tremescit Olympum.
106. Cùm injuria Turni admonuit matrem Cybelen depellere tædas
Ergò aderat promissa dies, et tempora Parcæ
Debita complêrant ; cùm Turni injuria matrem

NOTES.

is said to have been the mother of the gods. See Æn. vi. 784.

84. *Olympo domito*. Jupiter had dethroned his father Saturn, and reduced all the gods to his obedience. The mention of this circumstance is emphatical. For kings are most likely to grant favors on their first accession to their thrones. And besides, it was peculiarly proper to be mentioned by her ; for it was by her means that he was so advanced. He had been preserved by her from Saturn ; and for the undisturbed possession of Olympus, he was indebted to his mother. Jove could not therefore refuse her prayer.

86. *Lucus* : put, in apposition with *pineæ sylvæ*. *Ferebant* : in the sense of *offerebant*. *Sacra* : sacrifices.

87. *Obscurus*—darkened—shaded ; agreeing with *lucus*. *Arce summa* : mount Ida, where Cybele was peculiarly worshipped. This mountain was sacred to her. *Trahibus acernis* : ash-trees. *Trabs* : the trunk, put by synec. for the whole tree.

88. *Classis* : gen. governed by *egetet*.

89. *Urget* : this is the common reading. Davidson reads *angit*.

90. *Solve metus* : dismiss my fears. Fear may be considered as a yoke in which a person is bound. Ruseus says, *expelle*. *Posse hæc* : to obtain this by intreaties—to have sufficient influence with you to obtain, &c.

91. *Ullo cursu* : in any voyage—course. *Turbine venti* : a storm, or gale of wind.

94. *Vocas* : in the sense of *certis*. *Fata* : the course—order of things. *Istis* : for these ships. *Navibus* is understood.

96. *Immortale fas* : an immortal privilege, or right. *Lustret* : surmount—pass through. *Certus* : safe—secure from harm. *Fer lætret*, Ruseus says *adibit*.

100. *Laurentia arva* : It ly—the land of Laurentum. The prep. *ad* is understood.

102. *Doto—Galatea* : the names of two nymphs of the sea, the daughters of Nereus and Doris. See Ecl. ii. 46.

104. *Annuitque id ratum* : he assented it should be granted—he bowed his head as a sign that it was granted to her. The gods were wont to swear by the infernal rivers, particularly by Styx ; and if they did not perform, they lost their divinity for an hundred years. See Geor. iii. 551.

105. *Torrentes* : in the sense of *flumina*. Cybele had requested of Jove, that the ships of Æneas should not, under any circumstance, be overcome or destroyed. He intimates this to be a singular request. Could ships built by mortal hands, enjoy the privilege of immortality ? was it certain that Æneas would escape the dangers of his long and perilous voyage ? what she demanded was out of his power to grant unconditionally. But if any of them should

monuit sacris ratibus depellere tædas.
 s primùm nova lux oculis effulsit, et ingens 110
 ab Aurorâ cælum transcurrere nimbus,
 sique chori: tum vox horrenda per auras
 cidit, et Troïam Rutulorumque agmina complet:
 trepidate meas, Teucri, defendere naves,
 ve armate manus: maria antè exurere Turno
 iam sacras dabitur pinus. Vos ite solutæ, 115
 , Deæ pelagi: genitrix jubet. Et sua quæque
 ntinuò puppes abrumpunt vincula ripis;
 lphinumque modo demersis æquora rostris
 a petunt. Hinc virginæ, mirabile monstrum! 120
 ddunt se totidem facies, pontoque feruntur,
 ot priùs seratæ steterant ad litora proræ.
 stupuere animis Rutuli: conterritus ipse
 rbatis Messapus equis: cunctatur et amnis
 uca sonans; revocatque pedem Tiberinus ab alto.
 At non audaci cessit fiducia Turno. 126
 trò animos tollit dictis, atque increpat ultrò:
 ojanos hæc monstra petunt: his Jupiter ipse
 xilium solitum eripuit: non tela, nec ignes
 pectant Rutulos. Eadè maria invia Teucris, 130
 c spes ulla fugæ: rerum pars altera adempta est:
 rra autem in manibus nostris: tot millia gentes
 ma ferunt Italæ. Nil me fatalia terrent,
 qua Phryges præ se jactant, responsa Deorum
 : fatis Venerique datum, tetigere quòd arva
 tilis Ausoniæ Troës. Sunt et mea contrà 135

112. *Idæique chori ei sunt:* tum

115. Dabitur Turno exurere maria antequàm has sacras pinus
 116. Genitrix Deorum jubet id.

120. Hinc totidem virginæ facies

130. Ergo maria sunt invia

133. Fatalia responsa Deorum, si qua Phryges jactant præ se

136. Et sunt mihi mea fata contrà illa, necesse excindere

NOTES.

9. *Upe* the dangers of the sea, and arrive in Italy, he would grant to such, to be nymphs of the sea. This he promises the most solemn manner, and ratifies it the usual oath.
 10. *Tædas:* in the sense of *flammae*.
 11. *Hæc primùm, &c.* This implies, that she had before been unknown in Italy: now made her first appearance in that country, in favor of the Trojans. *Oculis:* he sense of *visus*.
 12. *Nimbus:* a bright cloud, or cloud of joy, the vehicle of the goddess. *Aurora:* east.
 13. *Idæique chori:* her Idæan choir. *Idææ* were the priests of Cybele, the *Corycetes*, *Curetes*, or *Dactyli*. They made a noise about the goddess on their brazen tubs, as she passed through the sky. *Tædas:* awful—inspiring dread.
 14. *Excidit:* in the sense of *emittitur*.
 15. *Trepidate:* in the sense of *properate*.
 16. *Vos ite solute:* go, ye, free, go, goddess of the sea.
 17. *Modo:* in the sense of *more*. *Demersis:* sunk—immersed. Like dolphins, they dive with their prow or beaks to the bottom of the sea.
 18. *Reddunt se, &c.* The meaning is:

after they had gone to the bottom, each one came up with a virgin face, and floated down the stream into the sea.
 124. *Turbatis:* affrighted—alarmed. *Cunctatur:* stoop—delayed.
 125. *Reuocè:* an adj. neu. plu., taken as an adv. *Revocat pedem:* recalls his current from the deep.
 127. *Tollit animos:* he rouses the courage of his men (*militum*) by his words, and rebukes their fears.
 128. *Petunt:* in the sense of *spectant*.
 130. *Expectant: naves Trojanae* is understood.
 131. *Alterâ pars rerum:* one part of the world is taken from them, now their ships have left them; namely, the sea: and the land is in our possession. There is no way for them to escape.
 133. *Arma:* by meton. for the men who bear them. *Ferunt:* bring to our aid. *Terrænt nil, &c.* This whole speech of Turnus, bespeaks him the soldier and intrepid commander. And to turn those very prodigies, which encouraged and animated his enemies, against them, marks his undaunted spirit. He calls them Phrygians by way of contempt.

- l'ata mihi, ferro sceleratam excindere gentem,
 Conjuge prærepta. Nec solos tangit Atridas
 Iste dolor; solisque licet capere arma Myceniz.
140. *Sed dictus, est* Sed periisse semel satis est: peccare fuisset 140
satis eos periisse semel: Antè satis, penitens modò non genus omne perosos
fuisset satis eos peccare Famineum. Quibus hæc mediæ fiducia valli,
antè, ponitùs perosos esse Fossarumque moræ, leti discrimina parva,
non modò omne Dant animos. At non viderunt mœnia Trojæ,
 Neptuni fabricata manu, considerare in ignes? 145
146. *Sed vos, O lecti* Sed vos, ô lecti, ferro quis scindere vallum
ciri, quis vestrum appa- Apparat, et mecum invadit trepidantia castra?
rat Non armis mihi Vulcani, non mille carinis
 Est opus in Teucros: addant se protinùs omnes
 Etrusci socios: tenebras et inertia furta 150
150. *Ne timeant tene-* Palladii, cæsis summis custodibus arcis,
bras Ne timeant: nec equi cæcâ condemur in alvo
 Luce palam certum est igni circumdare muros.
154. *Faxo ut haud* Haud sibi cum Danais rem, faxo, et pube Pelasgâ
putent esse rem sibi cum Esse putent, decimum quos distulit Hector in annum.
Danais Nunc aded, melior quoniam pars acta diei; 156
 Quod superest; læti benè gestis corpora rebus

NOTES.

138. *Conjuge prærepta.* Lavinia had been promised to Turnus in marriage: and he already considered her as his wife. She was taken (*prærepta*) from him, and transferred to Æneas.

139. *Licetque Mycenis:* nor is it lawful for Greece alone to take up arms. It is lawful for us too, in a similar cause. It is plain that the negation is to be continued, in this last member of the sentence.

140. *Sed periisse semel, &c.* This is a difficult passage; and it is so rendered by its conciseness. To make the sense, something must be supplied. There is a note in the *Variarum* edition upon this place, in these words: *Verùm dicent Trojani se fuisse jam Helenâ raptam. Respondet: desiissent ergò peccare: dediciissent odisse potius feminas omnes, quàm vel unam rapere: quod quia in Lavinia faciunt, iterum pereant. Ex quo colligitur, quoties peccaverint, toties eos perire debere.* Upon the words *penitens modo non*, Dr. Trapp observes, the *penitens* should be connected with *perosos*: and the *modo non*, he takes in the sense of *propemodum*, and joins them with *omne genus, &c.* That they should utterly hate almost the whole female sex. They could not hate all women; their mothers, sisters, and relations, must be excepted. Rùmæus makes the first clause an interrogation: which is incorrect. It is a supposed objection, to which *peccare fuisset, &c.* is the answer.

142. *Quibus hæc fiducia:* to whom this confidence of an intervening rampart, &c. give courage. The meaning of the passage is this: let them not presume on their forti-

fications and ramparts, that these will save them from death, since their former treachery was punished, when they were guarded by much stronger munitions, even those walls which were built by the hand of Neptune. *Parva discrimina lethi:* a small space, or feeble partition between them and death. *Medii:* intervening—between them and us.

144. *At:* this is the reading of Heyne, and Valpy. The common reading is *et*.

147. *Trepidantia castra:* trembling—in terror and consternation, now their leader is absent.

148. *Non armis opus est:* either that he needed not arms made by Vulcan, such as Achilles had; or that he would not use his own sword, which was also the workmanship of the god of fire. See *Æn.* xii. 90.

151. *Palladii, &c.* Here is an allusion to the exploit of Diomede and Ulysses, who privately entered the temple of Minerva in Troy, and stole the Palladium, having slain the guards. Hence, *inertia furta:* such cowardly and unmanly conduct, Turnus disdains.

153. *Luce palam:* I am resolved to surround, &c. Turnus promises the Trojans fair play, that he will not have recourse to those stratagems and arts, which the Greeks employed when before Troy. This speaks a manly and dignified spirit; one, truly becoming the hero. *Luce palam:* openly—in the day.

154. *Faxo:* I will do or cause that, &c.
 157. *Rebus benè gestis.* These words are to be taken absolutely. Things being favorably begun. This is the sense given by

<p>virī; et pugnam sperate parati. vigilum excubiis obsidere portas, Messapo, et mœnia cingere flammis. 160 Rutuli, muros qui milite servant, ost illos centeni quemque sequuntur, cristis juvenes, auroque corusci. variantque vices, fusique per herbam vino, et vertunt crateras ahenos. 165 ignes: noctem custodia ducit ludo. rè vallo prospectant Troës, et armis t; nec non trepidi formidine portas pontesque et propugnacula jungunt: 170 nt. Instant Mnestheus acerque Serestus: r Æneas, si quando adversa vocarent, juvenum, et rerum dedit esse magistros. muros legio sortita periculum exercetque vices, quod cuique tuendum est. rat portæ custos, acerrimus armis, ; comitem Æneæ quem miserat Ida jaculo celerem levibusque sagittis: omnes Euryalus, quo pulchrior alter Eneadûm, Trojana nec induit arma; primâ signans intonsa juventâ. unus erat, pariterque in bella ruebant: que communi portam statione tenebant. Dî-ne hunc ardorem mentibus addunt,</p>	<p>158. O viri, læti procurate corpora</p> <p>162. Ast centeni juvenes purpurei cristis</p> <p>172. Quos pater Æneas dedit esse rectores juvenum, et magistros rerum</p> <p>175. Exercetque vices quoad id, quod est cuique tuendam.</p> <p>179. Et juxta eum comes Euryalus, quo</p>
--	---

NOTES.

ad Ruem. Or the meaning may be yourselves for noble exploits, on
urate: refresh—invigorate. *Spe-*
sonso of *expectate*.
ubitis vigilum: simply, with sen-
ards. *Obsidere*: to besiege the
Trojan camp—to block up, &c.
gere mania: to encompass their
fros to give them light in the
he enemy should sally out upon
erved; or in despair, leave their
rentur illos quemque: follow them
Quisque is a distributive pronoun.
urteen Rutulians were chosen to
the watch, and see that due at-
paid, and each one performed
Milite: with soldiers; the same
The guard amounted then to
ndred men.
iant vices: they shift, or change
of duty. They stand guard by
: the high places of the walls.
tia is understood.
runt, &c. The same as *jungunt*
la cum pontibus. They laid
n one bulwark or tower to ano-
purpose of ready and easy com-

munication. They connected their towers
or ramparts together by means of bridges.
172. *Adversa*: in the sense of *res adversæ*.
Vocarent: should require—demand.
173. *Dedit*: appointed.
175. *Exercet vices*: they perform their
watch in turns. *Exercet*: in the sense of
variât. *Tuendum*: to be attended to—per-
formed—done.
176. *Nisus erat, &c.* Here the poet be-
gins his celebrated episode of the friendship
of Nisus and Euryalus. He had in the fourth
book considered the force of love. Here
he gives us a specimen of his skill in the
power of friendship; and never was any
thing more artfully disposed, more noble,
more moving, and pathetic, than this piece.
It is introduced without any formal intro-
duction. He was speaking of the several
posts that were to be defended; and among
the rest, was one committed to the care of
these two friends.
177. *Ida*: either the mother of Nisus:
or mount Ida, which is sometimes called
venatrix, because it abounded in game, and
was frequented by hunters. *Hyrtacides*: a
noun patronymic, from Hyrtacus, the father
of Nisus.
181. *Intonsa ora*: his beardless face—
unshaven face.
182. *Bella*: in the sense of *progenium*.

185. *An sua dira cupido fit Deus cuique?* Euryale? an sua cuique Deus fit dira cupido? 185
Aut pugnam, aut aliquid iam dudum invadere magnam
Mens agitat mihi; nec placida contenta quiete est.
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant: somno vinoque soluti
Procubuere: silent latè loca. Percipe porro, 190
Quid dubitem, et quæ nunc animo sententia surgat.
Æneam acciri omnes, populusque, patresque,
Exposcunt; mittique viros, qui certa reportent.
Si tibi, quæ posco, promittunt; nam mihi facti
Fama sat est; tumulo videor reperire sub illo 195
Posse viam ad muros et mœnia Pallantæa.
Obstupuit magno laudum percussus amore
Euryalus, simul his ardentem affatur amicum:
Me-ne igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam? 200
Non ita me genitor, bellis assuetus Opheltæ
Argolicum terrorem inter Trojæque labores
Sublatum erudiit: nec tecum talia gessi,
Magnanimum Ænean et fata extrema secutus.
Est hic, est animus, lucis contemptor; et istum 206
Qui vitâ benè credat emi, quò tendis, honorem.
Nisus ad hæc: Equidem de te nil tale verebar;
Nec fas: non. Ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis hæc aspicit æquis.
Sed si quis (quæ multa vides discrimine tali) 210
Si quis in adversum rapiat casusve Deusve,
Te superesse velim: tua vitâ dignior ætæa.

NOTES.

185. *Dira*: great, vehement, or ardent. Rufus says, *ardens*.

187. *Agitat*: urges—impels. *Mihi*: in the sense of *mea*.

189. *Rara*: here and there—few. *Micant*: in the sense of *splendent*.

190. *Percipe quid dubitem*: hear what I am meditating, and what, &c. This first speech is noble and disinterested. Nisus communicates his purposes to his friend; who is struck with the proposal, and takes it ill, that he should think of excluding him from a share of the danger and glory of the enterprise. *Dubitem*: in the sense of *mediter*.

193. *Certa*: the truth—true things.

195. *Fama*: the glory of the deed, &c.

196. *Mœnia Pallantæa*: the city of Evander.

197. *Laudum*: in the sense of *gloria*.

199. *Rebus*: enterprises—undertakings.

200. *Fugis*: refuse—reject.

202. *Inter labores Trojæ*. This intimates that he was about seventeen years of age. For Æneas' wanderings had continued seven years, and the Trojan war ten years. This made him just the age when youth among the Romans began to bear arms. It also agrees with what is said verse 181, supra, of his just beginning to have a beard.

203. *Sublatum*. This alludes to the Roman custom of laying down the child naked upon the ground as soon as born, that the father might take it up, in token of his owning it for his own child. Heyne says, *natum et educatum*. *Nec gessi*: nor have I performed such actions in your company, that you should now refuse me as your companion and partner in your hazardous enterprise; nor have I acted so cowardly, &c.

205. *Est hic, &c.* These two lines are extremely fine. Nisus replies to them in a speech extremely pathetic. He declines the company of Euryalus, chiefly on account of the dangers of the undertaking, his youth and inexperience; and his being more worthy of a long life. The whole is greatly heightened by the mention of his aged mother. *Hic est, est animus*: here is, here is a soul, a despiser of life; and which, &c. *Lucis*: in the sense of *vita*.

206. *Quò tendis*: whither—to which you aspire, or aim at.

210. *Tali discrimine*: in such a hazardous enterprise, as he had in contemplation.

211. *Adversum*: a sub. in the sense of *periculum*. *Rapiat me*—carry me, &c.

<p>qui me raptum pugna, pretiove redemptum, ndet humo solitâ ; aut, si qua id fortuna vetabit, senti ferat inferias, decoretque sepulchro. uatri miseræ tanti sim causa doloris : se te sola, puer, multis è matribus ausa, æquitur ; magni nec mœnia curat Acestæ. autem : Causas nequicquam nectis inanes ; c mea jam mutata loco sententia cedit. celeremus, ait. Vigiles simul excitat : illi cedunt, servantque vices : statione relicta, comes Niso graditur, regemque requirunt. cætera per terras omnes animalia somno rabant curas, et corda oblita laborum. ctores Teucrûm primi, et delecta juvenus, nsilium summis regni de rebus habebant : id facerent, quisve Æneæ jam nuntius esset. nt longis adnixi hastis, et scuta tenentes, storum et campi medio. Tum Nisus, et unâ ryalus, confestim alacres admittier orant : m magnam, pretiumque moræ fore. Primus Iulus cepit trepidos, ac Nisum dicere jussit. nc sic Hyrtacides : Audite, ô, mentibus æquis, eadæ ; neve hæc nostris spectentur ab annis, se ferimus. Rutuli somno viroque sepulti sticuere : locum insidiis conspeximus ipsi, i patet in bivio portæ, quæ proxima ponto. rrupti ignea, aterque ad sidera fumus gitur. Si fortunâ permittitis uti,</p>	<p>213. Sit aliquis, qui mandet me solitâ humo 215</p> <p>219. Autem ille Eury- 220 alius respondet.</p> <p>222</p> <p>230</p> <p>232. Dicunt rem esse magnam</p> <p>235</p> <p>240</p>
--	---

NOTES.

13. *Sit qui mandet*: may there be some who will commit me to the solitary, snatched from the field of battle, or adorned with money, &c.

15. *Ferat*: or may perform the funeral to me absent, and honor me with an empty tomb. It was usual among the Romans, when the corpse could not be obtained to perform the same funeral rites, as if it were present. The tomb was said to be empty, because the corpse was not there. Such a burial, Nisus here speaks.

17. *Ausa*: having courage—daring. *Rusays, audax*.

18. *Mania Acestæ*. This was the city which Æneas founded in Sicily, and called by the name of his friend Acestes. Here speak the aged and infirm, and all who are not willing to accompany him into Italy. The mother of Euryalus was among those who braved the dangers of the voyage, accompanied him, the poet intimates, for the sake of her son.

21. *Causas*: pretexts—excuses.

22. *Excitat vigiles*: at the same time, he sets the watch—those who were to keep guard in turn.

23. *Regem*: Ascanius here is intended, wearing a prince and heir to the crown.

224. *Cætera animalia, &c.* This is very expressive, and greatly heightens the image. At this time, when all nature was silent, and enjoying repose, the Trojan chiefs were assembled in council upon the state of their affairs. At this moment, they are surprised by Nisus and Euryalus, who demand to be admitted.

227. *Regni*: government—state.

231. *Admittier*: by paragon, for *admitti*.

232. *Pretium moræ*. He observes that the subject he wished to propose, was of great importance, and would sufficiently compensate for the interruption of their deliberations.

235. *Spectentur*: in the sense of *extintur*. *Ferimus*: in the sense of *propinquus*.

237. *Insidiis locum*: we have observed a place for our purpose—one fit for the execution of our design. *Nos ipsi*: we ourselves.

238. *In bivio portæ*: in the forked ways of the gate—where the way before the gate divides into two paths.

239. *Ignes interrupti*: the fires are dying away; or, only here and there one is burning, the rest having gone out.

240. *Uti fortunâ*: to embrace this opportunity.

bis sex genitor lectissima matrum
captivosque dabit, suaque omnibus arma :

his. campi quod rex habet ipse Latinus.

mea quem spatii propioribus ætas

er, venerande puer, jam pectore toto

et comitem casus complector in omnes.

is sinè te quæretur gloria rebus :

m, seu bella geram, tibi maxima rerum

que fides. Contra quem talia fatur 280

: Me nulla dies tam fortibus ausis

marginerit ; tantùm fortuna secunda,

versa cadat. Sed te super omnia dona

o : genitrix Priami de gente vetustâ

quam miseram tenuit non Iliæ tellus 285

excedentem, non mœnia regis Acestæ.

nunc ignaram hujus quodcunque pericli est,

utatam linquo : nox, et tua testis

quod nequeam lachrymas perferre parentis.

o, solare inopem, et succurre relictæ. 290

me spem ferre tui : audentior ibo

omnes. Percussâ mente dederunt

æ lachrymas ; ante omnes pulcher Iulus ;

imum patriæ strinxit pietatis imago.

effatur : 295

digna tuis ingentibus omnia cœptis.

erit ista mihi genitrix, nomenque Creûssæ

fuerit : nec partum gratia talem

274. *Insuper his, genitor dabit id campi* quod

275. *Verò accipio te, venerande puer,*

285. *Quam miseram excedentem mecum non Iliæ tellus*

288. *Nox, et tua dextera sunt testis, quòd*

295

NOTES.

bis sex lectissima corpora : twelve

æ matrons, and as many captives

. *Sua* : in the sense of *propria* :

be taken after *arma*. The arms

(that belonged to) them all. *Corm* :

simply, matrons—women.

Insuper his : in addition to these—

æ. Some copies have *insuper, id*

æ, &c. The sense will be the same

. We are not to understand the

of Latinus ; but his own private

possessions.

Propioribus spatiis. By this we are

and that Ascanius and Euryalus

ly of the same age. Davidson

words : " in the nearer stages of

Ultra : in the sense of *ad*.

Merit : shall show me unequal to

æ, *ostendet degenerem*. *Tantum*

rusda : only let fortune fall pros-

ri not adverse. This is the read-

ing, Ruseus, and Davidson.—

is, tantum : *fortuna, secunda aut*

dat, which scarcely makes sense.

ing, too, tends to obscure it. Val-

lows Heyne, sensible of the diffi-

ding this reading, conjectures the

s left by the poet in an unfinished

283. *Super* : above—more than.

284. *Genitrix*, &c. The meaning is, that neither the land of Troy, nor the city of Acestes, could prevent or induce his mother from following the fortunes of her son through all dangers. This reply of Euryalus is very pathetic. It speaks a dutiful and affectionate son.

286. *Excedentem* : from going with me—from accompanying me in all our dangers.

288. *Inque salutatam* : this is for *insalutatamque*, by tmesis : not bidden farewell. *Nox et tua dextera*, &c. This picture of filial piety is admirably drawn.

290. *Relictæ* : bereaved—disconsolate.

292. *Dederunt* : in the sense of *effuderunt*. *Percussâ*. This is the reading of Heyne. Some copies have *perculsâ*, from the verb *percello*. The sense is the same with either.

294. *Imago patriæ pietatis*, &c. The Trojans were moved at this image, or pattern of piety toward a parent ; but in an especial manner it touched the heart of young Ascanius ; who consoles the anxious youth, assuring him that his mother should not want a friend while he had life—that he would immediately take her for his mother, and load her with honors.

299. *Manet* : awaits—is due. *Partum*

- Parva manet. Casus factum quicumque sequetur
 Per caput hoc iuro, per quod pater antè solebat 300
 Quæ tibi polliceor reduci, rebusque secundis,
 Hæc eadem matricque tuæ generique manebunt.
 Sic ait illachrymans : humero simul exiit ensem
 Auratum, mirâ quem fecerat arte Lycaon
 Gnossius, atqueabilem vaginâ aptârat eburnâ. 305
 Dat Niso Mnestheus pellem horrentisque leonis
 Exuvias : galeam fidus permutat Alethes.
 308. Quos euntes om- Protinus armati incedunt ; quos omnis euntes
 nis manus primorum, Primorum manus ad portas juvenumque senumque
 juvenumque senumque Prosequitur votis : necnon et pulcher Iulus, 310
 prosequitur Ante annos animumque gerens curamque virilem,
 Multa patri portanda dabat mandata : sed auræ
 Omnia discernunt, et nubibus irrita donant.
 Egressi superant fossas, noctisque per umbram
 Castra inimica petunt ; multis tamen antè futuri 315
 Exitio. Passim vino somnoque per herbam
 Corpora fusa vident ; arrectos litore currus ;
 Inter lora rotasque viros, simul arma, jacere,
 Vina simul. Prior Hyrtacides sic ore locutus :
 Euryale, audendum dextrâ ; nunc ipsa vocat rea.
 320. Aliquis auden- Hæc iter est : tu, ne qua manus se attollere nobis 320
 dum est dextrâ A tergo possit, custodi, et consule longè.
 Hæc ego vasta dabo, et lato te limite ducam.
 323. Ego dabo hæc Sic memorat, vocemque premit : simul ense superbum
 loca vasta, et Rhamnetem aggreditur ; qui, fortè tapetibus altis 325
 Extractus, toto proffabat pectore somnum ;
 Rex idem, et regi Turno gratissimus augur ;
 Sed non augurio potuit depellere pestem.
 329. Juxta eum pre- Tres juxta famulos temerè inter tela jacentes,
 mit tres famulos jacen- Armigerumque Remi premit, aurigamque sub ipsis
 tes Nactus equis ; ferroque secat pendentia colla. 331

NOTES.

the bringing forth such a son—bearing such a son. Ræus says: *nec levis favor debetur ipsi, quod peperit talem filium.*

300. *Juro per hoc caput, &c.* The head was considered by the ancients as something sacred, and they were wont to swear by it. Ascanius, therefore, swears by his head: which Æneas had done on several occasions before.

301. *Rebusque secundis*: and the enterprise being successful; namely, his journey to Æneas.

302. *Generi*: Ræus says, *familie.*

303. *Illachrymans*: weeping abundantly. *Of in*, intensivum, and *lachrymans.*

304. *Lycaon*. He was a famous artificer of Gnossus, a city of Crete, where arms were curiously made. *Arte*: art—skill.

305. *Aptâratabilem*: had fitted it exact with, &c.

306. *Horrentis*: rough—shaggy.

309. *Primorum*: gen. of *primores*: noble—chief men.

311. *Ante annos*: above his years—more than could be expected considering his age.

313. *Sed auræ*: but the winds disperse them all, and give them unavailing to the clouds. This is a beautiful metaphor. *By* this the poet intimates they were to die before they reached Æneas, and be lost entirely. *Discernunt*: in the sense of *disperant.*

315. *Antè*: not before they reached the camp of the enemy, but before they were slain themselves. *Futuri*: to be for a destruction to many, before they were slain.

317. *Currus arrectus*: their chariots raised up, as when laid aside from use. Their poles or tongues were standing erect.

318. *Vina*: wine; by meton. for the vessels containing it.

322. *Tu custodi, et*: watch thou, and observe at a distance, that no hand, &c. *Hæc vasta*: arva vel loca is understood: these fields laid waste.

328. *Pestem*: in the sense of *mortem.*

330. *Premit*: he kills three servants, &c.

am caput ipsi aufert domino, truncumque relinquit
 inguine singultantem : atro tepefacta cruore
 rra tingué madent. Nec non Lamyrumque Lamum- 334. Nec non occidit
 quus Lamyrumque
 juvenem Serranum ; illâ qui plurima nocte 335
 userat, insignis facie, multoque jacebat
 ombra Deo victus : felix, si protinûs illum
 quâsset nocti ludum, in lucemque tulisset.
 ipastus ceu plena leo per ovilia turbans,
 adet enim vesana farnes, manditque trahitque 340
 olle pecus, mutumque metu : fremit ore cruento.
 æ minor Euryali cædes : incensus et ipse
 æfurit ; ac multam in medio sinè nomine plebem,
 dumque Hebesumque subit, Rhætumque Abarimque
 naros ; Rhætum vigilantem, et cuncta videntem ; 345
 d magnum metuens se post cratera tegebat :
 ctore in adverso totum cui cominûs ensem
 mdidit assurgenti ; et multâ morte recepit
 rpureum : vomit ille animam, et cum sanguine mixta
 na refert moriens. Hic furto fervidus instat. 360
 Jamque ad Messapi socios tendebat, ubi ignem
 ficere extremum, et religatos ritè videbat
 rperere gramen equos : breviter cùm talia Nisus,
 snait enim nimîâ cæde atque cupidine ferri)
 sistamus, ait : nam lux inimica propinquat. 355
 enarum exhaustum satis est : via facta per hostes.
 alta virûm solido argento perfecta relinquit

NOTES.

seri : carelessly—at random. *Promis-*
 says Rûmus.
 32. *Domino* : their master Remus.
 33. *Singultantem, &c.* Dr. Trapp ren-
 this, *weltering in blood* ; but this is not
 meaning of *singulto*, which denotes the
 nd that a liquid makes when poured out
 bottle, or some vessel of a narrow neck.
 35. *Phurima* : neu. plu. taken as an adv.
 imitation of the Greeks : very much.
 37. *Deo multo* : by much wine. See *Æn.*
 36. By *Deo*, we are to understand Bac-
 us, the god of wine, put by meton. for
 se itself. *Felix si protinûs* : happy if he
 l, without intermission, equalled that
 rt with the night—if he had continued it
 the night.
 38. *Tulisset* : in the sense of *produxisset*.
 39. *Per ovilia turbans* : Dr. Trapp thinks
 h Servius, that this is for *perturbans*, by
 sia. *Ceu* : as a hungry lion raging on
 ng a full fold of sheep, &c. Rûsus
 a, *tumultuans in plenis ovilibus*.
 40. *Vesana* : in the sense of *immoderata*
vehemens. *Trahit* : in the sense of *lacc-*
Suadet : in the sense of *impellit*.
 44. *Subit* : he comes to—he assaults—
 oks. Rûmus says, *aggreditur*. *Multam*
 tem : a promiscuous throng—a great
 aber.
 46. *Recepit purpureum* : he drew back

the sword red, or bathed in blood, having
 effected a mortal wound. Heyne says, *re-*
trahit ensem purpureum cum multo sanguine.
 This also is the sense of Rûmus : he says,
retrahit eum (ensem) post certam mortem.
 Dr. Trapp renders *recepit* : he receives him
 (Rhætus) with certain death. Rhætus was
 rising up toward Euryalus, and as it were
 meeting him half-way. He buried the sword
 in his breast, and received him with certain
 death, meaning the full and fair stroke which
 he had at his breast. This he insists upon as
 the true interpretation. Davidson renders
 the words : “ he receives him with copious
 death.” Heyne reads *purpureum* connected
 with *ensem*. The common reading is *purpu-*
ream, agreeing with *animam* : but of that it
 is not easy to make sense. Valpy, Rûmus,
 and Davidson, read *purpuream*.
 350. *Furto* : in the sense of *caedi vel stragi* :
 any thing done in a private or secret man-
 ner, may be called *furtum*.
 352. *Religatos* : in the sense of *solutos*.
 354. *Nimîâ cæde atque cupidine* : the same
 as *nimîa cupidine cædis* : with too great a
 desire of slaughter.
 356. *Satis pœnarum* : enough of ven-
 geance or punishment has been taken. *Es-*
haustum : in the sense of *sumptum*.
 357. *Perfecta* : in the sense of *ornata vel*
facta.

Euryalum tenebræ ramorum onerosaque præda
 Impediunt, fallitque timor regione viarum. 385 385. Fallit eam d' recta regione
 Nisus abit : jamque imprudens evaserat hostes,
 Atque lacus, qui post Albæ de nomine dicti
 Albani : tum rex stabula alta Latinus habebat. 388. Alta stabula æliæ.
 Ut stetit, et frustra absentem respexit amicum :
 Euryale infelix, quæ te regione reliqui ? 390
 Quæve sequar ? Rursus perplexum iter omne revolvens
 Fallacis sylvæ, simul et vestigia retrò
 Observata legit, dumisque silentibus errat :
 Audit equos, audit strepitus, et signa sequentùm.
 Nec longum in medio tempus, cùm clamor ad aures 395 395. Nec longum tempus intervenit in medio
 Pervenit, ac videt Euryalum ; quem jam manus omnis,
 Fraude loci et noctis, subito turbante tumultu,
 Oppressum rapit, et conantem plurima frustrà.
 Quid faciat ? quæ vi juvenem, quibus audeat armis
 Eripere ? an sese medios moriturus in hostes 400
 Inferat, et pulchram properet per vulnera mortem ?
 Ocyùs adducto torquens hastile lacerto,
 Suspiciens altam Lunam, sic voce precatur :
 Tu, Dea, tu præsens nostro succurre labori,
 Astrorum decus, et nemorum Latonia custos : 405 404. Tu, O Latonia Dea, tu præsens succurre nostro labori, tu decus
 Si qua tuis unquam pro me pater Hyrtacus aris
 Dona tulit ; si qua ipse meis venatibus auxi,
 Suspendi-ve tholo, aut sacra ad fastigia fixi : 408. Suspendi-ve at-
 Hunc sine me turbare globum, et rege tela per auras. qua dona tholo
 Dixerat : et toto connixus corpore ferrum 410
 Conjicit. Hasta volans noctis diverberat umbras,
 Et venit adversi in tergum Sulmonis ; ibique

NOTES.

384. *Onerosa* : in the sense of *gravis*.
 386. *Imprudens* : regardless of his friend—not aware of his being behind.
 387. *Lacus*. This is the reading of Heyne and Davidson. But Rums reads *locos*, and thinks it to be the true reading. For, says he, the lake Albanus was at least four leagues distant. Beside, it was about the middle of the night, when Nisus and his friend left the Trojan camp. He could not have had time to do so much, to go that distance, and return in search of his friend : and all this in the space of half a summer's night. For this reason, he prefers *locos*, and explains it of the Alban territory, which might extend as far as the place where he then was.
 391. *Revolvens* : in the sense of *remetiens*.
 393. *Legit vestigia* : he follows, or traces his steps, &c.
 397. *Fraude loci et noctis* : through the treachery of the place, and of the night. The poet represents the place and night as two traitors, to whom Euryalus had committed his safety, and they betrayed him. *Subito tumultu turbante* : in a sudden tumultuous bustle—there being a sudden, &c.
 398. *Oppressum* : in the sense of *interceptum*, vel *traditum*.
 400. *Eripere* : rescue—free.
 403. *Allam Lunam*. Diana on the earth, is Luna in heaven, and Hecate in hell. She is called *Latonia* from *Latona*, the name of her mother.
 404. *Succurre* : in the sense of *fare*.
 407. *Si qua : dona* is to be supplied, *Auxi* : have increased—added any offering to those made by my father.
 408. *Tholo* : *tholus* was the middle, and highest part of the arched roof of the temple, from which the spoils of war used to be suspended.
 409. *Hunc globum* : this company of men.
 412. *Adversi*. *Adversus* signifies right against, or opposite, without regarding whether the face or back be turned to the object. This passage, Servius reckons among his thirteen *inexplicables*. The meaning is plainly this : the spear entered his back and reached to his breast, which it might very well do, though it were broken (*frangitur*) from the wood. *Adversi*. This is the common reading. Heyne reads *aversi*. Rums says, *oppositi*.

- Frangitur, ac fisso transit præcordia ligno.
 Volvitur ille, vomens calidum de pectore flumen,
 Frigidus, et longis singultibus ilia pulsata. 416
416. Ecce idem acrior
 hoc successu
 Diversi circumspiciunt. Hoc acrior idem
 Ecce aliud summâ telum librabat ab aure ;
 Dum trepidant. Iit hasta Tago per tempus utrumque
 Stridens, trajectoque hæsit tepefacta cerebro.
 Sævitur atrox Volsicens, nec teli conspicit usquam 421
 Auctorem ; nec quò se ardens immittere possit.
 Tu tamen intereâ calido mihi sanguine pœnas
 Persolves amborum, inquit. Simul ense recluso
 Ibat in Euryalum. Tunc verò exterritus, amens 422
 Conclamat Nisus ; nec se celare tenebris
 Ampliùs, aut tantum potuit perferre dolorem :
427. Me, me occidite :
 adsum qui feci id : O
 Rutuli, convertito fer-
 rum in me : omnis fraus
 est mea. Iste fecit nihil,
 nec ausus est ; nec po-
 tuit facere.
 Me, me ; adsum, qui feci ; in me convertite ferrum,
 O Rutuli ! mea fraus omnis. Nihil iste, nec ausus ;
 Nec potuit ; cælum hoc, et conscia sidera testor :
 Tantùm infelicem nimium dilexit amicum. 430
 Talia dicta dabat : sæd viribus ensis adactus
 Transiit costas, et candida pectora rumpit.
 Volvitur Euryalus leto, pulchrosque per artus
 It ruor, inque humeros cervix collapsa recumbit. 435
 Purpureus veluti cùm flos, succisus aratro,
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluvia cùm fortè gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volscentem petit : in solo Volscente moratur ;
 Quem circum glomerati hostes hinc cominùs atque hinc
 Proturbant. Instat non segnìus, ac rotat ensem 441
 Fulmineum, donec Rutuli clamantis in ore
 Condidit adverso, et moriens animam abstulit hosti.
 Tum super exanimem sese projecit amicum
 Confossus, placidâque ibi demùm morte quievit. 445

NOTES.

413. *Fisso ligno.* *Fissus* here must be taken in the sense of *fractus* ; unless we suppose the wood might be broken, and split and shattered withal ; and this split and shattered part to pass through his *præcordia*. This appears to be the opinion of Dr. Trapp.

414. *Volvitur* : in the sense of *cadit*. *Flumen* : for *sanguinem*.

416. *Diversi* : they look about them in different directions. *Idem* : namely, Nisus.

418. *Tago* : to Tagus. The dat. is frequently used in the sense of the gen., especially among the poets. The spear pierced both his temples.

419. *Tepefacta* : warmed by its rapid motion through the air.

421. *Auctorem* : the owner of the weapon — the one who threw it.

424. *Ibat* : in the sense of *irruerat*.

427. *Me, me, &c.* This abrupt exclamation admirably marks the perturbation and disorder of his mind. He calls them Rutu-

lians, although they were Latins. The former were the principals in the war.

431. *Dabat* : in the sense of *dirixit*. *Eens* : the sword of Volsicens.

432. *Rumpit* : pierces—lays open.

435. *It* : in the sense of *fluit*.

437. *Languescit* : withers. This is a most beautiful comparison.

439. *Moratur*. Rûsus says, *defigit oculos in, &c.* "Persists in his attack upon Volsicens," says Valpy.

440. *Circum quem, &c.* The enemy gathered around Nisus to keep him off, and prevent him from doing any mischief to them, wishing to take him a prisoner, rather than kill him.

441. *Segnìus*. Heyne reads *secùs*. The common reading is *segnìus*.

442. *Fulmineum*. This is very expressive. It denotes the rapid motion of the sword, and the force with which it was driven, as well as its glittering. *Rotat* : brandishes

nati ambo! si quid mea carmina possunt,
 es unquam memori vos eximet ævo:
 mus Ænæ Capitoli immobile saxum
 imperiumque pater Romanus habebit.
 res prædâ Rutuli spoliisque potiti,
 om̄ exanimem fientes in castra ferebant.
 in castris luctus, Rhamneta reperto
 ti, et primis unâ tot cæde peremptis,
 que, Numâque. Ingens concursus ad ipsa
 , seminecesque viros, tepidâque recentem
 cum, et plenos spumanti sanguine rivos.
 unt spolia inter se, galeamque nitentem
 , et multo phaleras sudore receptas.
 n prima novo spargebat lumine terras
 croceum linquens Aurora cubile:
 e infuso, jam rebus luce relectis,
 in arma viros, armis circumdatus ipse,
 ; æratasque acies in prælia cogit
 suas, variisque acuunt rumoribus iras.
 a arrectis, visu miserabile! in hastis
 it capita, et multo clamore sequuntur,
 et Nisi.

450

452. *Nec fuit minor luctus in castris Rutulorum*

455

459. *Et jam prima Aurora, linquens croceum cubile*

464. *Quisque dux cogit suas*
 465. *Quin præflagrant ipsa capita Euryali et Nisi in arrectis hastis*

NOTES.

Nulla dies: no length of time shall you from mindful posterity. This is a saying of *memori ævo*.

Immobile saxum. This implies that the foundation of the Roman empire was to be solid and lasting as the Capitoline hill, which the city was built on. After the fall of Tarquinius Priscus, the Romans were of opinion that their empire would be universal, and have no end. Some think *Ænæ*, of the family of Anchises, which Virgil deduces from *Æneas*, is properly to be taken for the name of the general. Heyne says, *Julia gens*: the family.

Pater Romanus. Rûmus thinks Rome meant, he being the founder of the Roman empire. Davidson thinks *Pater* here means the Roman kings are often called the fathers of the people. *Pater Romanus*, then will mean the Roman prince, or sovereign. Heyne says, by *Pater Romanus*, Jupiter is meant; to whom a famous temple was on the Capitoline mount. This story of Euryalus makes a very consistent part of this book, and a very interesting one. It is nevertheless liable to objection on the ground of probability. It is difficult to conceive that a whole army asleep, and their sentinels among them when it was their business to see the Trojans were kept close. It is said awake indeed; but he gave no orders, we might suppose that they had considered themselves sufficient to be able to pass the camp of

the enemy in safety, without attempting any thing. But poetry delights in the wonderful and marvellous.

453. *Primis*: chief men—nobles.

455. *Tepida cæde*. Davidson reads *tepidum*, agreeing with *locum*. Heyne reads *tepidâ*. So also Rûmus, and others. The Roman manuscript has *tepidum*. The sense is the same with either. Rûmus interprets the words: *ad locum tepidum recentis strage*.

456. *Rivos plenos, &c.* Dr. Trapp thinks, that no more is meant than streams of blood upon the ground: *rivos spumantis sanguinis*. It is difficult to imagine that two men, in so short a space, could spill so much blood as to justify the hyperbole, that the rivers were filled and foamed with blood. Beside, there was only one river, and that one not very near. Heyne is of the same opinion with Dr. Trapp.

458. *Sudore*: in the sense of *labore*. *Phaleras*. These were taken from *Rhamneta*. See 359, *supra*.

461. *Sole jam infuso*: the sun now being ushered into the world—the sun having already arisen. *Rebus*: objects—things. *Retectis*: brought to view—uncovered. The world and all things therein had been wrapped up in the mantle of night. They are now disclosed and brought to view, by the rays of light.

463. *Acies*: troops in general. *Æratas*: armed with brass—clad in brazen armor.

464. *Rumoribus*: Heyne takes this in the sense of *hortationibus* vol *vocibus*. *Iras*: in the sense of *furor*.

- Æneadæ duri murorum in parte sinistra
Opposuc̄re aciem ; nam dextera cingitur amni ;* 470
471. *Præfixa hastis, Ingentesque tenent fossas, et turribus altis
nimis nota miseris sociis* Stant mœsti ; simul ora virûm præfixa videbant,
Nota nimis miseris, atroque fluentia tabo.
Intereâ pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque allabitur aures
Euryali : at subitus miseræ calor ossa reliquit 475
Excussi manibus radii, revolutaque pensa.
Evolat infelix ; et, fœmineo ululatu,
478. *Scissa quoad co-* Scissa comam, muros amens atque agmina cursu
manu, amens Prima petit : non illa virûm, non illa pericli,
480. *Illâ non eras me-* Telorumque memor : cœlum dehinc questibus implet :
mor virûm, illâ non erat Hunc ego te, Euryale, aspicio ? tu-ne illa senectæ 481
memor pericli Sera meæ requies ? potuisti linquere solam,
481. *Tu-ne es ille fu-* Crudelis ? nec te, sub tanta pericula missum,
turus sera Affari extremûm miseræ data copia matri ?
483. *Nec copia data* Heu ! terrâ ignotâ, canibus data prædæ Latinis 485
est miseræ matri affari Alitibusque, jaces ! nec te tua funera mater
te Produxi, pressive oculos, aut vulnera lavi,
486. *Nec ego mater* Vestē tegens ; tibi quam noctes festina diesque
produxi te ad tua funera Urgebam, et telâ curas solabar aniles.
488. *Tegens tuum ca-* Quò sequar ? aut quæ nunc artus avulsaque membra,
daver veste, quam ego Et funus lacerum tollus habet ? hoc mihi de te, 491
fastina

NOTES.

469. *Aciem* : the army of Turnus. *Cin- gitur* : protected—defended.

474. *Nuntia* : as a messenger—herald.

475. *Subitus* : in the sense of *subitò*. *At* : this is the reading of Heyne.

476. *Radii excussi* : the shuttle fell from her hands, as she was weaving. Or, by the *radii*, we may understand a machine with spokes something like a wheel, which the women held in their hands, and on which they wound or reeled the yarn from the spindles, on which it was put, as it was spun.

What is properly called the episode of Nisus and Euryalus, ended with the 449th verse. The lamentation of the mother of Euryalus most agreeably brings us back to the subject again, when we imagined we had done with it. Whether it be considered a part of, or a sequel to, that episode, is not material. It certainly equals, if not exceeds, any part of it ; and we are much indebted to the poet for the picture, which he has given us of maternal grief and sorrow. Scaliger was enraptured with it. *Pensa* : her work—labor.

481. *Aspicio hunc te* : do I see that you ? —Is that one I see you, O, Euryalus ? These broken half sentences she uttered, while she beheld his head suspended upon the spears of the Rutulians, as she stood upon the ramparts.

482. *Sera requies* : in the sense of *serum solatium*.

484. *Copia* : leave—opportunity. Extre-

mum. This alludes to the custom of the Romans, when they retired from the town, of repeating the word *vale* three times.

487. *Produxi te tua*, &c. Servius takes *tua funera*, for the nom., agreeing with *mater*, and tells us that the near relations of the dead assisted at burial, and were called *Funera*. But it is better to adhere to the usual acceptation of the word. And this we may do, if we supply the prep. *ad* before it. *Produxi* may signify the laying out of the corpse for burial, or walking before it to the place of interment. This is considered an intricate passage : and various have been the conjectures upon the proper construction. Heyne proposes *funere*, for *funera* : and Ruëus informs us that *prohæ* has been proposed for *produxi*. He seems to take *funera*, with Servius and Scaliger, in the nom. He says, *nec ego mater produxi te ante ades, ut curatrix tui funeris*. The construction proposed above appears the easiest. Davidson renders the words, "Nor I, thy mother, laid thee out for thy funeral obsequies." Valpy observes, that though no variation from this reading has been discovered in any of the ancient MSS., there is probably some error.

489. *Solabar* : I was consoling myself with the loom—with weaving and preparing garments for you.

490. *Sequar* : in the sense of *ibo*.

491. *Funus* : in the sense of *cadaver*. *Quæ tollus nunc*, &c.

ers? hoc sum terræque marique secuta :
 , si qua est pietas; in me omnia tela
 , ô Rutuli; me primam absumite ferro:
 nagne pater Divûm, miserere, tuoque
 hoc detrude caput sub Tartara telo;
 aliter nequeo crudelem abrupere vitam.
 concussi animi, mœstusque per omnes
 is: torpent infractæ ad prœlia vires.
 endentem luctus Idæus et Actor,
 onitu et multûm lachrymantis Iûli,
 at, interquæ manus sub tecta reponunt.
 a terribilem sonitum procul ære canoro
 : sequitur clamor, cœlunquæ remugit.
 nt actâ pariter testudine Volsci,
 implere parant, ac vellere vallum.
 pars aditum, et scalis ascendere muros;
 est acies, interlucetque corona
 spissâ viris. Telorum effundere contrâ
 nus Teucris, ac duris detrudere contis,
 ongo muros defendere bello.
 que infesto volebant pondere, si quâ
 tectam aciem perrumpere: cùm tamen omnes
 vat subter densâ testudine casus.
 sufficiunt: nam, quâ globus imminet ingens,
 n Teucris molem volvuntque ruuntque,
 vit Rutulos latè, armorumque resolvit

492. O nate, refore
 hoc caput solum mihi de
 te
 49b 495. Miserere mei, de-
 trudeque hoc meum ca-
 put invisum tibi
 498. Animi Trojano-
 rum concussi sunt
 500 500. Idæus et Actor,
 monitu Iliensi et Iûli
 505
 509. Contrâ Teucris
 510 cœperunt
 514 514. Cùm tamen juvat
 Rutulis ferre omnes ca-
 sus
 515. Nam quâ ingens
 globus hostium

NOTES.

secuta sum: have I followed this
 er sea and land? Have I followed
 sea and land for this—to come to
pietas. Here *pietas*, doubtless, means
 mpassion. If there be any pity
 Rutulians, &c.
primam. We are to suppose her
 from the rampart, where none, as
 een slain.
inter. Dr. Trapp observes, that
 here said cannot be true, unless
 taken in a limited sense. Being
 ief, and referring every thing to
 hinks she refers this, also; as if
 aid: since my grief will not end
 ed life as I would have it, I de-
 r the enemy or the gods to do it.
 dson thinks she only talks some-
 mistently, as might be expected
 te of mind; and observes that it
 robable she had attempted to lay
 nds upon herself, and was hindered
 about her.
 ime of self-murder is of so horrid
 that the poet might well suppose
 ould be guilty of it. She wished
 since her son, the support and so-
 r declining years, was taken from
 where can she find it? Not from
 a. She had called upon the ene-

my; and now she appeals to Jove, and en-
 treats him to end her miserable existence;
 for otherwise she could not break the cords
 of life.
 499. *Infracta*: in the sense of *fracte*.
Torpent: fail.
 505. *Testudine actâ*: the testudo being
 formed. See Æn. ii. 441.
 508. *Quâ acies est rara*. The meaning is:
 they seek to attack the walls and fortifica-
 tions, where the troops are thin; and the
 ranks or lines not so thick with men, but
 they may be seen through. *Acies*: properly
 an army drawn up in order of battle—here
 troops in general. *Corona*: a body of men
 standing round in the form of a circle. Here,
 the ranks or lines of the men upon the walls,
 without any distinction.
 510. *Detrudere*: to push down the enemy
 with, &c.
 511. *Longo bello*. This alludes to the
 Trojan war, which lasted ten years.
 512. *Infesto*: in the sense of *ingenti vel*
magno. By their great weight, they became
 fatal to the enemy.
 513. *Tectam aciem*: the protected troops
 —those who were covered by the *testudo*, or
 target defence.
 516. *Molem*: any large mass of matter
 may be called *mole*. *Rurus* says, *castrum*.

- Tegmina : nec curant cæco contendere Marte
Ampliùs audaces Rutuli ; sed pellere vallo
520. *Sec certant pel-* Missilibus certant. 520
are Trojanos
- Parte aliâ horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes.
At Messapus, equùm domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnia poscit.
525. *Vos, O Musæ,* Vos, ô Calliope, precor, aspirate canenti; 525
præcipuè Calliope, pre-
cor, aspirate mihi ca-
nenti
- Quas ibi tum ferro strages, quæ funera Turnus
Ediderit; quem quisque virum demiserit Orco:
Et mecum ingentes oras evolvite belli:
Et meministis enim, Divæ, et memorare potestis.
- Turris erat vasto suspectu, et pontibus altis,
Opportuna loco; summis quam viribus omnes
Expugnare Itali, summâque evertere opum vi
533. *Contra Troës* Certabant: Troës contra defendere saxis,
densi certabant defen- Perque cavas densi tela intorquere fenestras.
dere eam saxis, densique Princeps ardentem coniecit lampada Turnus, 533
Et flammam affixit lateri; quæ plurima vento
Corripuit tabulas, et postibus hæsit adesis.
538. *Trojani turbati* Turbati trepidare intus, frustrâque malorum
ceperunt trepidare Velle fugam. Dum se glomerant, retròque residunt 540
In partem, quæ peste caret; tum pondere turris
Procubuit subito, et cælum tonat omne fragore
542. *Trojani semine-* Semineces ad terram, immani mole secutâ,
ces veniunt ad terram, Confixique suis telis, et pectora duro
immani mole turris se- Transfossi ligno, veniunt. Vix unus Helenor,
cutâ Et Lycus elapsi; quorum primævus Helenor; 545
Mæonio regi quem serva Lycimnia furtim

NOTES.

518. *Cæco Marte*: concealed or covered fight—covered and protected by their shields held over their heads.

522. *Pinum*: his spear or javelin made of the pine tree—*pineam hastam*. *Fumiferos ignes*. By this we are to understand a fire-brand—some resinous wood which Mezentius carried in one hand on fire. The poet, on every occasion, represents Mezentias as a monster in wickedness, in shape, and in appearance. He is here *horrendus visu*: horrid to the sight. *Visu*: for *visui*. See Ecl. v. 29. *Infert*: Ruæus says, *injicit*.

525. *Calliope*. She was chief of the muses, and presided over heroic poetry: for which reason, she is particularly mentioned. *Aspirate*: in the sense of *docete*.

527. *Ediderit*: in the sense of *fecerit vel effecerit*.

528. *Oras belli*: limits, extent, or compass of the war. *Evolvite*: in the sense of *explicare*.

530. *Pontibus altis*. The planks on which they ascended from one story to another of these towers, were called *pontes*, stages. *Vasto suspectu*: of vast height, or altitude. The prep. *e* or *ex* being understood.

531. *Loco*: in the sense of *situ*.

532. *Semma vi opum*: with the utmost force in their power.

534. *Fenestras*: the holes or apertures made in the tower through which to assay the assailants.

535. *Lampada*. *Lampas* was a kind of flaming brand, made up of hemp, pitch, rosin, and such like materials: which being stuck around with sharp points, and hooks of iron, was flung against wooden walls, &c., where it stuck fast till it seized the boards with its flame. *Lampada*: a Greek acc.

536. *Quæ plurima vento*: which being widely spread by the wind—becoming very large, &c.

537. *Adesis postibus*: to the consumed timbers—till the timbers were consumed.

539. *Fugam malorum*: a flight—escape from the danger. *Malum*: in the sense of *periculum*. *Residunt*: in the sense of *residunt*.

540. *Peste*: the devouring flame.

545. *Primævus*: born first—the elder of the two.

546. *Mæonio regi*. Mæonia was a country of Asia Minor, sometimes confounded with Lydia. Homer reckons its people

at, vetitisque ad Trojam miserat armis ;
 is nudo, parmæque inglorius albâ ;
 se Turni media inter millia vidit ;
 es, atque hinc acies adstare Latinas :
 quæ densâ venantûm septa coronâ
 sla furit, seseque haud nescia morti
 : saltu supra venabula fertur ;
 ter juvenis medios moriturus in hostes
 t, quâ tela videt densissima, tendit.
 us longè melior Lycus, inter et hostes,
 urma, fugâ muros tenet ; altaque certat
 : tecta manu, sociûmque attingere dextras.
 urnus, pariter cursu teloque secutus,
 his victor : Nostrasne evadere, demens,
 te posse manus ? Simul arripit ipaum
 m, et magnâ muri cum parte revellit.
 oi, aut leporem, aut candenti corpore cycnum
 ulta petens pedibus Jovis armiger uncis :
 n aut matri multis balatibus agnum
 à stabulis rapuit lupus. Undique clamor
 Invadunt, et fossas aggere complent :
 : tædas alii ad fastigia jactant.
 us saxo, atque ingenti fragmine montis,
 i, portæ subeuntem ignesque ferentem :
 a Liger, Chorinæum sternit Asylas :
 lo bonus, hic longè fallente sagittâ :
 a Cæneus, victorem Cænea Turnus :
 tyn, Cloniumque, Dioxippum, Promulumque,
 im, et summis stantem pro turribus Idam :
 m Capys. Hunc primò levis hasta Themillæ
 t : ille manum, projecto tegmine, demens

548. *Ille erat levis nudo ense*
 550
 555
 560 560. *Increpat eum his verbis*
 561. *O demens juvenis, sperasti-ne te posse evadere*
 563. *Talis, qualis ubi*
 565 *Aquila armiger Jovis, petens alta cæla sustulit uncis pedibus aut*
 565. *Aut talis quales Martius lupus, ubi rapuit*
 568. *Ad fastigia murorum. Ilioneus sternit Lucretium*
 572. *Hic erat bonus sagittâ fallente longè Cæneus occidit*
 576. *Capys occidet Pivernum.*

NOTES.

auxiliaries of Priam. Helenor legitimate son of the king of Mæis slave Licymnia.
vetitis armis : in forbidden arms.
instans the will of the gods ; or in a law or custom of the Romans, bid slaves to bear arms, unless they set free, except in cases of the anger. In the time of Hannibal, were employed in the common duty.
utulerat : in the sense of *pepererat*.
vis nudo ense. The poet here denotes such, as those troops among us called *Velites*, from *velocitas*, a small round shield or buckler, and some light missive weapons.
id est. There was no heroic device he had done nothing to distinguish deserve praise. His shield was a *clipeus*.
compona : a troop—company. *Septa* : d—encircled.
pra venabula : upon the hunting
clivator : in the sense of *celerior*

557. *Tenet* : reaches—arrives at the walls
 558. *Tecta alta* : the high summits, or tops of the walls. Ruvius interprets it by *altas pinnas*.
 559. *Pariter cursu* : he followed him with equal pace, and, with his dart, kept close to his heels. Or, he kept pace with the *dar* which he flung at him. This last gives us a fine idea of the quickness of his speed. It equalled the motion of his dart. Valpy takes it in this sense.
 565. *Balatibus* : bleatings—much bleating.
 566. *Martius*. The wolf was sacred to Mars : hence the epithet *Martius*.
 567. *Aggere* : simply, with earth.
 572. *Hic bonus jaculo* : the one skilful in throwing the javelin ; the other, &c. *Sagittâ fallente longè*. This is a beautiful epithet of an arrow ; which steals upon its object unawares, and surprises him with un-
 : en death.
 575. *Pro* : before—in front. Or, perhaps, we are to understand that he stood on the front of the towers next the enemy.
 577. *Strinxerat* : in the sense of *vulnera-*

Ad vulnus tulit; ergò alis allapsa sagitta,
Et lævo infixæ est lateri manus, abditaque intus
Spiramenta animæ letali vulnere rupit. 580

Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Ibera,
Insignis facie; genitor quem miserat Arcens,
Eductum Martis luco, Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici. 585

586. Mezentius ipse,
armis positus, egit stri-
dentem fundam

588. Et diffidit media
tempora juvenis adversi

590. Tum primùm
Ascanius dicitur

Stridentem fundam, positus Mezentius armis,
Ipse ter adductâ circum caput egit habenâ:
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ. 590

Tum primùm bello celerem intendisse sagittam
Dicitur, antè feras solitus tertere fugaces,
Ascanius, fortemque manu fudisse Numanum,
Cui Remulo cognomen erat; Turnique minorem
Germanam, nuper thalamo sociatus, habebat. 595

594. Quiquo habebat
minorem

596. Tumidusque quoad
præcordia

598. Ait, non pudet
vos, O Phryges, bis capti,
teneri

Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo præcordia regno
Ibat, et ingenti sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti prætere muros? 598

NOTES.

verat. *Tegmine*: his shield. Being wounded, he put his hand to the wound to stop the blood, and threw away his shield for that purpose. Hence he is called *demens*.

578. *Sagitta allapsa alis*: the arrow glided swiftly on its wings, &c. The arrow passed through his hand as he held it upon his wound, fixed it to his side, and then passed into his body, piercing his vitals. *Spiramenta animæ*: the lungs. This was not the arrow that first wounded him.

582. *Pictus*: embroidered as to his cloak with needle work—having an embroidered cloak. *Ibera ferrugine*: in Iberian purple. *Ferrugo* is the color of polished iron, which approaches nearly to purple. *Ibera*: an adj. from *Iberia*. Some take this for a country lying between the Euxine and Caspian seas, formerly called *Iberia*, now *Georgia*. A colony of these people removed to Spain, and settled near the river Iberus, to which they gave name. Others take it for Spain itself, sometimes called *Iberia*. It abounded in the best iron and steel. *Facie*: in the sense of *formâ*. *Clarus*: in the sense of *splendens*.

585. *Palici*. These were the sons of Jove and the nymph Thalia, the daughter of Vulcan. They were gods worshipped in Sicily, near the river Symethia. It is not easy to assign the reason of their altar being called *placabilis*. Some conjecture they were appeased only by human victims at first; but afterward by human victims. Perhaps their altar may be so called, because it was the altar of atonement, as distinguished

from others that were altars of thanksgiving and divination. Diodorus Siculus relates that slaves, who were illy treated by their masters, fled here for safety. And their masters were not allowed to take them away until they had given security for their good treatment of the place. Hence Ruæus thinks it was called *ara placabilis*. This is the most probable reason.

587. *Habenâ ter*: the string being whirled three times around his head to give the greater force to the ball.

588. *Liquefacto plumbo*: with the melted lead. This is a poetical exaggeration, to express the velocity of the ball through the air. The expression is borrowed from Lucretius. Or the poet may allude to the casting of the ball at first. Ruæus says, *relucto plumbo*.

590. *Intendisse*: to have shot—directed.

592. *Fudisse*: in the sense of *strucisse*.

593. *Cui Remulo*: in the sense of *cu Remulus erat cognomini*: to whom Remulus was for a surname. This construction is an imitation of the Greeks.

594. *Sociatus nuper*: being lately connected with her in marriage.

595. *Relatu*: a sup. in *u*, in the sense of *dictu*.

596. *Novo regno*: with his new power, which he acquired by being connected with the royal family.

597. *Ferebat sese*: marched along—took himself along.

598. *Teneri*: in the sense of *claudi*.

599. *Prætere*: to oppose your walls to

ostra sibi bello connubia poscunt!
 us Italiam, quæ vos dementia adegit?
 Atridæ; nec fandi fictor Ulysses.
 stirpe genus. Natos ad flumina primùm
 is, sævoque gelu duramus et undis
 nvigilant pueri, sylvasque fatigant;
 ludus equos, et spicula tendere cornu.
 as operum, parvoque assueta juvenus,
 ris terram domat, aut quatit oppida bello.
 vum ferro teritur, versâque juvencùm
 tigamus hastâ. Nec tarda senectus
 vires animi, mutatque vigorem.
 galeâ premimus; semperque recentes
 re juvat prædas, et vivere raptò.
 ta croco et fulgenti murice vestis;
 cordi; juvat indulgere choreis;
 e manicas, et habent redimicula mitræ.
 Phrygiæ, neque enim Phryges! ito per alta
 , ubi assuetis biforem dat tibia cantum.
 vos buxusque vocant Berecynthia matris
 Sinite arma viris, et cedite ferro.
 jactantem dictis, ac dira canentem
 Ascanius: nervoque obversus equino

600 600. En homines, qui
 poscunt
 606
 606. Eorum ludus est
 610
 613. Juvat nos
 614. Est vobis vestis
 615 picta
 615. Desidia sunt ve-
 bis cordi:
 618. Vobis assuetis
 huc sono.
 620 621. Ascanius non ta-
 lit Numanum jactan-
 tem, ac

NOTES.

screen yourselves behind your
 ave yourselves from death. Heyne
 te. The common reading is *morti*.
ustra connubia: our brides. This
 allusion to the case of Lavinia.
fictor fandi: the dissembler of
Fandi: in the sense of *verborum*.
strum genus: but we are a hardy
 our origin.
natu: for *venatui*. See Ecl. v.
ilant: are fond of—have a special
Fatigant sylvas: weary the woods
 ts or game in the woods, by meton.
rnus: from the bow. *Spicula*: in
 of *sagittas*.
mat: in the sense of *exercet*. Qua-
 sense of *impugnat*.
erro: with the sword; that is, in
stigamus terga: we strike the backs
 on, &c. So constant were they
 of their arms, that they did not
 hem aside when engaged in agri-
 they used their spears, &c. to spur
 their oxen while in the plough.
atit: in the sense of *pellit*.
emimus, &c. By this we are to
 l that their old men had sufficient
 strength of nerve, to bear arms.
plu: the plunder.
ndia cordi: sloth is to you for
 nd delight.
onica habent: your vests have
 d the ribbons of the mitre. Other
 rticularly the Romans, had their
 necks naked, and looked upon

the covering of those parts as a mark of
 effeminacy. This is said by way of reproach.
 617. *Overè Phrygiæ*, &c. He here speaks
 by way of contempt, calling them not even
 Phrygian men, but Phrygian women. The
 Phrygians were noted for their effeminacy
 and luxury. See Æn. iv. 216.
 618. *Dindyma*: neu. plu. sing. *Dindymus*,
 a mountain in Phrygia, sacred to Cybele.
 Hence she is sometimes called *Dindymine*.
 Its name is of Greek origin, and signifies
 double-topt—having two tops. *Biforem*.
 Some understand by this a pipe with only
 two stops: others, two pipes with different
 stops, which, being played upon together,
 made very indifferent harmony. *Biforem*
cantum: discordant music. Ruseus says,
imparem.
 619. *Tympana*: neu. plu. timbrels. *Berecyn-
 thia*: an adj. from *Berecynthus*, a moun-
 tain and castle in Phrygia, sacred to Cybele;
 who sometimes was called *Berecynthia*.
Burus: properly, the box-wood; by meton.
 a pipe made of the box-wood. This wood
 is supposed to have abounded on mount
 Berecynthus.
 620. *Idæa*: an adj. from *Ida*, a mountain
 just back of Troy, sacred to Cybele, the
 mother of the gods. Hence she is called
 sometimes *Idæa*. *Sinite*: in the sense of
relinquite.
 621. *Canentem dira*: uttering such indig-
 nities—such reproaches. Ruseus says, *lo-
 quentem*.
 622. *Equino nervo*: the string of his bow
 was made of horse-hair

- Contendit telum, diversaque brachia ducens,
 Constitit, antè Jovem supplex per vota precatum
 Jupiter omnipotens, audacibus annue cœptis. 625
626. Ego ipse feram Ipse tibi ad tua templa feram solemnna dona,
 solennia dona tibi ad Et statuam ante aras auratâ fronte juvencom
 tua Candentem, pariterque caput cum matre ferentem,
 Jam cornu petat, et pedibus qui spargat arenam
630. Genitor Deorum Audiit, et cœli genitor de parte serenâ 630
 audiit Intonuit lævum. Sonat unâ letifer arcus;
 Et fugit horrendum stridens elapsa sagitta,
 Perque caput Remuli venit, et cava tempora ferro
 Trajicit. I, verbis virtutem illude superbis.
 Bis capti Phryges hæc Rutulis responsa remittunt. 635
636. Ascanius disit Hæc tantum Ascanius. Teucri clamore sequuntur,
 hæc tantum. Lætitiaque fremunt, animosque ad sidera tollunt.
 Æthereâ tum fortè plagâ crinitus Apollo
 Desuper Ausonias acies urbemque videbat,
 Nube sedens; atque his victorem affatur Iulum: 640
 Macte novâ virtute, puer: sic itur ad astra,
 Dis genite, et geniture Deos Jure omnia bella
 Gente sub Assaraci fato ventura resident:
 Nec te Troja capit. Simul hæc effatus, ab alto
 Æthere se mittit, spirantes dimovet auras, 645
 Ascaniumque petit: formâ tum vertitur oris
 Antiquum in Buten. Hic Dardanio Anchissæ
 Armiger antè fuit, fidusque ad limina custos:
 Tum comitem Ascanio pater addidit. Ibat Apollo
 Omnia longævo similis, vocemque, coloremque 650
 650. Similis longævo Et crines albos, et sæva sonoribus arma:
 quoad omnia Atque his ardentem dictis affatur Iulum:
 Sit satis, Æneada, telis impunè Numanum
 Oppetiisse tuis: primam hanc tibi magnus Apollo

NOTES.

623. *Ducens brachia*: drawing his arms asunder. This is the posture of a man drawing the bow to its full stretch. *Telum*: his arrow.

624. *Antè*: in the sense of *primum*.

626. *Candentem*: in the sense of *candidum*.

629. *Petat*: he pushes—butts.

631. *Intonuit lævum*: the left thundered; or it thundered on the left. This was a lucky omen. See Ecl. i. 18.

632. *Stridens*: whizzing loud.

633. *Ferro*: *ferrum*, here, the point of the arrow, which was tipped with iron or steel—the barb.

637. *Animos*: the courage—valor of Ascanius.

638. *Plagæ*: here, a part, or quarter of the sky or heaven.

641. *Macte*: go on—persevere. *Sic itur ad astra*: thus men arise to the stars, thou descendant of the gods, &c. By great and noble actions, men obtain immortality. *Ascanius* descended from Venus by Æneas his father, and from Jove, by Dardanus, the

founder of the Trojan race., From Ascanius, called sometimes Iulus, descended Julius and Augustus Cæsar, according to Virgil, both of whom received divine honors.

643. *Sub gente Assaraci*: under the family of Assaracus. He was of the royal family of Troy, and one of the ancestors of Ascanius. *Jure*: by justice or equity. Here is an allusion to the universal peace which took place under Augustus, at the beginning of the Christian era.

645. *Spirantes*: blowing—whispering

646. *Oris*: in the sense of *vultus*. *Formâ*. This is the reading of Valpy and Ræmus. Heyne reads, *formam*. But *formâ* is the easier.

651. *Sæva*: harsh in sound—terrible in sound.

652. *Ardentem*: fierce—ardent—eager for fight.

653. *Æneada*: the voc. of the patronymic Æneades: the son of Æneas. *Impunè*: without injuring thyself.

654. *Oppetiisse*: in the sense of *arabuisse* vel *ceridisse*.

Concedit laudem, et paribus non invidet armis.	655
Cætera parce, puer, bello. Sic præsus Apollo,	
Mortales medio aspectus sermone reliquit,	
Et procul in tenuem ex oculis evanuit auram.	
Agnovère Deum proceres divinaque tela	
Dardanidæ, pharetramque fugâ sensère sonantem.	660
Ergò avidum pugnæ dictis ac numine Phœbi	
Ascanium prohibent: ipsi in certamina rursus	
Succedunt, animasque in aperta pericula mittunt.	
It clamor totis per propugnacula muris.	
Intendunt acres arcus, amentaue torquent.	665
Sternitur omne solum telis: tum scuta, cavæque	
Dant sonitum fictu galeæ: pugna aspera surgit.	
Quantus ab occasu veniens pluvialibus hædis	668. Quantus imber
Verberat imber humum: quàm multâ grandine nimbi	veniens pluvialibus hæ-
In vada præcipitant, cùm Jupiter horridus Austris	dis ab occasu solis
Torquet aquosam hyemem, et cælo cava nubila rumpit.	670
Pandarus et Bitias, Idæo Alcanore creti,	
Quos Jovis eduxit luco sylvestris Hiera,	
Abietibus juvenes patriis et montibus æquos,	
Portam, quæ ducis imperio commissa, recludunt,	675 675. Quæ commissa
Freti armis, ultròque invidant mœnibus hostem.	erat ipsi imperio
Ipsi intus, dextrâ ac lævâ, pro turribus adstant,	
Armati ferro, et cristis capita alta corusci.	678. Et corusci quædam
Quales æriæ liquentia flumina circum,	alta capita cristis. Tales
Sive Padi ripis, Athesim seu propter amœnum,	quales geminæ æriæ
	680 quercus consurgunt

NOTES.

655. *Paribus armis*. Apollo, when a child, killed the serpent Python in defence of his mother, as Ascanius does here Numanus in defence of his country. Dr. Trapp thinks *paribus* is to be taken in a qualified sense: not equal skill or glory in arms, but of the like kind or sort of art in arms: for it can hardly be supposed that he would compliment a boy to the dishonor of himself.

656. *Cætera parce*: hereafter, boy, abstain from fight—as to what remains, abstain, &c. *Præsus*: having thus said: a part. of the verb *ardior*. *Cætera*: in the sense of *cæterum* vel *cæterò*.

659. *Dardanida proceres*: the Trojan nobles, or chiefs. *Dardanidæ*: a sub. used adjectively.

663. *Mittunt animas*: they expose their lives, &c. *Succedunt*: in the sense of *recedunt*.

665. *Amenta*. These were properly a kind of thongs, tied to javelins, by which they were darted out of the hand. They served to direct the weapon with more certainty. The *armenta* here appears to be used for the darts or javelins themselves; by meton. *Aeres*: elastic.

667. *Fictu*: in the sense of *confictu*.

668. *Hædis*. The *hædi*, or kids, are two stars in the constellation *Auriga*, just below his shoulder. The rising and setting of

which were thought to influence the weather, and render it rainy. *Veniens*: arising through the influence of the rainy kids.

670. *Jupiter*: in the sense of *æer*. *Horridus*: black—deeply impregnated with vapor. *In vada*: upon the sea. *Rusus* says, *in mare*.

672. *Idæo*: an adj. from *Ida*, a mountain of *Phrygia*.

674. *Juvenes æquos*: youths equal to their paternal oaks and mountains. This is an hyperbole to denote their great size and strength. It is said they were brought up by *Hiera*. *Turnebus* conjectures it should be *Hyæna*, which is a beast resembling a wolf; because it is said that *Romulus* was brought up by a wolf. *Abietibus et montibus*: the same as *abietibus montanis*, by hend.

675. *Recludunt*: in the sense of *aperiunt*.

676. *Invitant*: they invite—challenge. They stand in the entrance of the gate, and defy the enemy.

677. *Pro turribus*: like towers—in the room or place of towers: or perhaps before the towers.

680. *Padi*. *Padus* or *Eridanus*, the *Po*, a well known river of Italy, of considerable magnitude. *Athesim*. This river rises in the Alps, passes through Venice, and falls into the Adriatic, not far from the mouth of the *Po*.

- Consurgunt geminæ quercus, intonsaque cuoio
 Attollunt capita, et sublimi vertice nutant
 Irrumpunt, aditus Rutuli ut vidère patentes.
 Continuo Quercens, et pulcher Equicolus armis,
 Et præceps animi Tmarus, et Mavortius Hæmon, 688
686. Totis agminibus Agminibus totis aut versi terga dedere,
 hostium Aut ipso portæ posuere in limine vitam.
 Tum magis increscunt animis discordibus iræ :
 Et jam collecti Troës glomerantur eodem,
 Et conferre manum, et procurrere longius audent. 690
- Ductori Turno diversâ in parte furenti,
 Turbantique viros, perfertur nuntius, hostem
 Fervere cæde novâ, et portas præbere patentes.
 Deserit inceptum, atque immani concitus irâ
 Dardaniam ruit ad portam, fratresque superbos. 695
696. Et primum, ja- Et primum Antiphaten, is enim se primus agebat,
 culo conjecto, sternit Antiphaten, nothum nothum Sarpedonis alti,
 Antiphaten, nothum alti Conjecto sternit jaculo. Volat Itala cornus
 Sarpedonis de Thebanâ Aëra per tenuem, stomachoque infixâ sub altum
 matre, onim Pectus abit : reddit specus atri vulneris undam 700
 Tum Meropeam atque Erymantha manu ; tum sternit
 Aphydnum :
 703. Tum sternit Bi- Tum Bitian ardentem oculis, animisque frementem,
 tian Non jaculo ; neque enim jaculo vitam ille dedisset ;
 Sed magnam stridens contorta falarica venit, 705

NOTES.

681. *Geminæ aëriæ quercus* : as two aërial oaks rise around, &c. This is a fine simile. It is taken from Homer, Iliad xi.

685. *Præceps*. Ruæus says, *temerarius*.

688. *Tum iræ* : then rage increases more and more in the hostile minds of the Trojans. *Discordibus* : in the sense of *hostilibus*. Ruæus says, *insensia*.

690. *Conferre manum* : to engage in close combat : a phrase.

692. *Turbanti* : routing—driving before him.

693. *Fervere* : rage with uncommon slaughter. *Fervere* signifies to be hot—to be busily engaged—also, to rage. *Nova* : uncommon—unusual. Ruæus says, *recenti*. But he takes *fervere*, in the sense of *animari* : to be animated—encouraged. *Præbere* : in the sense of *offerre vel dare*.

694. *Deserit* : in the sense of *relinquit*.

695. *Superbos fratres* : Pandarus and Bitian, mentioned above, the sons of Alcanor.

696. *Agebat se* : presented himself—took himself along.

697. *Sarpedonis*. Sarpedon was the reputed son of Jupiter. Hence the epithet *alti*, or nobly born. He was king of Lycia, and assisted Priam against the Greeks. He was slain by Achilles. *from Thebes*. There were two cities of that name ; one in Egypt, and one in Thebæly. The

one here alluded to was in *Asia Minor* : the sovereignty of which was long disputed between the Lydians and Mysians. *Nothum* : an illegitimate son.

698. *Cornus* : the cornel-tree—also, a javelin or dart made of the wood of that tree, by meton.

700. *Specus atri vulneris* : the cavity of the dark wound emits, &c. *Specus* is properly a den or cave, which is usually dark and gloomy. This idea the poet transfers to the wound made by the javelin of Turnus. Some copies have *sanguinis* in the room of *vulneris*. In this case, *atri sanguinis* must be governed by *undam*, and not by *specus* ; which would signify the wound itself. The common reading is *vulneris*. Valpy takes *specus* for the wound itself—the gaping wound. *Undam* : a stream—tide of blood. *Reddit* : in the sense of *emittit*.

701. *Fixo* : in the sense of *transfixo*.

703. *Ardentem* : flashing fire with his eyes.

704. *Non jaculo enim*, &c. The meaning of this line is : that Turnus did not kill him with an ordinary javelin, for he would not have yielded his life to a javelin—it would have had no effect on him. The others he killed with his hand—with an ordinary weapon.

705. *Falarica*. This was an oblong kind of javelin, bound about with wild fire. It was usually shot out of an engine against

Fulminis acta modo; quam nec duo taurea terga,
Nec duplici squamâ lorica fidelis et auro
Sustinuit: collapsa ruunt immania membra.
Dat tellus gemitum, et clypeum super intonat ingens. 709. Intonat rasper
Qualis in Euboico Baiarum itore quondam 710 cum.
Saxea pila cadit, magnis quam molibus antè
Constructam jaciunt ponto: sic illa ruinam 711. Quam construc-
Prona trahit, penitusque vadis illisa recumbit. tum antè homines ja-
Miscent se inaria, et nigræ attolluntur arenæ. ciumt
Tum sonitu Prochyta alta tremit, durumque cubile 712. Sic illa cadens
Inarime Jovis imperiis impôsta Typhæo. pronâ
 Hic Mars armipotens animum viresque Latinis 716. Inarimeque im-
Addidit, et stimulos acres sub pectore vertit: pôsta Typhæo quasi du-
Immisitque fugam Teucris, atrumque timorem. rum cubilo imperiis Jo-
Undique conveniunt, quoniam data copia pugnæ; 720. Latini conveni-
Bellatorque animo Deus incidit. unt undique, quoniam
Pandarus, ut fuso germanum corpore cernit, copia pugnæ data est
Et quo sit fortuna loco, qui casus agat res, ipsâ
Portam, vi multâ converso cardine, torquet,

NOTES.

wooden towers for the purpose of setting them on fire. To show the prodigious strength of Turnus, the poet intimates that it was cast by him. To express the rapidity of its flight, he says, it flew like a thunder-bolt: modo fulminis.

706. *Acta*: driven—sent. *Modo*: in the sense of more.

707. *Duplici squamâ*. The plates of a coat of mail were called *squamæ*, from their resemblance to scales. *Squamâ et auro*: for *saxea squama*, by hend. *Fidelis*: trusty—faithful. It had hitherto protected him in danger.

708. *Ruunt*: in the sense of *cadunt*. *Collapsa*: failing—losing their strength.

709. *Intonat, &c.* These words may be rendered: he, falling upon his mighty shield, thunders; or, his mighty shield falling upon him, &c. *Clypeum*: the same with *clypeus*. This passage is imitated from Homer, Iliad v. 42.

710. *Euboico litore Baiarum*. *Baiæ* was a place in Campania, famous for its fountain of warm water, situated in the upper part of the *Sinus Neapolitanus*, near the promontory *Misænus*. A colony from Chalcis, on the island Eubœa, *hodie, Negropont*, founded the city *Cumæ*, not far from this place. Hence the shore is called *Eubœan*. *Quantis, &c.* The meaning is: that Betias fell like a mass of rocks, which had been built up to a great height, and cast into the sea, for the purpose of forming a dam or barrier to the water.

711. *Molibus*: for a dam or pier.

712. *Prona*: in the sense of *ca lens*. *Illis*: dashing upon the water. *Penitus*: in the sense of *profundè*. *Recumbit*: it sinks deep to the bottom—it rests, &c. This,

to us, would be a novel way of making a dam or pier in the water.

714. *Miscent se*: in the sense of *turbantur*.

715. *Prochyta*: an island lying to the south of the promontory *Misænus*, and formerly separated from the main land, by an earthquake, according to Pliny. Its name is of Greek origin. *Hodie, Procida*. *Alta*: high, in reference to its surface. Or, *alta* may be taken in the sense of *altè vel profundè*. Ruæus says, *intima*. Heyne observes, that *alta* may be considered as an epithet proper for all islands, inasmuch as they are elevated or raised above the sea, or surface of the water: *alta, epitheton commune omnium insularum, quatenus mari eminent*.

716. *Inarime*. This is a high and elevated island, lying to the west of Prochyta. This passage is taken from Homer, Iliad ii. 283 *Typhæo*. Typhæus was one of the giants that attempted to scale heaven, and was signally punished by Jove for the audacious attempt.

718. *Vertit acres*: he turns his sharp spurs under their breast. This is a metaphor taken from the application of the spur to the sides of the horse, to increase his speed and courage.

719. *Atrum*: in the sense of *horridum grim*—ghastly.

720. *Copia*: in the sense of *opportunitas*.

721. *Incidit*: in the sense of *subitè vel illabitur*.

722. *Corpore fuso*: with his body stretched on the ground. *Ut*: in the sense of *quando*.

723. *Casus*: misfortune—danger. *Agens* attends their affairs—rules—governs, *impellat*. Ruæus says, *impellat*.

724. *Torquet*: he shuts the gate.

	Obnixus latis humeris : multosque suorum Mœnibus exclusos duro in certamine linquit ; Ast alios secum includit, recipitque ruentes : Demens! qui Rutulum in medio non agmine regem Viderit irrumpentem, ultròque incluserit urbi :	724
729. Inclusori' cum urbi, veluti	Immanem veluti pecora inter inertia tigrim. Continuè nova lux oculis effulsit, et arma Horrendùm sonuère : tremunt in vertice cristæ Sanguineæ, clypeoque micantia fulgura mittunt. Agnoscent faciem invisam atque immania membra Turbati subitò Æneadæ. Tum Pandarus ingens Emicat, et, mortis fraternæ fervidus irâ, Effatur : Non hæc dotalis regia Amatæ ; Nec muris cohibet patriis media Ardea Turnum.	730
739. Est nulla potestas	Castra inimica vides : nulla hinc exire potestas. Olli subridens sedato pectore Turnus : Incipe, si qua animo virtus, et consere dextram Hic etiam inventum Priamo narrabis Achillem. Dixerat. Ille rudem nodis et cortice crudo Intorquet, summis adnixus viribus, hastam. Excepère auræ vulnus : Saturnia Juno Detorsit veniens ; portæque infigitur hasta. At non hoc telum, mea quod vi dextera versat, Effugies : neque enim is teli nec vulneris auctor.	735
749. Sic Turnus ait : et consurgit	Sic ait : et sublatum altè consurgit in ense, Et mediam ferro gemina inter tempora frontem Dividit, impubesque immani vulnere malas.	740 745 750

NOTES.

726. *Duro* : in the sense of *mortifero*.
731. *Continuè nova lux*, &c. Davidson refers this to the eyes of the Trojans, and not to those of Turnus. The comeliness of his person and the brightness of his arms rendered him easy to be distinguished by the enemy. New light struck their eyes. Both Dr. Trapp and Rûsius refer it to Turnus. Rûsius says, *novum lumen emicuit ex oculis Turni*.
732. *Tremunt* : wave.
733. *Micantia* : gleaming—reflecting from his shield. *Mittunt* : in the sense of *mittunt se* : throws—darts itself at a distance. Davidson and Rûsius read *mittit*, referring to Turnus. Heyne reads *mittunt*, agreeing with *fulgura* in the nom. If we read *mittit*, *fulgura* will be the acc. plu. governed by that verb.
What follows of the feats of Turnus is astonishingly grand. But it may be objected, that the story is beyond probability. We are to recollect, however, that it is allowable in poetry to go beyond real life : and, beside, he is assisted in his amazing exploits by a divine power.
737. *Hæc non dotalis regia* : this is not the palace of Amata, promised as a dowry to thee. It was the purpose of Amata to bestow her daughter *Lavinia* upon Tur-

- nus, and, with her, the kingdom of *Latium*. The verb *est* is to be supplied.
738. *Ardea*. The capital city of the Rutuli. *Media* : the middle or centre of your dominions. *Cohibet* : in the sense of *tenet*. *Patriis* : paternal walls.
741. *Consere dextram* : engage hand to hand with me.
742. *Etiam* : also—as well as among the Greeks.
743. *Hastam rudem* : a spear rough with knots, &c.
745. *Vulnus* : in the sense of *ictum*, by meton.
746. *Detorsit* : turned it aside. *Veniens* : in the sense of *interferens*.
748. *Enim neque auctor teli* : for neither the owner of the weapon, nor the author of the stroke, is the same. He far excels you in the strength of his body, and the nerve of his arm. *Vulneris* : in the sense of *ictus*. *Is* : in the sense of *idem*.
749. *Consurgit* : he rises upon his sword-
raised high. He lifts up his sword, and rises on tiptoe, to give greater force to the blow. *Altè* may be connected with *consurgit*, or *sublatum*. The sense is the same in either case.
750. *Mediam frontem* : his head in the middle between, &c.
751. *Impubes* : beardless—without beard.

Committed to
April 3-10 18
Received, \$ 1000
\$ 10 on account for rent of
ground plot, Auburn St.

Wm. W. W. W.



Fit sonus: ingenti concussa est pondere tellus.
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens: atque illi partibus æquis
Huc caput atque illuc humero ex utroque pendit. 754. Atque caput pe-
Diffugiunt vers! trepidâ fornidine Troës. 755 pondit illi *acrium* in
 æquis partibus huc
Et, si continuò victorem ea cura subisset,
Rumpere claustra manu, sociosque immittere portis,
Ultimus ille dies bello gentique fuisset.
Sed furor ardentem cædisque insana cupido 759. Gentique *Troga-*
Egit in adversos. 760 *rorum.*
Principio Phalarim, et, succiso poplite, Gygen
Excipit: hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halyn comitem, et confixâ Phegea parmâ: 765
Ignaros deinde in muris, Martemque cientes,
Alcandrumque Haliumque Noëmonaque Prytanimumque.
Lyncea tendentem contrâ, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat: huic uno dejectum cominus ictu 770
Cum galeâ longè jacuit caput. Inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu, ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea Musis;
Cretea Musarum comitem: cui carmina semper 775
Et citharæ cordi, numerosque intendere nervis;
Semper equos, atque arma virûm, pugnasque canebat.
Tandem ductores, auditâ cæde suorum,
Conveniunt Teucri, Mnestheus acerque Serestus;
Palantesque vident socios, hostemque receptum. 780
Et Mnestheus, Quò deinde fugam? quò tenditis? inquit, gitis fugam?

NOTES.

754. *Illi*: in the sense of *illius*. His head hung, &c. *Sternit*: he brings to the ground. *Rurus* says, *trahit*.
757. *Subisset victorem*: had the thought come into the mind of the victor to burst, &c. *Claustra*: the bars of the gate—the gate itself.
761. *Egit in adversos*: drove him furious upon his foes. He could not resist the temptation of pursuing his revenge on his enemies, when they were full in his view.
763. *Excipit*: in the sense of *interficat*. He receives or surpriseth them with death. *Ingerit*: in the sense of *intorquet*, vel *jacit*.
766. *Ignaros*: ignorant of his being within their walls. Not thinking of danger, and not imagining that Turnus and death were so near them. *Cientes*: rousing the martial courage of his friends—encouraging the fight.
768. *Tendentem contrâ*: meeting him—coming opposite to him.
769. *Dexter*: on the right hand: or, dextrous, skilful.
770. *Occupat*: receives—takes. *Intercipit*. says *Rurus*.
771. *Caput huic*. The same as, *Augus caput*: the dat. in the sense of the gen.
772. *Felicior*: more skilful—expert.
773. *Ungere*: to anoint. *Manu*: art-skill, by meton. The practice of poisoning arrows, and other missive weapons, obtained among some nations of antiquity. It is said to be done at the present day by some tribes of Indians, and some of the barbarous nations of Africa. *Ferrum*: the point or barb.
774. *Æoliden*. He was skilful at playing on wind instruments. He is therefore called metaphorically the son of *Æolus*. There is a propriety, therefore, in joining him with *Creteus*, who was a distinguished musician, and consequently a friend and companion of the muses. *Cretea, Lyncea, Phegea*, are Greek accusatives.
776. *Intendere numeros*: to apply notes to the strings of the lyre—to apply verse to music. *Rurus* says, *edere sonos chordis*. *Cordi*: for a delight. *Cithara*, may here mean musical instruments in general.
781. *Quò deinde fugam?* where next will ye direct your flight? *Servius* says *hæc*

	Quos altos muros, quæ jam ultrâ mœnia habetis?	
783. Unus homo, et <i>hic septus vestris aggre-</i> <i>ssione undique</i>	Unus homo, vestris, ô cives, undique septus Aggeribus, tantas strages impunè per urbem Ediderit? juvenum primos tot miserit Orco?	785
787. Non miseretque <i>puдетque vos, O segnes,</i> <i>infelicitis</i>	Et magni Æneæ, segnes, miseretque pudetque? Talibus accensi firmantur, et agmine denso	
789. Turnus paulatim <i>incipit</i>	Consistunt. Turnus paulatim excedere pugnâ, Et fluvium petere, ac partem quæ cingitur amni.	790
791. Teucri incipiunt <i>acrius hęc</i>	Acrius hęc Teucri clamore incumbere magno, Et glomerare manum. Ceu sævum turba leonem Cùm telis premit infensis: at territus ille Asper, acerbâ tuens, retrò redit: et neque terga	
95. Nec ille est potis <i>tendere contrâ per tela</i> <i>viroisque, quidem cu-</i> <i>prensus hoc</i>	Ira dare aut virtus patitur; nec tendere contrâ Ille quidem hoc cupiens, potis est per tela virosque. Haud aliter retrò dubius vestigia Turnus Improperata refert; et mens exæstuat irâ. Quin etiam, bis tum medios invaserat hostes; Bis confusa fugâ per muros agmina vertit, Sed manus è castris properè coit omnis in unum Nec contrâ vires audet Saturnia Juno	796
803. Sufficere vires et <i>contra Teucros.</i>	Sufficere: æriam cœlo nam Jupiter Irim Demisit, germanæ haud mollia jussa ferentem; Ni Turnus cedat Teucrorum mœnibus altis.	800
806. Ergò juvenis <i>valet subsistere tantum</i> <i>impetum, nec clypeo,</i> <i>nec dextrâ</i>	Ergò nec clypeo juvenis subsistere tantum, Nec dextrâ valet: injectis sic undique telis Obruitur. Strepit assiduo cava tempora circum Tinnitu galea, et saxis solida æra fatiscunt:	805
810. Jubæ sunt dis- <i>cussæ</i>	Discussæque jubæ capiti; nec sufficit umbo Ictibus: ingeminant hastis et Troës, et ipse Fulmineus Mnestheus. Tum toto corpore sudor	810

NOTES.

is a bitter sarcasm. It implies that they had already fled into their camp, and shut themselves up through fear, within their intrenchments. *Tendūtis*: in the sense of *ibūtis*.

784. *Aggeribus*: in the sense of *muris*.

785. *Ediderit*: in the sense of *effecerit*.

787. *Segnes*: cowards. Ruseus says, *O, inertes*. It is better to consider *segnes*, as the voc. than the acc. agreeing with *vos* understood, and governed by the verbs *miseret* and *pudet*. It is more animated, and more in the spirit of address.

788. *Firmantur*: in the sense of *animantur*. By these words of Mnestheus the Trojans were encouraged, and rallied; and again returned to the attack.

790. *Partem*: the part of the walls which was bounded by the river.

791. *Hęc acrius*, &c. This retreat of Turnus gave courage to the Trojans, who began to press upon him more closely, and to form a band about him with a view to surround him, and take him prisoner.

792. *Turba*: a company of hunters.

794. *Acerbâ*: an adj. nou. plu. taken as an adverb. This is common among the poets. *Tuens*, a part. of *tueor*: looking fiercely.

795. *Tendere contrâ*: to go forward.

798. *Improperata*: slow—deliberate. Of *in*, negativum, and *properatus*.

800. *Confusa*: confused—disordered. Ruseus and some others read *conversa*.

801. *In unum*: against him alone. *Cœi*: unites. Of *con*, and *co*.

805. *Ni Turnus*. A throat is intimated or implied in the words, *haud mollia mœnibus*; which would be put in execution, unless Turnus retired from the Trojan walls.

809. *Tinnitu*: ringing. *Strepit*: in the sense of *sonat*.

810. *Jubæ*: the plumes or feathers in his helmet. These were struck from his head. *Umbo*. The boss or extreme part of the shield, by synec. the whole shield. This is not able to withstand the blows of the missile weapons.

812. *Fulmineus*: in the sense of *ardens*. The Trojans, with Mnestheus at their head

ur, et piceum, nec respirare potestas,
 n agit : fessos quatit æger anhelitus artus.
 æmum præcepit saltu sese omnibus armis
 ium dedit. Ille suo cum gurgite flavo
 it venientem, ac mollibus extulit undis ;
 um sociis ablutâ cæde remisit.

813. *Nec est potestas
 illi respirare*
 816. *Ille furvus arce-
 pit cum venientem cum
 suo flavo gurgite, ac ex-
 tulit cum mollibus undis ;
 et remisit cum lætum so-
 ciiis, cæde ablutâ.*

NOTES.

Turnus with such fury that he is to maintain his ground. His solid of brass is bruised and shattered by heavy stones hurled at him ; his plumes on his head ; his trusty shield begins way ; and the enemy to repeat their with redoubled fury, with darts and In this situation, worn out with and panting for breath, he flings into the Tiber, and returns in safety amp.
Agit piceum flumen : pours a black stream. Turnus sweat so copiously fell from him in a stream. Mingled

with dust, which would adhere to his body, it became tough and clammy like pitch, and nearly of a similar color. *Æger anhelitus.* This is such a difficulty of breathing as they have, who are sickly, and asthmatic.
 816. *Ille suo gurgite.* This is extremely beautiful. The poet represents the river god, expanding his gulfy bosom to receive Turnus, and bearing him off in safety upon his waves.
 818. *Cæde ablutâ :* the blood being washed off. Not the blood from any wounds he had received ; but from those wounds which he had inflicted.

QUESTIONS.

is this book distinguished from all ?
 t does Turnus in the mean time ?
 he attempt to burn the Trojan ships ?
 t becomes of them ?
 whose particular request was this l to them ?
 t does Dr. Trapp observe of this pas-
 he consider it a blemish to the book ?
 hom is Turnus roused to arms ?
 what does the poet compare the ng of his troops ?
 re does the Ganges empty ?
 t is its length ?
 t course does it run ?
 hat light is it considered by those e near it ?
 re does the Nile rise ?
 re does it empty ?
 by how many mouths ?
 t effect has it upon the fertility of
 t occasions its inundations ?
 is a fine comparison ?
 ng failed to burn the fleet, what does Turnus determine to pursue ?
 there any prodigy in the heavens at 10 ?
 t was that prodigy ?
 t effect had it upon the Trojans ?
 t effect had it upon the Rutulians ?
 Turnus make an address to his men e occasion ?
 t effect had it upon them ?
 t is the character of that speech ?

At the conclusion, what does he recom- mend to his men ?
 When does he resolve to attack the camp of the Trojans ?
 What orders does he give to be observed during the night ?
 What is the condition of the Trojans ?
 What do they in the mean time ?
 Is there any proposition made to recall *Æneas* ?
 By whom was it made ?
 Who were Nisus and Euryalus ?
 Had any mention been made of their friendship before ?
 In what book ?
 And upon what occasion ?
 What is the character of this episode ?
 How many lines does it occupy ?
 In what state does the poet represent the Rutulian camp during the night ?
 Which of the two friends is the elder ?
 Do they pass peaceably through the enemy's camp ?
 What then did they do ?
 How long did they continue the slaught- er ?
 Did they both make their escape from the camp ?
 What prevented Euryalus from accompa- nying Nisus ?
 By whom was he taken prisoner ?
 Who commanded this troop of horse ?
 Where was Nisus during these transac- tions ?
 When he perceived his friend to be miss- ing, what course did he pursue ?

Having found him in the hands of the enemy, what did he do?

Whom did he kill?

What effect had this upon the mind of Volscens?

By whom was Euryalus slain?

When he found he was about to be killed, did Nisus discover himself?

Did he make any appeal to the enemy upon this occasion?

What was his object in doing this?

Unable to save his life, what resolution did he take?

Whom did he kill?

Was he slain himself also?

What is the character of this episode?

Is it objectionable in any respect?

What are the principal grounds of objection?

At the return of day, what does Turnus do?

In what way did the Trojans learn of the death of Nisus and Euryalus?

What effect had the news upon the mother of Euryalus?

How was she employed at that time?

What effect had the sight of his head upon her?

In what light may her lamentation be considered?

What is the character of this sequel?

Who among the ancients is said to have greatly admired it?

By what troops was the assault commenced?

What do you mean by the *testudo*, or target defence?

On what occasion was that used?

What was the character of this assault? Were the enemy repulsed in this attack? What feats of valor did Turnus perform? What effect had the burning of the towers upon the Trojans?

By whom was it set on fire?

After this, was the assault renewed?

Was any part of the Trojans, at this time, without the ramparts?

Were they able to defend themselves?

What did the sentinels at the gates do in this crisis?

Why did they open the gates?

Who were stationed as guard at the gate?

What was their stature and strength?

Did Turnus enter along with the fugitives?

Was he perceived at the time?

Was the gate closed immediately on his entrance?

What feats of valor does he here perform?

Whom does he first kill?

Are the Trojans able to stand before him?

What remark does the poet make after the admission of Turnus, and the closing of the gate?

How does the poet account for this want of thought in the hero?

By whom are the Trojans finally rallied, and brought again to the attack?

What becomes of Turnus?

How does he escape from them?

Did he receive any injury from the host of weapons sent at him?

By whom was Turnus assisted in his mighty achievements?

Did he return in safety to his troops?

LIBER DECIMUS.

JUPITER calls a council of the gods, and forbids them to assist either side. On this occasion, Venus makes a very pathetic speech in favor of the Trojans, and entreats Jupiter to interfere in their favor, and not to suffer them to be entirely destroyed. Juno replies in a strain haughty and imperious, and attributes their misfortunes to their own folly and misconduct, and particularly to the conduct of Paris in the case of Helen; and insinuates that Æneas was playing the same game at the court of Latinus. Jupiter concludes their deliberations by a speech, in which he declares he will assist neither party, that success or disaster should attend their own actions.

As soon as Æneas had concluded a treaty with the Tuscans, he hastens his return, accompanied by his allies. On his way he is met by a choir of nymphs: one of whom informs him of the transformation of his ships, of the attack of Turnus upon his camp, of the great slaughter he had made, and the distress to which his friends were reduced. When he arrives in sight of his camp, the Trojans shout for joy; and Turnus resolves to prevent their landing. Leaving a sufficient number to besiege the camp, he marches with the rest of his forces to the shore. Æneas divided his troops into three divisions, and, in that order, effected a landing. Here a general engagement commences, and Æneas performs prodigies of valor. The Arcadians were routed by the Latins. When Pallas perceives them give way, he hastens along the ranks, animates his men, and brings them again to the charge. Here he performs feats of valor. Lausus, who commanded one wing of the Latins, opposed him with equal skill and valor. Arcadians, Tuscan and Trojan, fell before him.

In the mean time, Turnus, informed of the havoc made by Pallas, determines to attack him in person. He proceeds against the youthful warrior, who, undaunted, meets him with strength and arms unequal.

After the death of Pallas, a great slaughter of the Trojans ensues. Æneas, in an other part of the line, informed of the death of Pallas and the slaughter of his troops, immediately sets out in search of Turnus. In his way he kills a great number, and puts to flight whole ranks. Venus assists the Trojans, and Juno intercedes with her husband to favor the Latins; but to no purpose. However, he permits her to bear away Turnus from the fight, and save him from the vengeance of Æneas. The goddess instantly repairing to the field of battle, assumed the shape and attire of Æneas; and, by a device of hers, conducted Turnus from the fight. As soon as he was out of danger, the phantom vanished. Discovering the deception, the hero becomes frantic with rage and disappointment.

Mezentius succeeds Turnus in command, and makes head against the Trojans. The fight is renewed with great fury, and he performs feats of valor. Victory, for a time, seems equally poised. Æneas beholds him thundering along the ranks, prostrating all who stand before him; and resolves to meet him. Mezentius throws a spear, which, glancing from the shield of Æneas, kills Antores, who had been the companion of Hercules. The spear of Æneas wounds him in turn, but not mortally. In this situation, Lausus succors his father, and, flinging himself between the combatants, affords him an opportunity to retire, and, in the pious duty, loses his own life. He retires to the river, and washes his wound. All his anxiety is for his son, his affectionate, his dutiful Lausus. Messenger after messenger he sends to recall him from the fight. But when he learns his death, he resolves to return to fall by the hand of Æneas, or to bear off his spoils. For this purpose, he mounts his faithful courser, arms himself, and rushes into the field, seeking the victor. The book concludes with the death of Mezentius.

PANDITUR interea domus omnipotentis Olympi :
 Conciliumque vocat Divum pater atque hominum rex
 Sideream in sedem ; terras unde arduus omnes,
 Castraque Dardanidum aspectat, populosque Latinos.
 Considunt tectis bipatentibus. Incipit ipse :
 Cœlicolæ magni, quianam sententia vobis
 Versa retrò ? tantumque animis certatis iniquis ?
 Abnueram bello Italiam concurrere Teucris :
 Que contra vetitum discordia ? quis metus, aut hos,
 Aut hos arma sequi, ferrumque lacessere suasit ?
 Adveniet justum pugnae, ne accersite, tempus,

5 5. *Supers* considunt
 tectis bipatentibus. *Ju-*
piter ipse incipit sic

9. *Que est hæc dis-*
cordia contra meum veti-
tum ? Quis metus suasit

10 *aut hos Italos, aut hos*
Teucros sequi

NOTES.

1. *Olympi*. Olympus is a very high mountain in the confines of Thessaly and Macedonia, whose summit is above the clouds. Hence the poets made it the residence of Jove. Here they assigned him a sumptuous palace. The epithet *omnipotens* is added by way of eminence; that being the proper epithet of Jove, who had there his residence. The poet here imitates Homer, *Iliad*, lib. viii.

4. *Aspectat* : in the sense of *despicit*. *Arduus* : in the sense of *sublimis*.

5. *Bipatentibus* : opening both ways, to the right and left.

6. *Cœlicolæ* : in the sense of *Superi*. *Quianam* : in the sense of *cur*. The meaning is : why have ye changed your purpose of assisting neither party ? Why do ye contend with so much animosity ? and disregard my prohibition that the Italians should not oppose the Trojan ?

8. *Abnueram* : I had forbidden the Italian nations, &c. This prohibition had not been

mentioned by the poet before. On the contrary, Jove had declared that Æneas should carry on a great war in Italy, *bellum ingens geret Italia*. *En.* i. 263. It is probable that the poet would have corrected this passage, if he had lived to revise this part of his works.

10. *Lacessere* : in the sense of *commovere*, says Ruæus. *Suasit* : in the sense of *impulit*. *Arma* : by meton. for *bellum*.

11. *Adveniet justum* : the proper time for war will arrive, &c. Jove declares in council that the Italians had engaged in the war against the Trojans, contrary to his wish and inclination; that it was his desire Italy should open its bosom, and receive them in friendship and amity. But do not, ye gods, infer hence that I wish they should always escape the calamities of war. The time will come in its proper season, nor do ye hasten it, when warlike Carthage shall bring a great destruction upon the Roman towers. Then you may indulge your ambi-

	Cùm fera Carthago Romanis arcibus olim Exitium magnum, atque Alpes immittet apertas. Tum certare odiis, tum res rapuisse licebit. Nunc sinite, et placitum læti componite fœdus.	15
16. Jupiter dixit hæc paucis verbis.	Jupiter hæc paucis: at non Venus aurea contra Pauca refert:	
19. Quid aliud numen sit, quod	O pater, ô hominum Divùmque æterna potestas! (Namque aliud quid sit, quod jam implorare queamus?) Cernis ut insultent Rutuli? Turnusque feratur Per medios insignis equis, tumidusque secundo Marte ruat? non clausa tegunt jara mœnia Teucros. Quin intra portas, atque ipsis prælia miscent Aggeribus murorum, et inundant sanguine fossæ	8
25. Eneas ignarus harum rerum abest.	Eneas ignarus abest. Nunquamne levari Obsidione sines? muris iterum imminet hostis Nascentis Trojæ, nec non exercitus alter: Atque iterum in Teucros Ætolis surgit ab Arpis	5

NOTES.

mosties, then you may foment discord; but now cultivate harmony, and practice good will toward each other. Carthage was the most powerful rival of Rome. It was a very flourishing and commercial state. The interests of the two nations soon began to interfere, and a war broke out between them. A naval battle was fought off Sicily, in which the Carthaginians were victorious; but the Romans had the advantage by land. A peace was concluded very much to the disadvantage of the former. The Carthaginians gave up all the islands between Africa and Italy, and agreed to pay 2,200 talents annually, for twenty years, to the Romans. This took place in the year of Rome 513. Twenty-four years after this, a second war broke out between the two rival powers. Hannibal was commander-in-chief of the Carthaginians. He led his army into Spain, which he subjugated as far as the Iberus. He thence passed over the Alps into Italy, where he defeated the Romans in several engagements, with great slaughter, and filled Rome itself with fear and consternation; and if he had marched directly to Rome, it would, in all probability, have fallen before his victorious arms. In this juncture of affairs, Fabius Maximus was made dictator; who, by his prudent measures, and, above all, by his declining a general engagement, and protracting the war, in some measure, recovered the Roman affairs. In the mean time, Scipio was sent into Africa to attack Carthage. Hannibal was recalled to defend his country. The Romans, however, were victorious, and Carthage became tributary. The intrepid Hannibal saved his life by fleeing his country. This war lasted seventeen years. In the third Punic war, as it was called, Carthage was utterly rased, under the younger Scipio, in the year of Rome 608.

12. *Fera*: warlike—fierce.

13. *Apertas Alpes*. Scaliger thinks *gub* to be supplied; meaning that the Carthaginians marched through or over the Alps. This to be sure is the true meaning; but the construction will not bear it. We must not throw away the *atque*. Both Dr. Trapp and Rûmus understand the people of the Alps, whom Hannibal took with him. I can hardly think this to be the meaning. The expression is highly figurative and poetical. It represents Hannibal and his army passing through the passages of the Alps, as if the mountains themselves were moved or sent against Rome.

14. *Tum licebit, &c.* The gods are here represented as divided and split into factions and parties. To calm their dissensions, Jove tells them a time will come when they may indulge their passions, and plunder and commit acts of violence. Dr. Trapp thinks the words *licebit, &c.* refer to the Trojans and Latins, on account of whom the god were split into factions. It is common for writers, especially the poets, to ascribe the evil actions of men to the gods, under whose influence they were supposed to act. *Re. the Roman state.* Rûmus says, *Trojanus res*

15. *Sinite*: be quiet—permit it to be so. *Componite*: in the sense of *facite, vel conciliate*. *Placitum*: in the sense of *destinatum*. *Quod placet mihi*, says Rûmus.

22. *Tegunt*: protect—defend.

23. *Miscent*: in the sense of *committunt*

24. *Ipsis aggeribus*: on the very ramparts of the walls.

27. *Nec non*: in the sense of *quoque, vel etiam*. *Imminet*: presses upon—besieges. Rûmus says, *instat*.

28. *Ætolis Arpis*. *Arpi* was a city of Apulia. It is called *Ætolian* from *Ætolia*, the country of Diomedes, who led a colony into that part of Italy, and founded *Arpi*.

1. Equidem, credo, mea vulnera restant :
 progenies mortalia demoror arma.
 pace tuâ, atque invito numine, Troës
 petière, luant peccata ; neque illos
 auxilio. Sin tot responsa secuti,
 iperi Manesque dabant ; cur nunc tua quisquam
 jussa potest ? aut cur nova condere fata ?
 petam exustas Erycino in litore classes ?
 mpestatum regem, ventosque furentes
 excitos ? aut actam nubibus Irim ?
 tiam Manes (hæc intentata manebat
 rum) movet : et superis immissa repentè
 medias Italùm bacchata per urbes.
 er imperio moveor : speravimus ista,
 rtuna fuit : vincant, quos vincere mavis.
 est regio, Teucris quam det tua conjux
 per everse, genitor, fumantia Trojæ
 obtestor ; liceat dimittere ab armis
 iem Ascanium ; liceat superesse nepotem.
 sanè ignotis jactetur in undis ;
 munque viam dederit fortuna, sequatur :
 gere, et diræ valeam subducere pugnæ.
 thus, est celsa mihi Paphos, atque Cythera,
 e domus : positis inglorius armis
 hic ævum. Magnâ ditione jubeto

30 30. Et ego tua proge-
 nies
 31. Si Troës petière
 Italiam sine
 33. Sin fecerunt ad se-
 cuti tot responsa oracis
 35 35. lorum, que
 35. Aut cur quisquam
 potest condere
 39. Nunc etiam Juno
 40 movet
 40. Alecto immissa
 in superis regionibus lu-
 cis
 43. Dum fortuna fuit
 propitia : illi vincant
 45 45. O genitor, obtes-
 tor te per fumantia ex-
 cidia
 50
 52. Ascanius inglo-
 rius exigit ævum hie,
 armis positus.

NOTES.

he son of Tydeus. Turnus sent to
 a view to engage him in the war,
 out success, as will appear in the
 book. Venus, to aggravate her
 old insinuate that a Grecian army
 oaching the Trojan camp under the
 of great Diomedes. This is the ho-
 he alter exercitus, just mentioned.
 ea vulnera restant: my wounds re-
 tusus thinks this is a reference to
 d she received from Diomedes, when
 ed Æneas from the encounter with
 Iliad, v. 335. And she fears the
 ig may happen again. This eluci-
 words demoror mortalia arma. But
 ay speak in the name of the Tro-
 isidering their wounds and suffer-
 her own. Demoror: in the sense
 o.
 ace: permission or leave. Pace:
 ise of venia. Numine: in the sense
 late.
 nesque. This perhaps refers to the
 ns and intimations, which Æneas
 ived from the ghosts of Hector,
 and Creusa. Manes, sometimes
 a for the infernal gods. It is here
 to Superi, the gods above.
 xtere: to avert or turn aside. Fata:
 —decrees. Condere: to make—op-
 -point. Rucus says, statuere.
 Erycino litore: on the Sicilian

shore. See Æn. v. 660. Where the Trojan
 matrons, at the instigation of Iris, set fire to
 their ships. Reperitum: in the sense of com-
 memorem.

37. Regem: Æolus king of, the winds.
 See Æn. i.

39. Manes movet. Here Manes plainly
 means the infernal powers, whom Juno rous-
 ed up against the Trojans, when she called
 up Alecto from her dire abode. This was the
 first time Juno had recourse to the powers
 below, to assist her in the destruction of the
 Trojans. This will help us to understand
 the words: hæc sors rerum manebat intentata
 Sors: in the sense of pars.

41. Bacchata: est is understood.

42. Moveor nil: I am not solicitous about
 empire—I am not moved, &c.

46. Liceat: may it be permitted me to
 remove (or take) Ascanius, &c.

50. Valeam: I would wish to be able—
 I could desire to be permitted. Tegere: to
 protect—rescue.

51. Amathus: gen. amathuntis; a city of
 the island of Cyprus. Hodie, Lemiso. Pa-
 phos or Paphus; another city of the same
 island. Hodie, Paffo. Cythera: neu. plu.
 an island between the Peloponnesus and
 Crete. Idalium or Idalia: a city of Cyprus.
 All these places were sacred to Venus.

52. Domus: in the sense of sedes.

54. Nihil ortum inde Carthago premat Ausoniam : nihil urbibus inde
obstabit Tyriis. Quid pestem evadere belli
55. Quid juvit *Aeneas* Juvit, et Argolicos medium fugisse per ignes ?
evadere
57. Totque pericula Totque maris, vastæque exhausta pericula terræ,
maris, vastæque terræ Dum Latium Teucris, recidivaque Pergama quaerunt !
fuisse exhausta, dum Non satiùs cineres patriæ insedissee supremos,
Atque solum, quo Troja fuit ? Xanthum et Simoënta 60
61. Miseris Teucris Redde, oro, miseris ; iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno
Acta furore gravi : Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem ?
Aeneas hominum quisquam Divùmque subegit 65
Bella sequi, aut hostem regi se inferre Latino ?
Italiam petiit fati auctoribus, esto,
Cassandræ impulsus furis. Num linquere castra
Hortati sumus, aut vitam committete ventis ?
70. Num persuasimus Num puero summam belli, num credere muros ? 70
ei credere summam belli, num credere muros pu-
ero ? Num persuasimus Tyrrhenamve fidem, aut gentes agitare quietas ?
ei agitare Quis Deus in fraudem, quæ dura potentia nostra
Egit ? ubi hic Juno, demissave nubibus Iris ?

NOTES.

54. *Inde*: hence—from Ascanius. He will not be in the way, or oppose the Tyrian city.

55. *Pestem*: destruction—ruin.

57. *Exhausta*: undergone—finished—exhausted to the very dregs. The verb *esse*, vel *fuisse*, is understood.

58. *Recidiva*. Davidson thinks *recidiva*, here, means tottering again, or threatening a fall. But it also signifies, set up again after it is fallen, or rebuilt. Dr. Trapp takes it here in this sense. Commentators are not agreed upon the true import of the word. The whole speech of Venus is extremely artful, and well calculated to produce the desired effect. It is distinguished for its sweetness, tenderness, and pathos.

59. *Non satiùs*: would it not have been better for them to have settled upon, &c. The verb *esset*, vel *fuisset*, is understood.

62. *Da, pater*: grant, O, father, that they struggle again with the Trojan disasters; rather than continue in this state of suspense. These words, or words of the like import, appear to be requisite to complete the sense, and preserve the connexion.

63. *Acta*: in the sense of *impulsa* vel *agitata*.

64. *Obductum*: in the sense of *occultum*.

67. *Italiam petiit*, &c. This speech of Juno is very different from that of Venus: the one is tender, persuasive, and pathetic; the other haughty, imperious, and sarcastic. In the beginning, she acknowledges that *Aeneas* undertook his voyage at the direction of the gods; but she will have it, that it was particularly at the instance of *Cassandra*, the daughter of Priam, a prophetess whom nobody believed. *Auctoribus*: advisers—persuaders, or the first movers.

68. *Furis*: this *Rusus* interprets by *viticinis*.

70. *Summam*: the management—chief command.

71. *Fidem, aut gentes, agitare*, &c. This is a difficult passage, arising partly from the conciseness of the expression, and partly from the falsehood of the assertion. Commentators are generally agreed that *fidem* is to be taken for alliance or friendship, in the sense of *foedus*. To connect *agitare* with it in that sense, we must take the verb in the sense of *implorare*, which it will hardly bear. But if we take *fidem* to mean the loyalty and allegiance, which the *Tuscani* bore to *Mezentius* their king; and there is no reason, why it may not; then *agitare*, in its common acceptation, to disturb, shake or unsettle, may be connected with it, as well as with *quietas gentes*. It was not true, however, that the nations to which *Aeneas* applied for assistance were at peace. For both the *Tuscani* and *Arcadians* were at war with the *Latini*. Heyne takes *agitare fidem*, in the sense of *solicitare societatem et foedus*. *Quietas*: at peace.

72. *Quæ dura nostra*: what rigid power of ours. This refers to the epithet *dura*, which Venus uses in relation to her, verse 44. Commentators generally take *fraudem* to mean detriment—damage. *Rusus* interprets it by *damnum*, and it may so mean here; for Juno, all along, reflects upon the false steps and bad management of *Aeneas*. But it may also mean fraud, alluding to the attempt to draw the *Tuscani* from their allegiance to their king. Heyne takes *fraudem* in the sense of *malum*. *Servius*, in the sense of *periculum*. Davidson renders it

um est, Italos Trojam circumdare flammis
ntem, et patriâ Turnum consistere terrâ ;
ilumnus avus, cui diva Venilia mater.
face Trojanos atrâ vim ferre Latinis ?
aliena jugo premere, atque avertere prædas ?
soceros legere, et gremiis abducere pactas ?
1 orare manu, præfigere puppibus arma ?
tes Æneam manibus subducere Graiûm,
e viro nebulam et ventos obtendere inanes ;
tes in totidem classem convertere Nymphas :
liquid Rutulos contrâ juvisse, nefandum est.
s ignarus abest : ignarus et absit.
aphos, Idaliumque tibi ; sunt alta Cythera :
gravidam bellis urbem, et corda aspera tentas ?
s tibi fluxas Phrygiæ res vertere fundo
aur ? nos ? a miseris qui Troas Achivis
it ? quæ causa fuit consurgere in arma
amque Asiamque, et fœdera solvere furto ?

75

77. Quid est illud, Tro-
janos79. Quid est illud, le-
80 gere soceros, et abducere pactas sponsas e gremiis sponsorum ?84. Nos juvisse Rutu-
85 los aliquid contrâ Troja-
nos.86. Æneas ignarus
percussit urbis89. Num, nos, inquam,
an ille Paris qui
90

NOTES.

words "guileful measures," alluding
t is said in the preceding line.

Indignum est : it is a heinous crime, to
, that the Italians, &c.

Pitæonius : a king of the Rutuli, and
son of Jove. He was one of the
sons of Turnus, and was deified. *Veni-
lia* was the sister of Amata, and mo-
ther of Turnus. She also was made a
goddess.

Quid, Trojanos : what is it for the
to offer violence, &c. *Servius ex-
tra face*, by *sævo bello*. Dr. Trapp
this is an allusion to the story of
whose mother dreamed she should
bring forth a torch or fire-brand ; he being
the cause of the war, which proved the ruin
of the Trojans. *Fax*, signifies the first motives or
causes to any thing. *Fax belli*, is the
commencement of war. *Incendia*
a war when it hath come to its height,
is every thing waste before it, like a
burning flame. *Atrâ face* : with black or
torches. *Ruæus* says, *nigris lædis*.

Premere jugo : to subjugate. *Arva* :
sense of *terras vel regiones*.

Legere. *Servius* renders it, by *furari*.
they are called *Sacrilegi, qui sacra*
; i. e. *furantur*. *Pactas* : betrothed
sponsas being understood, or per-
is implied in *pactas*. *Legere soceros* :
to marry fathers-in-law ; that is, to marry
against their will without their consent, and
against their wills. *Heyne* says, *eligere*—

Orare pacem : to implore peace with
hands, and to fix arms on the stems of
olive-trees. This refers to the olive boughs,
they held in their hands as a sign of
peace when they visited the court of Lati-

nus. This is an invidious reflection of
Juno, and entirely groundless. If it refer
to the Latins, there was no crime in suing
for peace, and being at the same time pre-
pared for war. It was the most likely way
to obtain it. If it relate to the Arcadians,
they had no design of war upon them.
Their arms were designed only to guard
them against the insults of enemies on their
passage to the court of Evander.

84. *Nefandum est* : it is a horrid crime for
us, &c. The following line contains a most
severe sarcasm. As if Juno had said : if
Æneas, the general of an army, choose to
be absent in so critical a juncture, and is
not careful to inform himself of their state,
let him, for aught I care, remain ignorant,
and never return.

87. *Urbem*. The city *Laurentum*, to the
government of which Æneas would arrive,
by marrying Lavinia. *Gravidam* : *potentem*,
says *Ruæus*. *Aspera* : in the sense of *belli-
cosa*.

88. *Tibi*. This is either redundant, or
used in the sense of *tuæ*, agreeing with
Phrygiæ. Juno here speaks in the present
time, though reference is had to the Trojan
war. This change of tense is often very
elegant. It gives life and animation to the
subject. *Fluxas res*. *Ruæus* says, *fragile
regnum*, the frail power of the Troy.

89. *Qui*. This refers to Paris, who was
the cause of the Trojan war. *Nos* : was it
I, or was it not rather that Paris, who expo-
sed the unhappy, &c.

91. *Furto* : here adultery, treachery. *Fur-
tum* also signifies any private, or secret act
of wickedness. An allusion is here made
to the rape of Helen, which was an act of
the basest kind ; a most perfidious crime.
As for this the Greeks, we may suppose

- Me duce, Dardanius Spartam expugnavit adulter ?
 Aut ego tela dedi, fovi-ve cupidine bella ?
 Tunc decuit metuisse tuis; nunc sera querelam
 Haud justis assurgis, et irrita jurgia jactas. 86
 Talibus orabat Juno: cunctique fremebant
 Cœlicolæ assensu vario: ceu flamina prima
 Cùm deprénsa fremunt sylvis, et cæca volutant
 Murmura, venturos nautis prodentia ventos.
 Tum pater omnipotens, rerum cui summa potestas,
 Infit. Eo dicente, Deûm domus alta silescit, 101
 Et tremefacta solo tellus, silet arduus æther:
 103. Posuere statum; Tum Zephyri posuere; premit placida æquora pontus.
 Accipite ergò animis atque hæc mea figite dicta.
 Quandoquidem Ausonios conjungi fœdere Teucris 106
 Haud licitum est, nec vestra capit discordia finem:
 107. Secat sibi factis, Quæ cuique est fortuna hodie, quam quisque secat spes.
 stæc fuit Tros, Rutulusve, habeo eos
 Tros Rutulusve fuit, nullo discrimine habebo:
 109. Seu castra Trojanorum tenentur
 Seu fatis Italûm castra obsidione tenentur,
 Sive errore malo Trojæ, monitisque sinistris. 113
 Nec Rutulos solvo. Sua cuique exorsa laborem
 Fortunamque ferent. Rex Jupiter omnibus idem.
 113. Ille annit per Fata viam invenient. Stygii per flumina fratris,
 flumina Per pice torrentes atraque voragine ripas

NOTES.

have no further intercourse, or treaties, with the Trojans: which is the idea conveyed in *solvere fœdera*. Heyne takes *furto*, in the sense of *raptus*.

92. *Expugnavit Spartam*. History informs us that Paris did not carry off Helen in an amicable manner, but by violence and force. In her heart, however, she might not have been averse to it. This the Trojan prince effected in the absence of the Grecian king, who had entertained him in a very hospitable manner. Juno here calls him an adulterer, and represents him as an insidious enemy. *Expugnavit*: he assaulted, &c.

93. *Fovi bella*: fomented—caused wars through lust. *Cupidine*: unlawful desire, or love.

94. *Nunc*: this refers to the time of the rape of Helen. Here Juno is extremely severe.

95. *Haud justis*: in the sense of *injustis*. *Jurgia*: reproaches—complaints.

97. *Vario assensu*: with various assent; some approved of the speech of Venus, others of the speech of Juno.

98. *Deprénsa*: caught—pent up in the woods. *Cæca murmura*. murmurs scarcely to be heard. *Prodentia*: intimating to, &c.

101. *Infit*: in the sense of *incipit*.

102. *Solo*. Whatever supports any thing may be called *solum*. *Solum terræ* would be the foundation of the earth. Rûsius says, *id fundamentis*.

103. *Posuit*; *evens*—renders smooth. Rûsius says, *steomit*.

107. *Quam spes*, &c. Servius and some others take *secat*: in the sense of *taet vel habet*. But Turnebus, in the sense of *scindit*; and Rûsius, in the sense of *assensit*: takes, or assumes to himself; as when one divides a thing into parts or portions. Heyne differs from most commentators in the sense of the verb *secat*. He takes it in the sense of *incidere*, vel *perdere*: to cut off, or destroy by their actions.

109. *Fatis Italûm*, &c. This is generally understood of the fates unkind or hostile to the Italians. Rûsius interprets *fatis*, by *damno*: loss or damage. Davidson thinks *malis* is to be supplied.

110. *Malo errore*: whether by a fatal error of Troy, and inauspicious prognoses—whether the Trojans shall be successful in repelling the assaults of the Italians: this is expressed in the preceding line, *seu factis*: or whether the Italians should prove victorious over the Trojans; these having been deceived by false predictions, and led into a fatal error, in coming hither to find a permanent settlement.

111. *Sua exorsa*: their own enterprises or actions shall bring to each party disaster or success. The issue of the war shall depend upon the parties engaged—I will assist neither. *Laborem*: Rûsius says, *damnum*.

112. *Idem*: in the sense of *æquus*. The verb *erit* is understood.

113. *Stygii fratris*. Pluto. See Geogr. 561.

et totum nutu tremefecit Olympum
 : fandi. Solio tum Jupiter aureo
 cœlicolæ medium quem ad limina ducunt.
 à Rutuli portis circùm omnibus instant
 : cæde viros, et mœnia cingere flammis.
 Æneadùm vallis obsessa tenetur ;
 s ulla fugæ. Miseri stant turribus altis
 quam, et rarâ muros cinxere coronâ.
 abrasides, Hicetaoniusque Thymætēs,
 ique duo, et senior cum Castore Tymbris,
 cies : hos germani Sarpedonis ambo,
 s, èt Hæmon, Lyciâ comitantur ab altâ.
 ens toto connixus corpore saxum,
 artem exiguam montis, Lyrnessius Acmon,
 tio genitore minor, nec fratre Mnestheo.
 is, illi certant defendere saxis ;
 e ignem, nervoque aptare sagittas.
 r medios, Veneris justissima cura,
 us caput ecce puer detectus honestum,
 emma, micat, fulvum quæ dividit aurum,
 o decus, aut capiti : vel quale per artem
 i buxo, aut Oriciâ terebintho
 ur. Fusos cervix cui lactea crines
 et molli subnectit circulus auro.
 ue magnanimæ viderunt, Ismare, gentes
 dirigere, et calamos armare veneno,
 generese domo : ubi pinguis culta
 lque viri, Pactolusque irrigat auro.
 Mnestheus, quem pulsî pristina Turni
 murorum sublimem gloria tollit ;
 s : hinc nomen Campanæ ducitur urbi.

115

120

125 125. *Hi sunt prima acies*

128. *Lyrnessius Acmon, nec minor Clytie genitore, nec fratre Mnestheo, fert*

130. *Hi certant defendere urbem jaculis ; illi certant defendere eam saxis*

132. *Ecce Dardanius puer ipse, justissima cura Veneris, detectus quoad honestum caput, inter medios, micat, qualis gamma*

135. *Vel quale obur lucet per artem*

140. *Pinguis culta arca*

143. *Quem pristina gloria Turni pulsî agere*

145 *gere*

NOTES.

snuit : he ratified or confirmed it. *zlicolæ medium, &c.* This alludes to the Roman custom of conducting the business of the senate house to his own room or apartment.

genio Æneadùm : simply the Trojans. The Trojans were called *Æneada*, as their leader.

astere muros : they defend the walls from the enemy's ranks. Ruseus says, *exiguo numero*

lyrnessius : an adj. from Lyrnessum in Phrygia, near the *Sinus Adramyti-*

illi. Davidson renders these : *illius*. Valpy refers the *hi* to the Trojans who were assaulting the ramparts, and the *illi* to the Trojans who were defending them. But when these pronouns occur in separate members of the sentence, the one first mentioned or more prominent is *hic* to the latter, or last men-

ostendit ignem : to throw flames.

136. *Terebintho* : the *terebinthus*, or turpentine tree. Its wood bears a resemblance to ebony. *Oricia* : an adj. from *Oricum*, a town of Macedonia in the confines of Epirus, where these trees abounded.

140. *Armare* : in the sense of *usgere*. *Calamos* : darts, or missile weapons in general. *Generese* : voc. agreeing with *Ismare* : nobly descended from a Lydian family.

142. *Pactolus irrigat* : Pactolus waters them with its gold—golden stream. This was a small river, on whose banks stood the famous city Sardes, the capital of Lydia. Here Croesus held his court. It empties into the Hermus, one of the largest rivers of Asia Minor, and with it flows into the sea near the city of Ephesus. They were both celebrated for their golden sands. The poet here supposes the water of the Pactolus to be of a golden hue.

145. *Campanæ urbi*. Capua, the capital of Campania. Here Hannibal took up his winter quarters. But the luxury and dissipation of the place, proved the ruin of his affairs in Italy.

- Illi inter sese duri certamina belli
 Contulerant : mediâ Æneas freta nocte secabat.
148. Namque ut *primam digressus* ab Evandro, et ingressus
 Namque ut ab Evandro castris ingressus Etruscis
 Regem adit, et regi memorat nomenque genusque;
 Quidve petat, quidve ipse ferat; Mezentius arma 150
150. Edocet quidve
 Quæ sibi conciliet, violentaque pectora Turni
 Edocet; humanis quæ sit fiducia rebus
 Admonet, immiscetque preces. Haud fit mora : Tarchon
 Jungit opes, fœdusque ferit. Tum libera fatias,
 Classem conscendit jussis gens Lydia Divûm, 155
 Externo commissa duci. Æneia puppis
157. Tenet prima loca, subjuncta quoad Phrygios leones rostro.
 Prima tenet, rostro Phrygios subjuncta leones :
 Imminet Ida super, profugis gratissima Teucris.
 Hic magnus sedet Æneas, secumque volutat 160
 Eventus belli varios : Pallasque sinistro
 Affixus lateri, jam quærit sidera, opacæ
 Noctis iter; jam quæ passus terræque marique.
 Pandite nunc Helicon, Deæ, cantusque movete
 Quæ manus interea Tuscis comitetur ab oris
 Ænean, armetque rates, pelagique vehatur. 165
 Massicus æratâ princeps secat æquora Tigri :
167. Sub quo erat manus mille
 Sub quo mille manus juvenum; qui mœnia Clusi,
 Quique urbem liquere Cosas : queis tela, sagittæ,
 Corytique leves humeris, et letifer arcus.
170. Torvus Abas erat unâ cum illo : huic totum agmen fulgebat
 Unâ torvus Abas : huic totum insignibus armis 170
 Agmen, et aurato fulgebat Apolline puppis.
 Sexcentos illi dederat Populonia mater
 Expertos belli juvenes : ast Iva trecentos,

NOTES.

147. *Freta* : the waters of the Tiber. *Contulerant* : they had joined—engaged in. *Inter sese* : the two armies.

149. *Regem* : in the sense of *ducem* vel *imperatorem* : the commander, or chief officer. This was Tarchon.

150. *Ferat* : in the sense of *efferat*.

151. *Pectora* : the mind or temper. *Conciliet* : procures—gains over to his interest. This alludes to a supposed alliance with Turnus and the Rutulians.

154. *Opes* : troops—means of carrying on the war—power. *Ferit* : in the sense of *sancit*.

155. *Lydia gens* : after the expulsion of Mezentius, the Tuscans were forbidden by the fates to make themselves a king, unless he were a foreigner; or to march against him, unless under the command of a foreign general. They are free from this restraint, now that Æneas had arrived, and are at liberty to enter under his banner. The Tuscans were originally a colony from Lydia. Hence they are called *Lydia gens*. It is most likely, they had a fleet already prepared for an expedition. For in the short time Æneas was with them, they could not have built or even equipped one.

157. *Subjuncta*. The ship of Æneas had Phrygian lions yoked together, and placed under its prow or beak for its ensign. The lion was sacred to Cybele, who presided over Phrygia, and particularly over mount Ida, of whose pines Æneas had built his fleet.

158. *Ida* : the name of one of the galleys, commanded by Æneas in person. *Super imminet* : rises—towers above the rest.

161. *Querit* : inquires concerning, &c.

165. *Pelago* : in the sense of *Æria*.

167. *Clusi*. Clusium was a city of Tuscan. *Hodie, Chiusi*.

168. *Cosas* : the acc. plu. of *Cosæ* or *Cossæ*, a maritime town of Tuscan, near the promontory *Argenturium*. *Cosas* is put in apposition with *urbem*. *Queis* : whose weapons were arrows, &c. *Queis* : in the sense of *quorum*.

169. *Coryti*. *Corytus* is a word originally Greek, of the same import with *phœbea*, a quiver.

172. *Populonia* : an adj. from Populonium, a city on the promontory of that name. It is called *mater*, in the sense that *Italia* is called *parens*. *Populonia mater* : simply, the city Populonium.

173. *Iva* : an island to the south of Popu-

Insula inexhaustis Chalybum generosa metallis
Tertius, ille hominum Divûmque interpres Asylas, 175 175. *Tertius erat ille Asylas interpres*
Cui pecudum fibræ, cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes :
Mille rapit densos acie, atque horrentibus hastis. 178. *Ille rapit mille viros densos acie*
Hos parere jubent Alphææ ab origine Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur, 180
Astur equo fidens et versicoloribus armis.
Ter centum adjiciunt, mens omnibus una sequendi,
Qui Cærete domo, qui sunt Minionis in arvis ;
Et Pyrgi veteres, intempestæque Gravisææ. 183. *Qui sunt ex domo Cærete, qui sunt in arvis Minionis*
Non ego te, Ligurum ductor fortissime bello, 185
Transierim, Cinyra ; et paucis comitate, Cupavo,
Cujus olorinæ surgunt de vertice pennæ.
Crimen amor vestrum, formæque insigne paternæ. 186. *Et te, O Cupavo, comitate paucis militibus*

NOTES.

lonum. *Hodie, Elba.* It abounded in iron mines (*metallis*) according to Strabo. Virgil here calls them inexhaustible. This island sent three hundred men. *Generosa* : abounding in. *Ruëus* interprets it by *in-solita*. *Expertos* : expert—skilful.

177. *Ignes* : the flashes of the ominous lightning.

178. *Densos* : in the sense of *confertos*. *Milites* is understood.

179. *Pisæ, urbs Etrusca solo* : Pisæ, a city, Tuscan in its situation, Alphean in its origin, orders these troops to obey Asylas. This city stood on the western bank of the river Arnus, in Tuscany. It was supposed to have been founded by a colony from the Peloponnesus. Hence called *Alphææ*, from *Alpheus*, a river of that country, on whose banks stood the famous city *Olympia Pisæ*. *Solo* : in the sense of *situ*.

183. *Cærete domo* : from the city *Cære*. It was subject to Mezentius. *Hodie, Cerveteri*. *Minionis*. Minio was the name of a river. *Hodie, Mugnone*.

184. *Pyrgi*. These people inhabited a maritime town, not far from Cære, or Cærolanæ. It has long since been destroyed. *Gravisææ* : the name of a town on the seacoast, unwholesome on account of the fens or marshes in the neighborhood. It took its name from *gravitas æëris*. All these different cities, with one mind, enter the war.

185. *Ligurum* : the gen. of *Ligures*, the inhabitants of Liguria, an extensive country of Italy ; a part of which is now the territory of Genoa.

186. *Cinyra—Cupavo*. This passage is obscure and difficult. It has divided the opinions of commentators. *Phaëton*, the son of Phœbus and Clymène, desired of his father the government of his chariot for one day ; which with difficulty was granted him. The youth being unable to guide the fiery steeds, they turned from their diurnal track, and came so near the earth that it began to

burn. He was thrown headlong into the Po. His sisters sought him every where. At length, finding his tomb on the banks of that river, they pined away with grief at the fate of their brother, and were transformed either into alder or poplar trees. See Ovid. Met. 2. Cinyra, king of the Ligures, was a near relation of Phaëton, and, grieving immoderately at his misfortune, was changed into a *Cygnus*, or swan. Dr Trapp takes *Cinyra* and *Cupavo* to have been brothers, the sons of him who was transformed into a swan. In this case, the application of *vestrum* is easy and proper. But to apply it to *Cupavo* alone, as most commentators do, is not so proper. He supposes their crime to have been the honoring of their father too much, by bearing his metamorphosed figure (the swan) engraven upon their shields, and his feathers on their helmets. Their love amounted to a crime, because it was for one whom the gods had punished for an offence committed against them, in his immoderate grief for Phaëton. *Ruëus* thinks *vestrum crimen*, to be the crime of the family in general, who, by their immoderate grief for Phaëton, offended the gods, and were many of them changed into other forms. It may be objected to the interpretation of Dr. Trapp, that *filius* is afterward used in the singular number. But he observes, though they were brothers, the oldest might be mentioned by way of distinction and eminence. Davidson reads, *Cygnus*. See Ecl. vi. 62. and *Æn.* v. 105. Heyne conjectures there is here an interpolation. He differs from commentators in general in the interpretation of verse 186. He connects *Cinyra* with *Cupavo* in the same member of the sentence. *Non transierim te, Cupavo, comitate à Cinyra, et passatitæ*, is his ordo of construction.

188. *Amor crimen* : *Ruëus* says, *amor crimen vestræ familia, et insigne patris transformatione patriæ*.

- Namque ferunt, luctu Cycnum Phaëtonis amati,
 190. Dum canit inter Populeas inter frondes umbramque sororum 190
 populeas frondes
 Dum canit, et mœstum musâ solatur amorem ;
 Canentem molli plumâ duxisse senectam,
 Linquentem terras, et sidera voce sequentem.
 Filius, æquales comitatus classe catervas,
 195. Ille Centaurus Ingentem remis Centaurum promovet : ille 195
 instat
 Instat aquæ, saxumque undis immane minatur
 Arduus, et longâ sulcat maria alta carinâ.
 Ille etiam patriis agmen ciet Ocnus ab oris,
 Fatidicæ Mantûs et Tusci filius amnis,
 Qui muros, matrisque dedit tibi, Mantua, nomen 200
 201. Sed non est unum Mantua, dives avis, sed non genus omnibus unum.
 genus omnibus. Illi gens Gens illi triplex, populi sub gente quaterni ;
 est triplex in origine : sunt quaterni populi sub Ipsa caput populis ; Tusco de sanguine vires.
 gente : Mantua ipsa est Hinc quoque quingentos in se Mezentius armat,
 caput populis : ejus vires Quos, patre Benaco, velatus arundine glaucâ, 205
 sunt de Mincius infestâ ducebat in æquora pinu.
 205. Quos Mincius It gravis Auletes, centenâque arbore fluctum
 oriens ex patre Benaco, Verberat assurgens : spumant vada marmore verso.
 velatus. Hunc vehit immanis Triton, et cœrula conchâ

NOTES.

190. *Umbram sororum* : the shade of his sisters—the shade of the trees, into which his sisters were transformed.

191. *Musâ* : with music, or song.

192. *Canentem* : growing white, or being cloathed, with the downy plumes of the swan, passed out his old age, &c.

195. *Centaurum*. The name of the ship was the Centaur, so called from having a Centaur painted, or carved upon the stem, holding a huge stone in his hand, with which he seemed to threaten the waves. The *Centauri* were fabled to be monsters, half man and half horse. See Geor. ii. 456. *Promovet* : in the sense of *impellit*.

198. *Ocnus*. He was not the founder of Mantua; but rather the fortifier and enlarger. The same as *Bianor*. See Ecl. ix. 60. He gave it the name of Mantua, from *Manto*, the name of his mother. *Mantio*: gen. *Mantûs*, the name of a nymph. Hence the epithet *fatidicæ*: prophetic. *Ciet*: in the sense of *movet* vel *ducit*.

201. *Sed non genus, &c.* It appears that the inhabitants of the Mantuan territory were not of one common origin. We are told they were partly from *Tuscia* or *Etruria*, partly from *Venetia*, and partly from *Gallia*. This explains *gens illi triplex*: implying that the population consisted of people from those three nations. The whole territory was divided into four cities, districts or communities: *populi sub gente quaterni*. Each of which had its Lucomon, or petty king. Of these four, Mantua was the principal or chief city, *ipsa caput populis*. This territory was a part of Etruria, which was

divided into twelve lucommonies, or *reglities*. *Gens* : in the sense of *natis*. *Genus* : lineage—descent.

203. *Vires de Tusco, &c.* By this we are to understand that the Tuscan part of the Mantuan population was the greatest.

204. *Armat in se* : Mezentius arms, &c. He furnishes a just cause for their rising in arms against him.

205. *Patre Benaco*. The Benacus is a lake in the territory of Verona. *Hodie, Lago di Garda*. The river Mincius rises out of it. Hence the epithet *patre* is added to Benacus.

206. *Mincius* : here the god of the river Mincius. He is represented as moving down his stream in hostile ships to join in the war against Mezentius. Hence the epithet *patre*, which is common to all the deities. It is here given to the lake Benacus, out of which the river Mincius rises. *Velatus* : in the sense of *coronatus*, says Ruvius. *Pinus infesta*. Ruvius says, *navibus inimicis Mezentio*. *Pinus*, by meton. for *navis* vel *naves*.

207. *Centena arbore* : with an hundred oars. The oar is here called *arbor*, to denote its size and magnitude. *Marmore verso* : the surface being upturned. *Vada, hinc*, is plainly put for the water of the Tiber; for, on this river, the fleet of *Æneas* was equipped. *It* : in the sense of *ducit*. *Auletes* was the commander of these troops.

209. *Triton*. He was the trumpeter of Neptune, and used a *shell* instead of a trumpet. His upper part was represented as a man, his lower part as a fish. Here the name

Exterrens freta : cui laterum tenuis hispida nanti
 Fron̄s hominem præfert, in pristin desinit alvus ,
 Spumea semitæro sub pectore murmurat unda
 Tot lecti proceres ter denis navibus ibant
 Subsidio Trojæ, et campos salis ære secabant.

Jamque dies cælo concesserat, almaque curru
 Noctivago Phœbe medium pulsabat Olympum.

Æneas (neque enim membris dat cura quietem)
 Ipse sedens clavumque regit, velisque ministrat.

Atque illi medio in spatio, chorus ecce suarum
 Occurrit comitum, Nymphæ, quas alma Cybele
 Numen habere maris, Nymphasque è navibus esse

Jusserat : innabant pariter, fluctusque secabant,
 Quot priùs æratæ steterant ad litora proræ.

Agnoscent longè regem, lustrantque choreis.

Quarum, quæ fandi doctissima, Cymodocea,

Ponè sequens, dextrâ puppim tenet : ipsaque dorso
 Eminent, ac lævâ tacitis subremigat undis.

Tum sic ignarum alloquitur : Vigilasne, Deûm gena,
 Ænea ? vigila, et velis immitte rudentes.

Nos sumus Idææ sacro de vertice pinus,

Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
 Præcipites ferro Rutulus flammâque premebat :

Rupimus invitæ tua vincula, teque per æquor
 Quærimus. Hanc genitrix faciem miserata refecit,

Et dedit esse Deas, ævumque agitare sub undis.

At puer Ascanius muro fossisque tenetur

Tela inter media, atque horrentes Marte Latinos.

Jam loca jussa tenet forti permixtus Etrusco

Æreas eques. Medias illis opponere turmas,

Ne castris jungant, certa est sententia Turno.

210 210. Cui *Tritoni* nanti
 hispida frons præfert
 hominom tenè

215

219. Ecce chorus sua-
 220 rum comitum occurrit
 illi, nempe Nymphæ,
 quas

225 225. Quarum Cymo-
 docea, quæ est doctissi-
 ma fandi

228. Tum alloquitur
 cum ignarum harum re-
 rum sic

230

231. Olim tua classis

235 235. Dedit nos esse
 Deas maris

240

NOTES.

of a ship ; or the figure prefixed to the stern,
 like the Centaur above mentioned.

210. *Tenuis laterum* : down to the waist.

214. *Ære* : with their brazen prows. *Æ*
 signifies any thing made of brass.

215. *Concesserat* : had given way—yield-
 ed to the night. *Nocti* is understood.

216. *Pulsabat* : arrived at—touched. Ru-
 mus says, *atingebat*. *Olympum* : for *caelum*.
Phœbe : the moon.

221. *Habere numen maris* : to have divi-
 nity of the sea—to become nymphs of the
 sea.

224. *Lustrant* : in the sense of *circum-*
currunt.

227. *Eminent dorso* : she rises above the
 surface of the water with her back. *Subre-*
mitat : she swims—rows herself along, &c.

228. *Genæ* : in the sense of *suboles*.

229. *Immitte rudentes velis* : give the sheets
 to the sails—spread the sails to the full
 length of the halsers or sheets.

230. *Vertice* : in the sense of *monte*.

232. *Præcipites* : in the sense of *periculi-*
nomines

234. *Refecit* : in the sense of *mutavit* :
 changed us into this form. *Genitrix* : Cy-
 bele, the mother of the gods.

237. *Horrentes* : Rûmus says, *feroces*. *Mar-*
te : in the sense of *bello*.

238. *Permixtus* : in the sense of *junctus*.
Etrusco : the singular for the plu. : the va-
 liant Tuscans.

239. *Æreas eques* : the Arcadian horse.
 These were the cavalry furnished by Evan-
 der. It is most probable that Æneas gave
 direction to the Arcadians and Tuscans, his
 allies, to repair to some particular place by
 land, while he went with the fleet by water ;
 although no such place is mentioned by the
 poet. Turnus being informed of what was
 going on in Tuscany, and that Æneas was
 coming on with reinforcements, like a skill-
 ful general, resolves to intercept them, to
 attack them on the way, and prevent them
 from forming a junction with the Trojans
 in the camp, w. om he was then blockading.

240. *Jungant* : join themselves to the
 camp—to the troops in the camp. This
 pron. *esse* is understood.

- Surge, age, et Aurorâ socios veniente vocari
 Primus in arma jube; et clypeum cape, quem dedit ipse
 Invictum Ignipotens, atque oras ambiit auro.
 Crastina lux, mea si non irrita dicta putâris,
 Ingentes Rutulæ spectabit cædis acervos. 246
- Dixerat: et dextrâ discedens impulit altam,
 Haud ignara modi, puppim. Fugit illa per undas,
 Ocyor et jaculo et ventos æquante sagittâ.
 Inde aliæ celerant cursus. Stupet inascius ipse
 Tros Anchisiades; animos tamen omine tollit. 247
247. *Ille navis*
 Tum breviter, supera aspectans convexa, precatur
 Alma parens Idæa Deûm, cui Dindyma cordi,
 Turrigeræque urbes, bijugique ad fræna leones;
 Tu mihi nunc pugnae princeps; tu ritè propinques
 Augurium, Phrygibusque adais pede, Diva, secundo. 248
252. *Idæa Cybele, alma parens Deorum, cui Dindyma sunt cordi*
 253. *Bijugique leones deciles ad fræna;*
 256. *Æneas effatus est hæc tantùm.*
 Tantum effatus: et interea revoluta ruebat
 Maturâ jam luce dies, noctemque fugarat.
 Principio sociis edicit, signa sequantur,
 Atque animos aptent armis, pugnaeque parent se.
 Jamque in conspectu Teucros habet et sua castra, 249
 Stans celsâ in puppi. Clypeum tum deinde sinistra
 Extulit ardentem. Clamorem ad sidera tollunt
 Dardanidæ è muris. Spes addita suscitât iras.
 Tela manu jaciunt. Quales sub nubibus atris
 Strymoniaë dant signa grues, atque æthera tranant 250
 Cum sonitu, fugiuntque Notos clamore secundo.
 257. *At ea ceperunt videri mira*
 At Rutulo regi ducibusque ea mira videri
 Ausoniis; donec versas ad litora puppes
 Respiciunt, totumque allabi classibus æquor. 251
 270. *Apex galeæ ardet capiti Æneæ*
 Ardet apex capiti, cristisque à vertice flamma
 Funditur, et vastos umbo vomit aureus ignes.
 Non secus ac liquidâ si quando nocte cometae

NOTES.

242. *Dedit*: in the sense of *reddidit*.
 243. *Oras*: the borders or edges of the shield.
 249. *Aliæ celerant*: the other nymphs accelerate the motion of the other ships, as Cymodocæa had done that of Æneas.
 250. *Tollit animos*. Dr. Trapp understands this of Æneas taking courage himself. Davidson, of his encouraging his men. "He raises the spirits of his troops."
 251. *Supera convexa*: the high canopy of heaven.
 252. *Dindyma*: neu. plu. *Dindymus*, in the sing.: a mountain in Phrygia, so called from its having two tops. *Cordi*: for a delight.
 254. *Propinques augurium*: render the omen propitious in due form. Ruseus says, *secundes omen bene—presens sis hoc augurio*. Here the verb *propinquo*, though properly intransitive, becomes transitive, and has the acc. after it. Of *propinques augurium ritè*, Heyne says, *sue ostentum hoc ritè eventum*

rum habere. La Cerda says, *facus augurium propitium*. Valpy: "by your own presence give effect to the augury."

255. *Phrygibus adais*: aid the Trojans with thy propitious presence, *pede secundo*.

259. *Aptent*: fit—prepare. Ruseus says, *excitent*.

265. *Grues dant, &c.* This comparison is taken from Homer. The cranes are called *Strymonian*, from Strymon, a river of Macedonia, in the confines of Thrace, where cranes abounded. *Signa*: signs or signals of the approaching storm by their voices.

269. *Totum æquor*: the whole surface of the water to be covered, &c. Ruseus says, *appelli*.

270. *Apex ardet capiti*. This inscription of the armor of Æneas, is taken from Homer's description of that of Achilles.

271. *Vomit*: in the sense of *emittit*. *Umbo*: the middle point of the shield, by *synecdoche* taken for the whole shield.

272. *Cometae* Comets are planets in-

inei lugubrè rubent ; aut Sirius ardor ;
 tim morbosque ferens mortalibus ægris,
 ur, et lævo contristat lumine cælum. 275
 id tamen audaci Turno fiducia cessit
 præripere, et venientes pellere terrâ.
 animos tollit dictis, atque increpat ultrò :
 votis optâstis, adest, perfringere dextrâ :
 280 ibus Mars ipse, viri. Nunc conjugis esto
 re suæ tectique memor ; nunc magna referto
 patrum laudes. Ultrò occurramus ad undam,
 repidi, egressisque labant vestigia prima.
 tes fortuna juvat.
 it : et secum versat, quos ducere contrâ,
 285 ibus obsesae possit concedere muros.
 reâ Æneas socios de puppibus altis
 us exponit. Multi servare recursus
 entis pelagi, et brevibus se credere saltu ;
 mos alii. Speculatus litora Tarchon,
 290 ida non spirant, nec fracta remurmurat unda,
 are inoffensum crescenti allabitur æstu,
 it subitò proras, sociosque precatur :
 ô lecta manus, validis incumbite remis :
 , ferte rates : inimicam findite rostris 295

278. Ultrò tollit animos suorum his dictis

279. Adest vobis perfringere hostem dextrâ. quod

283. Dum sunt trepidi, primaque vestigia labant sis egressis aquâ.

285. Quos passit ducere contra Æneam, vel quibus

290. 290. Alli exponunt se per remos.

295

NOTES.

1 their motions, moving in very eccentric orbits. Sometimes they approach ar the sun; when they have a pro-or tail, which has a fiery or luminous nce. This is always directly opposu as seen from the comet, and is, obably, its dense atmosphere, illumiy the sun, and propelled by the force rays of light issuing from the sun. vere formerly considered ominous, ing disaster to men. The word is from the Greek. *Liquida*: a clear

Rubent lugubrè: blaze frightfully—y: that is, portending disaster to the *Sanguinei*: fiery—red. *Sirius* arstar Sirius. It is sometimes called r-star, from the circumstance of its the sign *Canis*, or the dog. Sirius used as an adjective. It is a star of magnitude.

Lævo: inauspicious.

Præripere: in the sense of *antece-* it was the plan of Turnus to take on of the shore, and, if possible, to the landing of the troops. By do-, he would have an advantage over

Increpat. This Ruvus interprets by *tw*. *Ultrò animos*. This line is not in several ancient MSS. Heyne t as an interpolation. *Ultrò*, here, that Turnus, immediately on seeing my advance to the shore, addressed , and animated them to the contest.

The address is short, but it bespeaks the soldier and the commander.

279. *Perfringere dextrâ*. Servius says this is a military phrase, and imports *facere fortiter*. *Adest*: it is arrived—the time is come. *Tempus* is understood.

280. *Mars ipse*: the battle is in your power, O men.

281. *Nunc referto*: now let each one imitate—call to his memory. Ruvus says. *memoret*.

282. *Laudes*: the glory of his ancestors. Davidson reads, *laudeoque*. Others omit the *que*.

284. *Audentes*: the bold—courageous.

285. *Versat*: in the sense of *vobis*.

288. *Multi servare*: many began to observe the retreat of the ebbing sea, &c. The landing or debarkation of the troops was effected in three divisions. The one under Æneas landed on bridges thrown from the ships upon the shore. Another sought flats and shallows, which might be overflowed when the tide was full, and bare at the ebb. They leap out upon these, and, by the help of oars, get to the shore. The division under Tarchon sought an open and smooth shore, where the waves flowed on without meeting with an impediment or obstacle; and where landing would be less dangerous. The verb *cæperunt* is understood.

289. *Languentis*: ebbing—falling.

291. *Spirant*. This is the reading of Heyne. The common reading is *aperat*. *Quâ vadâ*: where the bottom or shallows

trum stipata cohors foret obvia, Phorci
 nies; septem numero, septenaque tela
 ciunt: partim galeâ clypeoque resultant 330
 ; deflexit partim stringentia corpus
 Venus. Fidum Æneas affatur Achaten:
 re tela mihi; non ullum dextera frustra
 rit in Rutulos; steterunt quæ in corpore Graidum
 : campis. Tum magnam corripit hastam, 335
 cit. Illa volans clypei transverberat æra
 iis, et thoraca simul cum pectore rumpit.
 frater subit Alcanor, fratremque ruentem
 utat dextrâ: trajecto missa lacerto
 ius hasta fugit, servatque cruenta tenorem, 340
 raque ex humero nervis moribunda pependit.
 Numitor, jaculo fratris de corpore raptò,
 m petiit: sed non et figere contrâ
 : titum, magnique femur perstrinxit Achatæ.
 : Curibus, fidens primævo corpore, Clausus 345
 iit, et rigidâ Dryopen ferit eminens hastâ
 ientum graviter pressâ, pariterque loquenti
 n animamque rapit, trajecto guttore: at ille
 e ferit terram, et crassum vomit ore cruorem.
 juoque Threïcios, Boreæ de gente supremâ; 350
 s, quos Idas pater, et patria Ismara mittit,
 rios sternit casus. Occurrit Halæsus,
 icæque manus: subit et Neptunia proles,

331. Alma Venus de-
 flexit partim ~~isatibus~~
 stringentia corpus Ænem.

339. Protinus altero
 hasta missa, lacerto
 Alcanoris trajecto, fugit

350. 350. Per varios casus
 sternit tres Threïcios
 quoque, de suprema

NOTES.

Partim: a noun partitive: some of
Resultant: in the sense of *resiliunt*.
Deflexit: turns aside, so that they
 ighed his body.
Suggere: give to me the darts, &c.
Hasta protinus missa. It is generally
 t by commentators that the same
 which killed Mæon, also wounded
 r in the arm. But it is difficult to
 e that a javelin, after it had passed
 a shield of brass and a breast plate,
 retain so much force as to pass
 i the body of a man, and in its
 wound another person in the arm;
 ter this, that it should continue its
 me distance. Some conjecture they
 ifferent weapons: and for this there
 derable ground of probability. Those
 ink there was only one spear, rely
 pon the word *protinus*, which they
 ans, strait-way—right forward; but
 means, forthwith—immediately. Be-
 lcanor did not seize his brother till he
 the act of falling, and the dart, con-
 lly, done its execution, and passed
 e body on its way. Granting that
 ay is the proper meaning of *protinus*
 place, may it not refer to the quick-
 Æneas in repeating his throws, as
 to the motion of the dart? After
 supposition of there being two darts,

makes the sense easier, and does no violence
 to the words.
 After Æneas had killed Mæon, observing
 his brother in the act of supporting him, and
 bearing him off, immediately, so that there
 seemed to be no interval between the two
 darts, hurled one at him which passed
 through his shoulder; and, bloody from the
 wound it had inflicted, continued on its
 course for some distance. This is the opi-
 nion of Heyne. He says, *hasta alia missa*
ab Ænea.
 343. *Contrâ*: in the sense of *vicissim*.
 345. *Curibus*: from *Cures*. This was a
 city of the Sabines. Of this city was *Clausus*,
 who commanded the Sabine troops.
 See Æn. vii. 707.
 347. *Pressâ graviter*: driven with violence
 under his chin. *Pressa* agrees with *hastâ*.
Pariter: in the sense of *simul*.
 350. *Boreæ*. *Boreas*, properly, the north
 wind, fabled to have been the son of the
 river Strymon in Macedonia, or rather of
 the god of the river Strymon. *Suprema*:
 in the sense of *altâ vel sublimi*. Some take
 it in the sense of *extrema*, remote: meaning,
 they were a remote or distant nation of the
 earth.
 351. *Ismara*: a city of Thrace, not far
 from mount *Ismarus*, according to Servius.
 352. *Carus*: in the sense of *medes*.

354. Nunc hi, nunc Insignis Messapus equis. Expellere tendunt
illi tendunt expellere alii Nunc hi, nunc illi. Certatur limine in ipso 354
atque è loco. Ausoniae. Magno discordes aethere venti
Prælia ceu tollunt, animis et viribus æquis:
358. Ipsi venti non in- Non ipsi inter se, non nubila, non mare, cedunt:
ter se, non nubila. non Anceps pugna diu, stant obnixa omnia contra 358
mare, cedunt Haud aliter Trojanæ acies, aciesque Latinæ
Concurrunt: hæret pede pes, densusque viro vir
At parte ex aliâ, quâ saxa rotantia latè
Impulerat torrens, arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
364. Ut primùm Pal- Ut vidit Pallas Latio dare terga sequaci: 364
las vidit Arcadas, insue-
tos Aspera quis natura loci dimittere quando
Suasit equos; unum quod rebus restat egenis;
368. Ille accendit vir- Nunc prece, nunc dictis virtutem accendit amaris;
tutem suorum, nunc Quò fugitis socii? per vos, et fortia facta,
prece, nunc amaris dic- Per ducis Evandri nomen, devictaque bella, 370
tis; quod unum Spemque meam, patriæ quæ nunc subit æmula lauda,
369. Oro, per vos, et Fidite ne pedibus. Ferro rumpenda per hostes
fortia facta Est via, quâ globus ille virum densissimus urget:
374. Hæc parte alta Hæc vos, et Pallanta ducem patria alta repositâ 374
patria repositâ. Numina nulla premunt; mortali urgemur ab hoste
375. Nos mortales ur- Mortales; totidem nobis animæque manusque. 375
gemur ah mortali hoste; Ecce, maris magno claudit nos objice pontus:
sunt nobis totidem ani- Deest jam terra fugæ: pelagus, Trojanæ petemus
mæque manusque, quot Hæc ait: et medius densos prorumpit in hostes.
sunt illis. Obvius huic primùm, fatis adductus iniquis, 380
Fit Lagus: hunc, magno vellit dum pondere saxum, 380

NOTES.

354. *Messapus*. See *Æn.* vii. 691. He is there called *domitor equum*, because the horse was sacred to Neptune, his reputed father. Hence he is called, *Neptunia proles*.

358. *Cedunt*. The common reading is *cedit* in the sing. Heyne reads *cedunt*, which is preferable.

359. *Obnixa*. Some copies have *obnizi*. But Pierius informs us that he found *obnixa* in all the ancient manuscripts which he examined. It makes the sense easier, and is probably the correct reading. All things stand struggling against one another: *venti ventis, nubes nubibus, mare mari*. Heyne reads, *obniza*. *Alpy* has *obnizi*.

363. *Arbustæ*: in the sense of *arbores*.

364. *Inferre pedestres acies*: to sustain a fight on foot: simply, to fight on foot.

A part of the field of battle was rough and uneven ground, occasioned by the floods of the Tiber, or some torrent from the hills. Here the Arcadians chanced to fall, and being cavalry, they could not use their horses, and were obliged to dismount, and oppose the Latins on foot. But being unaccustomed to this mode of fight, they were soon thrown into confusion, and were fleeing before the enemy. In this critical state of affairs, Pallas hastened along the ranks, the

only thing that remained to be done, to rally his men, and bring them up to the charge. He puts them in mind that their only hope of safety is in victory. He mentions their valiant achievements, their battles won, the name of their venerable monarch, &c. Upon this occasion, Pallas manifested the intrepid commander.

365. *Latio*: the country, put by *metonymy* for the inhabitants. *Sequaci*: valiant—pursuing them in flight.

366. *Dimittere*: to dismount—to leave their horses. *Quis*: to whom, to wit, the Arcadians.

367. *Suasit*: in the sense of *coegit*.

370. *Ducis*: in the sense of *regis*. *Devicta bella*: your victorious wars. *Rucusas, relatas victorias*.

371. *Subit*: in the sense of *surgit*. *Patria laudis*: my father's glory.

374. *Repositâ*: in the sense of *recol*.

377. *Maris*: in the sense of *aque*.

378. *Petemus*. The meaning is: we must either cast ourselves into the sea, and thus perish, or cut our way through the enemy to the Trojan camp. Nothing else remains for us. We have no place for flight.

382. *Discrimina castis*: division—separ-

Intorto figit telo, discrimina costis
 Per medium quâ spina dedit : hastamque receptat
 Omnibus hærentem. Quem non super occupat Hisbon,
 Ille quidem hoc sperans : nam Pallas antè ruentem, 385
 Dum furit, incautum, crudeli morte sodalis,
 Excipit, atque ensem tumido in pulmone recondit.
 Hinc Sthenelum petit, et Rhœti de gente vetustâ
 Anchemolum, thalamos ausum incestare novercæ.
 Vos etiam gemini, Rutulis cecidistis in arvis,
 Daucia, Laride Thymerque, simillima proles,
 Indiscreta suis, gratusque parentibus error :
 At nunc dura dedit vobis discrimina Pallas.
 Nam tibi, Thymbre, caput Evandrius abstulit ensis :
 Te decisa suum, Laride, dextera quærit ;
 Semianimesque micant digiti, ferrumque retractant. 390
 Arcadas accensos monitu, et præclara tuentes
 Facta viri, mixtus dolor et pudor armat in hostes.
 Tum Pallas bijugis fugientem Rhœtea præter
 Trajicit. Hoc spatium, tantùmque moræ fuit Ilo. 395
 Illo namque procul validam direxerat hastam :
 Quam medius Rhœteus intercipit, optime Teuthra,
 Te fugiens, fratremque Tyren : curruque volutus
 Cædit semianimis Rutulorum calcibus arva.
 Ac velut optatò, ventis æstate coortis,
 Dispensa immittit sylvis incendia pastor : 400
 Correptis subitò mediis, extenditur unâ
 Horrida per latos acios Vulcania campos :
 Ille sedens victor flammâs despectat ovantes.
 Non aliter sociùm virtus coit omnis in unum, 405
 Teque juvat, Palla. Sed bellis acer Halæsus
 Tendit in adversos, seque in sua colligit arma. 410

382. Figit hunc intorto telo, quâ spina dedit discrimina costis per medium dorsi, dum

384. Quem stantem super Lagum

385. Nam Pallas excipit eum antè ruentem, incantum, dum

*390 390. Vos etiam gemini fratres, Laride, Thymerque, cecidistis in Rutulis arvis.

395

399. Fugientem præter eumbijugis

400. Hoc fuit spatium vite tantùmque moræ ad mortem Ilo

405

407. Mediis sylvis sænitò

410

412. In hostes adversos

NOTES.

tion—parting to the ribs. Ruseus says, *discrimina costarum*.

383. *Receptat* : in the sense of *retrahit*.

384. *Occupat* : in the sense of *intercipit*.

389. *Anchemolum*. He was the son of Rhœtus, king of the *Marrubii*, a people of Italy. He had an amour with his step-mother Casperia. To escape the vengeance of his father, he fled to Turnus.

391. *Daucia proles simillima* : these sons of Daucus, Laridus, and Thymer, resembled each other so exactly—were so much alike, that they could not be distinguished from each other even by their parents. *Gratus error* : a pleasing error, or delusion.

393. *Dura discrimina* : cruel—fatal distinction. He singled those two brothers from among the rest of the enemy, as the particular objects of his vengeance.

394. *Evandrius ensis* : the sword of Palms, the son of Evander. He cut off the head of Thymer, and the right hand of Laridus. This explains the following line : *Arctere decisa* : thy right hand cut off, seeks thee its owner.

396. *Micant* : in the sense of *movent*.

400. *Hoc spatium, &c.* The circumstance of Rhœteus intercepting the dart aimed at Ilo, which would have killed him, gave him a short space or time of life, and was so much respite from death.

404. *Cædit* : in the sense of *pulsat, vel ferit*.

405. *Optatò* : to his wish.

406. *Dispensa* : scattered abroad.

408. *Horrida Vulcania acies* : the horrid squadrons of fire, &c. This conveys a lively idea of a devouring fire raging without control, and increasing its forces in its progress, like an Army pouring troops after troops. Servius censures the poet in applying *acies*, troops, or marshalled squadrons, to fire. The expression, to be sure, is bold, but not incongruous. The word in poetry is applied to fire, spreading and raging, and destroying every thing in its way, like a desolating army. *Vulcania* : an adj. from *Vulcanus*, the god of fire; by meton. fire itself.

409. *Ovantes* : exulting—victorious.

411. *Acer* : valiant—intrepid in war.

412. *Colligit se* : he stoops, and contracts

im, qui volucris curru medium secat agmen.	440	
lit socios : Tempus desistere pugnæ ;		441. <i>Inquit: est tempus</i>
ego in Pallanta feror ; soli mihi Pallas		443. <i>Cuperem ut ejus parens</i>
ur : cuperem, ipse parens spectator adesset.		
ait : et socii cesserunt æquore jusso.	445	
utulum abscessu, juvenis tum jussa superba		
us, stupet in Turno ; corpusque per ingens		
na volvit, obitque truci procul omnia visu ;		
is et dictis it contra dicta tyranni :		
polius ego jam raptis laudabor opimis,		
æto insigni : sorti pater æquus utrique est :	450	
minas. Fatus medium procedit in æquor.		
lus Arcadibus coit in præcordia sanguis.		
ut Turnus bijugis, pedes apparat ire		
nus. Utque leo, speculâ cùm vidit ab altâ		454. <i>Utque leo advo-</i>
procul campis meditantem prælia taurum,	455	<i>lat, cùm ab alta specula</i>
lat ; haud alia est Turni venientis imago.		<i>vidit taurum stare</i>
nc ubi contiguum missæ fore credidit hastæ,		
ior Pallas, si quâ fors adjuvet ausum,		458. <i>Cæpit ire prior,</i>
is imparibus ; magnumque ita ad æthera fatur :		<i>imparibus viribus, ten-</i>
atris hospitium, et inensas, quas advena adisti,		<i>tans si quâ</i>
ecor, Alcide, cœptis ingentibus adsis :	461	460. <i>O Alcide, procer-</i>
it semineci sibi me rapere arma cruenta,		<i>te, per</i>
remque ferant morientia lumina Turni.		462. <i>Turnus carnat</i>
t Alcides juvenem, magnumque sub imo		<i>me rapere</i>
: premit gemitum, lachrymasque effudit inanes.	465	
genitor natum dictis affiatur amicis :		
ua cuique dies ; breve et irreparabile tempus		
bus est vitæ : sed famam extendere factis,		
irtutis opus. Trojæ sub mœnibus altis		
atû cecidere Deûm : quin occidit unâ	470	
don, mea progenies. Etiam sua Turnum		
vocant, metasque dati pervenit ad ævi.		

NOTES.

nation for her violated chastity. See ii. 138. *et sequens*.

Secat : in the sense of *dividit*.

Cesserunt æquore jusso : retired from the commanded plain—from that part of the field of battle, where Pallas was, to make way for Turnus to advance against him.

Obit : surveys. *Omnia* may refer to nothing more particularly, than to his perambulation that had been mentioned just before. *visu* : with a stern or steady look.

It : in the sense of *dicit*, *vel respondet*.

Spoliis opimis. For the *spolia opima*, c. vi. 355—359.

Pater æquus. Dryden takes *pater* for Jupiter, who, it is true, may be considered the father of all, just and impartial. It is better to take it for Evander, the father of Pallas. It was the same thing to either his son were slain, or returned alive. He was equally prepared for either event. *Æquus* : in the sense of *pa-*

452. *Coit* : congeals. It retired from the extremities to the heart; there thickened, and ceased to circulate. Such was the fear of the Arcadians for the issue of the combat. *Apparat* : in the sense of *parat*.

457. *Contiguum* : within reach of his missile spear.

460. *Hospitium*. Hercules, on his return from Spain, was entertained by Evander, and after the death of Cacus was magnificently worshipped. See *Æn.* viii. 184. *et sequens*.

461. *Adsis* : may you favor—aid.

462. *Rapere* : in the sense of *auferre*.

463. *Ferant* : may the dying eyes of Turnus endure to behold me victorious.

466. *Natum* : Hercules. He was the son of Jupiter by Alcmena, the wife of Amphitryon. Hence, sometimes called Amphitryonides.

467. *Stat* : is fixed.

472. *Ad metas dati ævi* : to the end of his appointed life.

At socii multo gemitu lachrymisque
 um scuto referunt Pallanta frequentes.
 r, atque decus magnum, rediture, parenti!
 prima dies bello dedit, hæc eadem aufert
 men ingentes Rutulorum linqvis acervos.
 jam fama mali tanti, sed certior auctor
 : Æneæ, tenui discrimine leti
 os; tempus versis succurrere Teucris.
 a quæque metit gladio, latumque per agmen
 limitem agit ferro, te, Turne, superbum
 ovâ, quærens. Pallas, Evander, in ipsis
 sunt oculis; mensæ, quas advena primas
 düt, dextræque datæ. Sulmone creatos
 r hic juvenes, totidem, quos educat Ufens,
 s rapit: inferias quos immolet umbris,
 que rogi perfundat sanguine flammâs.
 Mago procul infensam contenderat hastam:
 i subit, ac tremebunda supervolat hasta:
 ia amplectens effatur talia supplex:
 rios Manes, et spes surgentis Iuli,
 or, hanc animam serves natoque patrique.
 us alta: jacent penitus defossa talenta
 argenti: sunt auri pondera facti
 ue mihi: non hic victoria Teucrûm
 :: haud anima una dabit discrimina tanta.
 : Æneas contrâ cui talia reddit:
 atque auri, memoras quæ, multa talenta,
 arce tuis: belli commercia Turnus
 ista prior, jam tum Pallante preëmpto.

505

507. O Palla, reddidit
 dolor, atque magnum
 decus parenti!

510

515

516. Imprimis mensæ,
 quas primas ille tunc
 advena adiit,

518. Hic rapit qua-
 tuor juvenes, creatos
 Sulmone; totidem, quos
 520 Ufens educat, omnes vi-
 ventes: quos immolet
 tanquam inferias umbris
 Pallantis

525

525. Ut serves hanc
 animam

530

532. Parce tuis natis
 multa talenta argenti

NOTES.

referunt: his friends gathering in
frequentes carry his body from the
 battle.

dolor, &c. This is an exclamation
 the poet, or of his companions,
 away the dead body, with a view
 rief of Evander when he should
 e death of his son. But his grief
 in some measure lightened by the
 ction of his distinguished actions.
luctor: in the sense of *nuntius*.
 in the sense of *certus*. *Fama*: a
 rumor.

tenui discrimine: in a small dis-
 great hazard of. *Modico interstitio*
 ys Servius. *Parùm distare ab exitio*,
 us.

uos socios is understood. *Tempus*:
 derstood.

lgit: in the sense of *facit*: he cuts
 rces with his sword, &c.

umbris: the plu. for *umbrâ* in the
 n Æn. v. 81, which see. *Inferias*:
 to the dead. These were poured
 into the grave. They were milk,
 ine, &c. Upon these, it was sup-
 e *umbra* feasted.

perfundat: might wet, or sprinkle.

521. *Contenderat*: in the sense of *mattebat*
 522. *Subit*: he stoops. *Astu*: with dex-
 terity.

524. *Per patrios manes, &c.* This address
 of Magus is imitated from Homer, Iliad vi.
 where Adrastus supplicates Agamemnon.
 But the Roman poet has much improved
 upon the Greek. Mr. Pope observes, that
 nothing could be a more artful piece of ad-
 dress than the first lines of this supplication,
 when we consider the character of Æneas,
 to whom it was made: *per patrios Manes, &c.*

526. *Defossa penitus*: buried deep in the
 earth.

527. *Pondera*: masses: plu. of *pondus*.
Auri facti. By this we are to understand,
 gold wrought into vases, statues, &c. *Auri*
infecti: of bullion—gold unwrought. *Ca-*
lali: of embossed silver—silver carved or
 wrought into vases.

529. *Tanta discrimina*: so great differ-
 ence. The victory of the Trojans does not
 turn upon this point (*hæc*.) My life can
 make no great difference; beside, you shall
 be abundantly rewarded for your clemency
 in doing it.

532. *Ista commercia*: those terms or con-
 ditions. *Ista pacta belli*, says Ruvius

it Ausonidum, et tacitis regnavit Amyclis
 n qualis, centum cui brachia dicunt,
 asque manus, quinquaginta oribus ignem
 ibusque arsisse; Jovis cum fulmina contra
 ribus streperet clypeis, tot stringeret enses
 o Æneas desævit in æquore victor,
 nel intepuit mucro. Quin ecce Nyphæi
 ijuges in equos, adversaque pectora tendit:
 illi longè gradientem et dirà frementem
 ère, metu versi, retròque ruentes,
 ureque duces, rapiuntque ad litora currus.
 reà bijugis infert se Lucagus albis
 lios, fraterque Liger: sed frater habenis
 equos; strictum rotat acer Lucagus ensem.
 ulit Æneas tanto fervore furentes;
 Æneasque ingens apparuit hastà.
 ger:
 iomedis equos, non currum cernis Achillis,
 rygiæ campos: nunc belli finis et ævi
 bitur terris. Vesano talia latè
 olant Ligeri: sed non et Troius heros
 arat contrà; jaculum nam torquet in hostem.
 is ut pronus pendens in verbera telo
 uit bijugos, projecto dum pede lævo
 e pugnæ, subit oras hasta per imas
 tis clypei, tum lævum perforat inguen.

565 565. *Talis qualis erat
 Egæon, cui homines di
 cunt fuisse centum*

570 570. *Mucro gladii in-
 tepuit sanguine*

572. *Illi equi, ut pri-
 mum vidère cum longè*

575

578. *Eos furentes tante*

580

586

NOTES.

Ausonidum: gen. plu. for *Ausonida-*
 syn. The Ausones were among
 inhabitants of Italy. *Tacitis Amy-*
myclæ was a city of Latium, near
 a, which is said to have perished
silence. The city having been fre-
 thrown into confusion by false
 at length a law was made that none
 inhabitants should mention the ap-
 of an enemy. So that, when an ene-
 ally advanced against the city, it
 lenly destroyed for want of timely
 neco. Servius assigns another reason
 singular epithet of *tacitæ*. He ob-
 hey held the doctrines of Pythagor-
 forbade them to offer any violence
 ata, and enjoined, at the same time,
 of five years. At a time, a host of
 issued from a lake near the city;
 bitants refusing to attack them, fell
 to them.

Egæon: the son of Cælus and Ter-
 same as *Briareus*.

Sub paribus clypeis. It is generally
 these words imply, that the num-
 is shields was equal to his arms or
 But it is difficult to conceive how
 ld be. The warrior carried a shield
 his left a m; and with his right
 wielded the sword, the javelin, &c.
 lds and swords (*enses*), doubtless,
 tog-ther the number of his hands.

But *paribus* may mean that they were all of
 equal size and shape. *Streperet*: in the
 sense of *sonabat*.

570. *Ut semel*: when once his sword, &c.
Mucro: properly, the point of the sword, by
 synec. the whole sword.

571. *Adversa pectora*. By these words, we
 are to understand the breasts of the steeds,
 rather than the breast of the charioteer *Ny-*
phæus. It gives us a higher idea of the
 courage of Æneas, who dared to stand
 against, and oppose the course of these
 horses.

572. *Dirà*: an adj. of the neu. plu. used
 as an adv. in imitation of the Greeks.

574. *Efundunt*: they throw out the dri-
 ver.

575. *Bijugis*: *bijugi* is, properly, a pair
 of horses harnessed; by meton. the carriage
 in which they are harnessed. Of *bis* and
jugum. *Lucagus* was drawn in a chariot by
 a pair of white horses.

578. *Fervore*: heat—violence.

582. *Ævi*: of your life.

583. *His terris*: on this spot—in this place

584. *Vesano Ligeri*: from insolent Liger.
Liger is declined like nouns of the third
 declension, some of which make the abl. in
 t, as well as in e. *Et*: also.

587. *Admonuit*: goaded on his horses
 with a dart—the point of his javelin, or
 dart. *Rusus* says, *excitavit*.

tu nostrâ deducit origine nomen ;
 sive illi quartus pater ; et tua largâ
 inu, multisque oneravit limina donis. 620
 ætherei breviter sic fatur Olympi
 præsentis leti, tempusque caducâ
 uveni, meque hoc ita ponere sentis ;
 gâ Turnum, atque instantibus eripe fatia.
 s indulnisse vacat. Sin altior istis 625 625. Vacat mihi in-
 dulnisse tibi
 tribus venia ulla latet, totumque moveri
 ÷ putas bellum, spes pascis inanes.
 ÷ illachrymans : Quid si, quod voce gravaris,
 ares ; atque hæc Turno rata vita maneret ?
 inet insontem gravis exitus ! aut ego veri 630
 or : quòd ut ÷ potiùs formidine falsâ
 et in meliùs tua, qui potes, orsa reflectas !
 ibi dicta dedit, cælo se protinùs alto
 ens hyemem nimbo succincta per auras,
 ue aciem, et Laurentia castra petivit. 635
 a nube cavâ tenuem sinè viribus umbram,
 ÷ Æneæ, visu mirabile monstrum !
 s ornat telis : clypeumque jubeasque
 simulat capitis ; dat inania verba :
 mente sonum, gressusque effingit euntis. 640
 itâ, quales fama est volitare figuras,
 sopitos deludunt somnia sensus.
 is læta ante acies exsultat imago,
 ÷ virum telis, et voce læcessit.
 i Turnus, stridentemque eminùs hastam 645
 : illa dato vertit vestigia tergo.
 ÷ Ænean aversum ut cedere Turnus
 atque animo spem turbidus hausit inanem :

NOTES.

ous, because Turnus was descend-
 ie gods.

uartus pater. Turnus was the
 a direct line from Pilumnus, who
 re, called his fourth father. He
 eat-grandfather's father.

imina tua : in the sense of tua

ora : a delay—respite from. Ca-
 ut to fall—doomed to fall by the
 neas. *Mox castris*, says Heyne.
 nere : to settle, fix or determine.
 e, says Heyne. *Oratur* : is asked

rat : in the sense of licet. *Hæc*-
 far.

nia : in the sense of gratia.

avaris : you are loth, or unwilling
 words.

id si dares. Juno here seems to
 me fear, that her husband was
 in granting her even this favor.
 in your heart—sincerely.

itus : in the sense of mors. *Vana*
 he sense of ignara. Or else the

word *augur*, vel *aruspex*, is understood.
 Ruvius says, *dicor ignara veritatis*.

632. *In meliùs* : taken adverbially, for the
 better. *Orsa* : in the sense of *incepta*. *Que*
potes : who hast power. Jupiter could con-
 trol the fates, by deferring, or impeding their
 purposes, or decrees.

634. *Nimbo* : in the sense of *nube*.

636. *Tum Dea*, &c. This is taken from
 Homer, *Iliad* v., where Apollo raises a phan-
 tom in the shape of Æneas. But Virgil has
 greatly improved upon the original.

638. *Ornat* : in the sense of *instruit*.

640. *Effingit* : represents. Ruvius says,
exprimit.

641. *Morte obitâ* : after death—death be-
 ing past.

642. *Sopitos sensus* : the slumbering senses
 —or senses buried in sleep. *Quæ* : in the
 sense of *qualia*.

646. *Tergo dato* : the back being turned
 toward Turnus, it fled from him.

647. *Cedere* : in the sense of *fugere*.

648. *Turbidus* : in the sense of *transo-*
elatus arrogantia.

o. Quid agam? aut quæ jam satis ima dehiscat
 mihi? Vos, ô potius miserescite, venti,
 in saxa, (volens vos Turnus adoro,)
 atem, sævisque vadis immittite syrtis;
 neque me Rutuli, neque conscia fama sequatur. 679
 memrans, animo nunc huc, nunc fluctuat illuc,
 e mucrone ob tantum dedecus amens
 et crudum per costas exigit ense;
 us au jaciat mediis, et litora nando
 petat; Teucrumque iterum se reddat in arma.
 natus utramque viam: ter maxima Juno
 uit; juvenemque animi miserata repressit.
 alta secans, fluctuque sæstuque secundo
 is antiquam Dauni defertur ad urbem.
 ovis intereà monitis Mezentius ardens
 it pugna, Teucrosque invadit ovantes.
 runt Tyrrhæna acies, atque omnibus uni,
 iisque viro telisque frequentibus instant.
 lut rupes, vastum quæ prodit in æquor,
 ventorum furis, expostaque ponto,
 nctam atque minas perfert cœlique marisque,
 mota manens. Prolem Dolichaonis Hebrum
 humi; cum quo Latagum, Palmumque fugacem:
 tagum saxo atque ingenti fragmine montis
 os faciemque adversam: poplite Palmum
 volvi segnem sinit; armaque Lauso
 habere humeris, et vertice figere cristas.
 n Evantem Phrygium, Parisisque Mimanta
 am comitemque: unâ quem nocte Theano

678 Vos, O venti
 potius miserescite meæ,
 et forte ratem in rupes,
 in saxa

679. Conscia mea fugæ

685 685. Ter conatus est
 686. Miserata dolore
 animi

690 691. Atque instant
 viro uni, illi uni, omni-
 busque odiis

694 693. Ille manet immo-
 tus, valut

697. Unâ cum quo
 sternit

699. Sed occupat La-
 tagum quoad os, fa-
 ciemque

700 701. Vertice capitis
 Nec non sternit

NOTES.

morientum. Accipio: in the sense
Dehiscat: can open sufficiently deep
 in proportion to my crime. *Agam.*
 is common reading. Heyne has *ago.*
Adoro: in the sense of *supplicio.*
Induat: in the sense of *transfodiat.*
 in the sense of *crudelem, vel nudum.*
 interprets it by *durum.* Heyne ob-
 hat the Roman copy has *microni* in
 which he thinks preferable to the
 reading, inasmuch, as it makes the
induat easier. In this case it would
 sense of *irruat:* he rushed or fell
 point of his sword. *Induo,* com-
 in and *duo vel do.* Valpy takes
 sense of *transfodiat:* whether he
 tab himself, &c.
Utramque viam: each expedient—

Miserata animi: pitying the anguish
 ind, restrained and prevented the
 om executing his purpose. *Animi:*
 is reading of Heyne. *Dolorem,* or
 f the like import, is understood as in
 . Ruvus and Davidson have *animo.*
Secundo fluctu: the waves and curv-
 ing favorable. The motion of the

waves carried the vessel forward: which is
 saying, in other words, that the wind was in
 his favor. *Labitur:* in the sense of *proce-
 hitur.* *Alta:* for *maria.*

691. *Tyrrhæna acies.* The Tuscan troops
 accompanied Æneas, for the purpose of
 taking vengeance upon Mezentius, on ac-
 count of the cruelties he had done, during
 his reign. And now they see him entering
 the fight, they rush upon him from all parts,
 and press him with their great efforts. But
 they are foiled in every attack. He stands
 their assaults like an immovable rock. The
 comparison is very significant.

693. *Prodit:* projects, or extends into the
 sea. Ruvus says, *procurrit.*

694. *Obvia:* in the sense of *opposita*
Ponto: to the sea—the rage of the sea.

696. *Prolem:* in the sense of *filium.*

699. *Occupat Latagum:* he strikes Lata-
 gus upon the mouth and face, as he stood
 opposite him.

700. *Volvi segnem:* to wallow, or roll on
 the ground—disabled and wounded. Ruvus
 takes *segnem,* in the sense of *jacentem.* *Sinit:*
 he leaves him, &c.

701. *Habere:* in the sense of *ferre.*

704. *Unâ quem nocte,* &c. The meaning

	In lucum genitori Amyco dedit; et face prægnans	
705. Paris occubat	Cisseis regina Parin: Paris urbe paternâ	705
paternâ urbe: Laurens	Occubat; ignarum Laurens habet ora Mimantâ.	
ora habet	Ac velut ille canum morsu de montibus altis	
707. Ac velut ille	Actus aper, multos Vesulus quem pinifer annos	
aper, actus de altis mon-	Defendit, multosque palus Laurentia, sylvâ	
tibus inorsu canum,	Pastus arundineâ; postquam inter retia ventum est.	710
pastus	Substitit, infremuitque ferox, et inhorruit armos	
709. Laurentia palus	Nec cuiquam irasci propiusve accedere virtus.	
defendit multos annos	Sed jaculis tutisque procul clamoribus instant;	
712. Nec est virtus	Ille autem impavidus partes cunctatur in ombes,	
cuique	Dentibus infrendens, et tergo decutit hastas.	715
	Haud aliter, justæ quibus est Mezentius iræ,	
716. Haud aliter, non	Non ulli est animus stricto concurrere ferro;	
est animus ulli eorum,	Missilibus longè, et vasto clamore lacessunt.	
quibus	Venerat antiquis Corythi de finibus Acron,	720
	Graius homo; infectos linquens profugus hymenæos	
	Hunc ubi miscentem longè media agmina vidit,	
	Purpureum pennis, et pactæ conjugis ostro:	
	Impastus stabula alta leo ceu sæpè peragrans;	
723. Ceu impastus leo	Suadet enim vesana fames; si fortè fugacem	725
sæpè peragrans alta sta-	Conspexit capream, aut surgentem in cornua cervum;	
bula	Gaudet hians immanè, comasque arrexit, et hæret	
	Visceribus super incumbens: lavit improba teter	
	Ora cruor:	
	Sic ruit in densos alacer Mezentius hostes.	
	Sternitur infelix Acron, et calcibus atram	730
	Tundit humum expirans, infractaque tela cruentat.	

NOTES.

is, that in the very same night Theano bore Mimas, and Hecuba, Paris. Hence they are said to be of equal age, *æqualem*. Dr. Bentley observes, that *creat* is quite redundant: for the sentence is perfect without it. Beside, there is something incongruous in making *creat*, and *dedit*, in different tenses; and also the omission of the nom. to the verb *occubat* perplexes the sense. He, therefore, conjectures the reading, as Virgil left it, must be: —*unâ quem nocte Theano*

In lucem genitori Amyco dedit; et face prægnans

Cisseis regina Parin. Paris urbe paternâ occubat.

Dedit: in the sense of *peperit*, vel *protulit*.

705. *Paris*. Heyne omits *creat*, which is the common reading, and substitutes *Paris*.

706. *Ignarum*: in the sense of *ignotum*.

707. *Morsu*: in the sense of *laturu*. *Ille aper*: a boar. Servius says the pron. *ille* is used by an idiom of the language, to ennoble or enlarge the subject.

710. *Pastus*. Servius thinks this is for *pastum*, agreeing with *quem*, by antipthesis. Dr. Bentley thinks the poet wrote *pascit* or *pavit*, whose nominative would be *Laurentia palus*. *Sylvâ pastus*: having fed upon reeds. The verb *defendit* is understood after *palus Laurentia*. *Ventum est*: in the sense of *venit*

711. *Inhorruit armos*: he bristles up his shoulders.

712. *Irasci*: to engage him—to wreak his vengeance on him.

714. *Cunctatur*. Rumus says, *opponit*. 716. *Iusta ira*: for a just resentment.

720. *Profugus*. Rumus says, *advexa*. Davidson renders it, "deserted to Æneas." *Hymenæos infectos*: in the sense of *supra imperfectas*.

721. *Miscentem*: putting into confusion—breaking through the middle ranks. Rumus says, *turbantem*.

722. *Purpureum*: red with plumes, and the purple of his betrothed spouse—which was given him by her.

724. *Suadet*: in the sense of *urget*, vel *impellit*. *Vesana*: excessive—immoderate. *Fugacem*: timorous.

725. *Surgentem in cornua*. This expresses the stately motion of a large stag, whose branching horns, as he moves along, seem to lift him up from the ground.

726. *Comas*: in the sense of *juba*.

727. *Incumbens*. Some copies have *acumbens*. For *lavit*, the Roman copy hath *laval*. *Improba*: hungry—ravenous. *Visceribus*: the flanks—aiming his deadly grasp at the flanks of the victim.

731. *Infracta*: in the sense of *fracta*

- se idem fugientem haud est dignatus Orodem
 e, nec jactâ cæcum dare cuspidem vulnus :
 adversoque occurrit, seque viro vir
 it ; haud furto melior, sed fortibus armis. 735
 Super abjectum posito pede, nixus et hastâ :
 illi haud temnenda, viri, jacet altus Orodem.
 inant socii, lætum Pæana secuti.
 em expirans : Non me, quicumque es, inulto,
 nec longum lætabere : te quoque fata 740
 cantant paria, atque eadem mox arva tenebis.
 in subridens mixtâ Mezentius irâ :
 norere ! Ast de me Divûm pater atque hominum
 rex
 ! Hoc dicens, eduxit corpore telum.
 ra quies oculos et ferræus urget 745
 ; in æternam clauduntur lumina noctem.
 icus Alcathoum obruncat, Sacratore Hydaspem :
 niumque Rapo, et prædurum viribus Orsen :
 us Cloniumque, Lycaoniumque Ericeten :
 infrænis equi lapsu tellurem jacentem ;
 750 peditem pedes. Et Lycius processerat Agis,
 tamen haud expers Valerius virtutis avitæ
 : Athronium Salius ; Saliumque Nealces,
 ; jaculo, et longè fallente sagittâ.
 gravis æquabat luctus et mutua Mavors
 : cædebant pariter, pariterque ruebant
 s victique : neque his fuga nota, neque illis.
 s in tectis iram miserantur inanem
 um, et tantos mortalibus esse labores.
 enus, hinc contrâ spectat Saturnia Juno. 760
 Tisiphone media inter millia sævit.

732. Atque idem Mezentius haud dignatus est

736. Super eum abjectum

737. Ait, O viri, hic altus Orodem jacet, pars belli

739. Ait : quicumque es, non vives victor, nec lætabere longum tempus me inulto

749. Messapus obruncat

750. Illum, nempe, Clonium jacentem

751. Hunc, nempe, Ericeten peditem, ipse pedes. Et Lycius Agis

755. processerat in Messapum

757. Nota est his

760

NOTES.

Haud dignatus est : he disdained to

Cuspide : the point, taken by synec. whole spear.

Abjectum : in the sense of *prostratum*. Here the image of a hero. Mezentius disdained to take any advantage of him, although the laws of war would have permitted him to do so ; but he met him face to face, (*adverso*.) and gave him an opportunity to try the strength of his arm, not his superior in stratagem, but of valor.

Secuti : in the sense of *repentes*, vel *Pæana* : in the sense of *cantum*.

Autem ille, &c. Here Virgil makes foretell the death of his victor. In follows Homer, who makes Hector foretell the death of Achilles, who was afterwards slain by Paris.

Fata : in the sense of *mors*.

Prospectant : in the sense of *manent*.

illi : for *illi* by antithesis ; the dat. case of the gen., to be connected with *inter*.

748. *Prædurum* : very powerful.

750. *Illum*. *Ille* frequently signifies the former, or first mentioned, and *hic* the latter, or last mentioned. In the present case, *illum* means *Clonius*, who had fallen from his restive horse ; while *hunc* means *Ericetes*, who fought on foot. Messapus, though the commander of the horse, was now on foot, *pedes*. *Infrænis* : in the sense of *indomiti*.

752. *Expers* : degenerate from—destitute of. Of *ex* and *pars*. The poet here compliments the Valerian family, then very influential at Rome, to which the famous *Publicola* belonged. *Avita* : in the sense of *majorum*.

753. *Dejicit* : prostrates—kills. This verb is to be supplied with *Salius*, and *Nealces*.

754. *Longè fallente* : striking him from a distance—it was shot from a distance, and approached unperceived. *Feriente à longinquo incautum*, says Heyne.

758. *Tectis* : in the palace of Jove. This was situated on Mount Olympus. *Inanem* : useless—tending to no purpose. *Vanum*, says Rufinus.

- At verò ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quàm magnus Orion,
764. Cùm incedit pedes, scindens viam sibi
Cùm pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas; 765
per maxima stagna
Aut summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nebula condit.
Talis se vastis infert Mezentius armis.
769. Contrà Æneas, speculatus in agmine longo,
speculatus eum in longo
Obvius ire parat. Manet imperterritus ille,
agmine, parat
Hostem magnanimum opperiens, et mole suâ stat: 770
772. Emensus oculis spatium, quantum esset
Atque oculis spatium emensus, quantum satis hastæ.
satis hastæ, ait: hæc
Dextra, mihi Deus, et telum, quod missile libro,
dextra, quæ est Deus
Nunc adsint! Voveo prædonis corpore raptis
mihî, et hoc missile telum, quod libro, nunc
Indutum spoliis ipsum te, Lause, trophæum
adsint mihî! 775
Æneæ. Dixit: stridentemque eminùs hastam
775. O Lause, voveo Injicit: illa volans clypeo est excussa, proculque
to ipsum habiturum trophæum Æneæ, et, fore
Egregium Antorem latus inter et ilia figit:
indutum spoliis ejus
Herculis Antorem comitem, qui missus ab Argis
783. Illa transiit per Hæserat Evandro, atque Italâ condecorat urbe. 780
cavum orbem clypei triplici ære, per linea terga,
Sternitur infelix alieno vulnere, cælumque
opurque intextum
Aspicit, et dulces moriens reminiscitur Argos.
785. Imaque pars sui Tum pius Æneas hastam jacit: illa per orbem
sedit in Ere cavum triplici, per linea terga, tribusque
790. Lausus, ut primùm vidit genitorem vul- Transiit intextum tauris opus; imaque sedit 785
nerratum
Inguine; sed vires haud pertulit. Ocyùs ensem
791. Hic, si qua voveo Æneas, viso Tyrrheni sanguine, lætus,
tustas latura est fidem Eripit à femore, et trepidantem fervidus instat.
tanto operi, equidem non Ingemuit chari graviter genitoris amore,
silebo casum tuæ duræ Ut vidit, Lausus; lachrymæque per ora volutæ. 790
mortis Hic, mortis duræ casum, tuaque optima facta,

NOTES.

763. *Turbidus*: furious—fierce—all in a rage. It would seem from hence that Mezentius hitherto had only been in the skirts of the battle. Now he presses on amidst the thickest ranks, furious for fight. This agrees best with the following comparison. Orion is here mentioned, in regard to his magnitude among the constellations. There is a great majesty and sublimity in the figure, "Orion marching through the waves." It is taken from Homer.

764. *Nerei*. *Nereus*, a god of the sea, taken by meton. for the sea itself. *Stagna*: properly the deep parts of the sea, or river. *Pedes* a foot-man—on foot.

766. *Referens*: resembling. This appears better than to take it with *Rusus* in the sense of *reportans*. Davidson observes, that *referens* here may mean resembling, as it does in some other places. Valpy says, "resembling."

773. *Dextra Deus*. Mezentius is all along represented as an Atheist, and a monster of impety and cruelty. Here the only god he invokes is his right hand, and the weapons which he is about to throw. Them he in-

vokes—*adsint nunc*: may they aid me—assist my efforts.

777. *Injicit*. This is the reading of Heyne. The common reading is *jecit*, in the past tense. *Rusus* and Davidson have *at illa*. Heyne omits the *at*. Valpy does the same.

779. *Misus*: having come from Argos, had joined, &c. *Antores* had been the companion of Hercules in his travels.

781. *Alieno vulnere*: by a wound designed for another. Or, *vulnere* may be taken for the weapon inflicting the wound, by meton. By a weapon intended for another—for Æneas.

783. *Orbem*. *Orbis* may be taken simply for the shield. *Rusus* says, *clypeum*. His shield, it appears, consisted of three plates of brass, (*triplici ære*), and as many thicknesses of the bull's hide, (*tribus tauris*) wrought and interwoven as to be a protection against missive weapons. These were fastened and bound together by iron or brass nails, set thick in every part of the shield. Hence *æs* is sometimes taken for a shield. *Terga*: folds. The spear of Æneas, after making its way through the shield of Me-

dem tanto est operi latura vetustas,
idem, nec te, juvenis memorande, silebo
m referens, et inutilis, inque ligatus
clypeoque inimicum hastile trahebat.
juvenis, seseque immiscuit armis.
assurgentis dextrâ, plagamque ferentis
ubiit mucronem, ipsumque morando
; socii magno clamore sequuntur;
nitor nati parmâ protectus abiret:
conjiciunt, proturbantque eminens hostem
is. Furit Æneas, tectusque tenet se.
, effusâ siquando grandine nimbi
ant, omnis campis diffugit arator,
t agricola, et tutâ latet arce viator,
805
is ripis, aut alti fornice saxi,
it in terris; ut possint, sole reducto,
e diem: sic obrutus undique telis
nubem belli, dum detonet, omnem,
: et Lausum increpitat, Lausoque minatur: 810
riture, ruis? majoraque viribus audes?
incautum pietas tua. Nec minùs ille
demens. Sævæ jamque altiùs iræ
o surgunt ductori, extremaque Lauso
la legunt. Validum namque exigit ensem, 815
ium Æneas juvenem, totumque recondit.
et parmam mucro, levia arma minacis,

793. *Nec silebo te ipsum, O memorande juvenis. Ille pater referens pedem, et inutilis pugna*

798. *Subiitque mucronem Æneas, jam assurgentis*

802. *Tectusque clypeo*

805

811. *Ait; quo ruis, O juvenis, moriture*

815 816. *Fila vitæ Lauso Minacis juvenis*

NOTES.

ad spent its force, *hæud pertulit* settled down in his groin.
latura est: will give credit to. *Veteris*: the sense of *posteritas vel posteris*.
memorande: in the sense of *celeberrimo* worthy to be praised.
The poet may be supposed to express feelings of pity and compassion for so noble a youth. The character he has drawn of Lausus shows the great skill of the poet at this species of fiction. And surely no one can read without partaking of his feelings, and entering a regret that so brave, and at the same time so pious a youth, could not have been a blessing to his people.
inque ligatus: by tmesis, for *que* incumbered by the spear of Æneas.
erorupit: he sprang forward. *Arma*: weapons of the enemy. One description of the valiant man, is, that he is without the enemy.
Mucronem: the poet here has in his mind the circumstance recorded in the Roman history, when Scipio Africanus, when he was sixteen years old, protected his father's honor; nor did he retreat until he had received twenty-seven wounds. *Mucronem* in the sense of *gladius*

799. *Sustinuit ipsum*: the meaning is, that he prevented Æneas from giving the blow, which was aimed at his father, by parrying it off, and keeping him at bay for a time, until he could recover himself, and retire from the combat. This he did under cover of the shield (*parma*) of his son. *Sequuntur*: in the sense of *adjuvanti*. *Socii*: the companions of Lausus.
801. *Proturbant*: keep off—repel. *Rusus* says, *propellunt*.
803. *Nimbi effusâ grandine*: a storm of impetuous hail rushes down. The preparation is understood, to govern *effusâ grandine*.
804. *Omnis arator*: every ploughman. *Omnis*: all, collectively or individually.
805. *Arce*. *Arx* here, as in some other places, signifies any place of shelter, or safe retreat. *Fornice*: under the projection or covert of a high rock.
808. *Exercere diem*: to pursue the labors of the day. *Operari per diem*, says *Rusus*.
809. *Nubem*: storm of war. *Detonet*: in the sense of *furis vel sævis*.
811. *Audes majora*: thou attemptest things beyond thy strength—greater than.
815. *Pareas legunt*: the destinies wind up the last thread, &c. See *Ecl. iv. 47*. *Rusus* says, *colligunt*.
816. *Totum ensem*: under.
817. *Minacis*: boasting—bold—daring.

- Et tunicam, molli mater quam neverat auro ;
Implevitque sinum sanguis : tum vita per auras
Concessit mœsta ad Manes, corpusque reliquit. 820
821. Et ora ejus morientis
At verò ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit ;
Et mentem patriæ subit pietatis imago :
825. O puer miserande, quid honoris nunc dabitur tibi pro istis
Quid tibi nunc, miserande puer, pro laudibus istis, 825
Quid pius Æneas tantâ dabit indole dignum ?
Arma, quibus lætatus, habe tua : teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
829. Tamen, O infelix juvenis, tu solabere
Hoc tamen, infelix, miseram solabere mortem : 830
Æneæ magni dextrâ cadis. Increpat ultrò
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem comptos de more capillos.
Interea genitor Tiberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat, 835
Arboris acclinis trunco. Procul ærea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes : ipse æger, anhelans
Colla fovet, fusus propexam in pectore barbam.
Multa super Lauso rogitat : multosque remittit,
Qui revocent, mœstique ferant mandata parentia. 840
At Lausum socii exanimum super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum
Agnovit longè gemitum præsaga mali mens :
Canitium immundo deformat pulvere, et ambas

NOTES.

818. *Molli auro* : with fine threads of gold. Gold is a very ductile metal, and capable of being drawn into very fine threads, or wire.

819. *Tum vita mœsta*, &c. Dr. Trapp observes, that every incident in the death of Lausus is well chosen, especially the contrast between so pious a son, and so wicked a father; between the rash valor of the youth, and the generous care and friendly admonition of his heroic enemy. Pallas had fallen by the hand of Turnus. Lausus and Pallas were of equal valor; but there is a wide difference between the conduct and bravery of their conquerors. Turnus eagerly seeks the combat, and challenges the youthful warrior. He even wishes his father were present, to behold the death of his son. Æneas is far from seeking Lausus, and singling him out as the object of his vengeance. And even when he exposed himself for the sake of his father, he begged him to retire from the combat, assuring him that his tenderness for his father would bring on him sure destruction. Nor does he attack him until he is compelled to do it in his own defence. And after he is slain, the victor fetches a deep groan, looks upon him with an eye of pity, and the imago of his filial piety touches his generous heart.

820. *Mœsta* : sad—mournful. *Concessit* : in the sense of *abiiit*.

822. *Anchisiades* : Æneas. A patronymic noun : the son of Anchises.

825. *Laudibus* : in the sense of *virtutibus*. Ruseus says, *meritis*.

826. *Indole* : disposition—excellence of character.

828. *Remitto* : in the sense of *reddo*. *Cura* : care—solicitude of thine.

831. *Ipsam* : Lausus.

832. *Genitor* : the father of Lausus.

834. *Siccabat* : staunched his wounds with water—washed them with water, which being cold, stopped the flowing of the blood. Ruseus says, *tergebat* : rinsed—cleansed. Dr. Trapp takes *siccabat* in the same sense. *Lymphis* : in the sense of *aquâ*.

835. *Procul* : apart by themselves—at some distance from him. This word usually implies distance, but that distance may be very small. *Acclinis* : leaning against, or upon. It agrees with *Mozentius*.

837. *Æger* : faint with loss of blood. *Fovet* : eases—supports. Ruseus says, *sustentat*. He leaned his head forward upon his breast, spreading his long beard over it. *Fusus* : in the sense of *funders* : or, it may be taken as a Grecism. Ruseus says, *deponens*.

841. *Super arma* : upon his shield.

844. *Deformat* : he throws dust upon his head. *Canitium* : his boar's hair.

tendit palmas, et corpore inhæret :	845	845. Inhæret corpore
ie tenuit vivendi, nate, voluptas,		<i>filii</i>
hostili paterer succedere dextræ,		847. Ut paterer <i>tc.</i>
ii ? tua-ne hæc genitor per vulnera servor,		quem genui, succedere
vivens ? Heu ! nunc misero mihi demum		hostili dextræ pro me ?
elix ! nunc altè vulnus adactum !	850	Ego-ne genitor
nate, tuum maculavi crimine nomen,		849. Nunc demum
nvidiam solio sceptrisque paternis.		exilium <i>est</i> infelix mihi
patriæ pœnas, odiisque meorum :		misero
mortes animam sontem ipse dedissem !	854	853. Meorum <i>subdi-</i>
neque adhuc homines lucemque relinquo !		<i>torum</i>
n. Simul hæc dicens, attollit in ægrum		857. Quanquam <i>vis</i>
et, quanquam vis alto vulnere tardat,		<i>doloris ex</i> alto vulnere
tus equum duci jubet. Hoc decus illi,		tardat <i>eam</i>
en erat : bellis hœc victor abibat		
Alloquitur mœrentem, et talibus infit :	860	860. Mœrentem <i>equum,</i>
i ; res si qua diu mortalibus ulla est ;		et infit talibus <i>verbis</i>
Aut hodie victor spolia illa cruenta,		
inæ referes, Lausique dolorum		864. Aperit <i>mihi</i> viam
necum : aut, aperit si nulla viam vis,	865	<i>ad ultionem</i>
pariter : neque enim, fortissime, credo		865. Pariter <i>mecum :</i>
a pati, et dominos dignabere Teucros.		enim neque credo, <i>O</i>
xceptus tergo consueta locavit		fortissime <i>equorum,</i> ut
manusque ambas jaculis oneravit acutis ;		tu dignabere <i>pati</i>
fulgens, cristâque hirsutus equinâ.		867. Consueta <i>hæc</i>
le in medios rapidus dedit. Æstuat ingens	871	<i>equo</i>
le pudor, mixtoque insania luctu,		

NOTES.

stas : in the sense of *cupido*.
dere : to substitute himself for
 rm of the enemy—to come up
genui : whom I begat. This
 exentius over the dead body of
 remely pathetic. He now sees
 f his former conduct, and the
 hich he had reduced himself
 im in the face.
x : in the sense of *durum*, vel
 While his son was living, he
 under the burden of exile from
 ind throne ; but now he is no
 become insupportable to him,
 state of wretchedness and de-
 vound (the sense of his wicked-
 nes) is now opened deep and
 etum : is driven deep into my
 is understood.
ego : I, the same father who
 id suffered you to lose your life
 e tarnished your good name by
iam. This may signify his own
 asures, and cruel and tyrannical
 ; or the odium and resentment
 s against him, which drove him
 one, and brought upon him a
 s. The former is the most in
 rith the context, since he is now

awakened to a sense of his crimes, and con-
 demns himself for them. Servius, however,
 prefers the latter sense ; Davidson the former.
 Ruvius says, *propter meam cupiditatem*.
 853. *Pœnas* : satisfaction—atonement.—
Dedissem : to the resentment of my people,
 I should have given up my guilty life.
 856. *Ægrum* : in the sense of *saucium*.
 857. *Vis* : the violence of the pain from
 the wound he had received.
 858. *Hoc* : this ; to wit, his horse.
 859. *Hœc* : here, is in the abl. with *tua*
 horse. *Equo* is understood.
 860. *Mœrentem* : sorrowing—grieving.—
Mœstum, says Ruvius. Davidson renders it
 “sympathizing.”
 861. *Rhœbe, diu viximus* : such apostro-
 phes, both to the animal and vegetable world,
 so far from being unnatural, are among the
 greatest beauties of poetry, and always show
 high emotion of soul. Had the poet made
 the horse reply to his master, he could not
 so easily be justified. This is in imitation
 of Homer.
 863. *Referes* : you shall bear away.
 867. *Exceptus* : being received by the ani-
 mal upon his back, he placed.
 868. *Ornavit* : in the sense of *armavit*.
 869. *Crista equina* : a crest of horse hair
 —made of horse hair.
 871. *Imo*. In many of the ancient copies

	Et furis aggitatus amor, et conscia virtus Atque hic Æneam magnâ ter voce vocavit. Æneas agnovit eum, lætusque precavit :	
875. Faciat, ut tu incipias	Sic pater ille Deum faciat, sic altus Apollo, Incipias conferre manum.	875
877. Æneas effatus est tantum	Tantum effatus, et infestâ subit obvius hastâ. Ille autem : Quid me erepto, sævissime, nato	
878. Autem ille Mezentius ait :	Terres ? hæc via sola fuit, quâ perdere posses. Nec mortem horremus, nec Divum parcimus ulli : Desine. Jam venio moriturus ; et hæc tibi porto Dona prius. Dixit : telumque intorsit in hostem Inde aliud supèr atque aliud figitque, volatque Ingenti gyro : sed sustinet aureus umbo.	880
884. Umbo Æneæ sustinet illa.	Ter circum adstantem lævos equitavit in orbem,	885
885. Circum Æneam adstantem	Tela manu jaciens : ter secum Troius heros Inmanem ærato circumfert tegmine sylvam.	
887. Immanem sylvam jaculorum infixam ærato	Inde ubi tot traxisse moras, tot spicula tædet Vellere ; et urgetur pugnâ congressus iniquâ :	
888. Tædet Æneam traxisse tot moras, et vellere tot spicula è clypeo	Multa movens animo, jam tandem erumpit, et inter Bellatoris equi cava tempora conjicit hastam. Tollit se arrectum quadrupes, et calcibus auras Verberat, effusumque equitem super ipse secutus	890

NOTES.

which Pierius consulted, he found *uno corde* : in one and the same breast. Heyne reads *uno*. The common reading is *imo*. *Insania* : rage—fury.

872. *E: furis*. This verse is wanting in the ancient Roman manuscript. Heyne marks it as an interpolation.

876. *Conferre manum* : to engage with me, hand to hand. This address of Æneas to the gods is a fine contrast to the impiety of Mezentius, who acknowledges no other deity than his own arm : verse 773, *supra*. The prayer is short, but the approach of a furious enemy would not permit him to say more.

877. *Subit* : in the sense of *occurrit*.

878. *Quid me terras, &c.* Mezentius seeing Æneas coming up against him with his hostile spear, instead of discovering any signs of fear, appears hardened against the terrors of death, since his son, for whose sake he lived, was now taken from him, *nato ex plo*.

880. *Parcimus ulli* : Ruæus says, *reveremur ullum numen* : I do not regard any of the gods. Some take *parco* in its usual acceptance, and understand by it that Mezentius would not have spared the gods themselves, had they appeared in the field against him : he looked on them as his enemies, and would have discharged his wrath against them. Heyne takes *parcimus* in the sense of *curo*—*revereor* vel *metuo*.

883. *Super*. This word here is used in the sense of *insuper*, vel *prateræa*. *Figit* : in the sense of *jacit*, vel *torquet*.

885. *Equitavit in lævos orbem* : he rode

about to the left, that he might reach the right side of Æneas, which was not protected by his shield ; and in this way he turned quite about, forming an orb, or circle. But Æneas wheeled at the same time, and kept the same relative situation to his antagonist, as appears from the next verse : *ter Trois* : thrice the Trojan hero, &c.

887. *Tegmine* : in the sense of *clypeus*. *Immanem sylvam* : this means the spears, or darts, which Mezentius had thrown at Æneas, and which stuck in his brazen shield. These he carried around with him as he turned, following his antagonist. Ruæus says, *magnum numerum jaculorum*.

888. *Traxisse tot moras* : to spend so much time.

889. *Congressus* : being engaged in unequal fight. Mezentius being on horseback and Æneas on foot, they were not on equal terms.

890. *Movens* : in the sense of *retroctens*.

892. *Calcibus*. *Calces* here doubtless is to be taken for the fore feet. The horse reared, or lifted himself upon his hind feet, and in that position buffeted the air. *Posteroribus pedibus*, says Heyne.

893. *Ipsè secutus* : by the rearing and kicking of his horse, Mezentius was thrown (*effusus*) to the ground. The horse himself soon following, falls upon his side (*equitem*), and lays upon his shoulder, as he was thus prostrate. By these means, he was unable to rise to meet his foe, or defend himself in any manner. For *secutus* means *waya cadens*.

, ejectoque incumbit cernuus armo.
 incendunt cælum Troësque Latinique.
 Æneas, vaginâque eripit ensem :
 hæc : Ubi nunc Mezentius acer, et illa
 s animi ? Contrâ Tyrrhenus, ut auras
 ns hausit cælum, mentemque recepit :
 mare, quid increpitas, mortemque minaris ? 900
 n cæde nefas, nec sic ad prælia veni ;
 um meus hæc pepigit mihi fœdera Lausus.
 c, per, si qua est victis venia hostibus, oro ;
 umo patiare tegi. Scio acerba meorum
 are odia : hunc, oro, defende furorem,
 905 insortem nati concede sepulchro.
 uitur, juguloque haud inscius accipit ensem,
 que animam diffundit in arma cruore.

894. *Implicat Mezen-*
 895 *tium equitem*

897. *Et stans super*
eam dixit hæc : Ubi est
nunc

901. *Est nullum nefas*
in mea cæde ; nec sic veni
ad prælia, ut parceres
mihi

903. *Per veniam, si*
 905 *qua venia est victis hos-*
tibus, ut tu patiare meum
corpus

906. *Concede me esse*
consortem

NOTES.

mplicat : incumbers—presses him
ernuus : Ræmus says, *pronus in-*
rring to the horse.
is : violence—impetuosity. *Ut* :
 soon as. Ræmus says, *postquam*.
piciens auras hausit. These words
 e of a two-fold version : as soon
 r up, he saw the light ; taking
 the sense of *lucem*, and supplying
culis. This Heyne prefers. Or,
 looking up, he drew in his breath ;
um in the sense of *spiritum*. This
 e of Ræmus and Davidson. *Au-*
rep. ad, is understood.
epigit hæc : agreed upon these
 you for me. *Venia* : a favor.
orum : of my former subjects.
sende hunc : avert, or forbid the
 of their furious resentment. *Ru-*
contine.
cedere : grant—permit. Mezentius
 be buried in the same grave with
 This he begged as a favor, not

that he could claim it as a right. As they
 had not been separated in life, he wished
 not to be in death. It may here be remark-
 ed, that how wicked soever a person may
 have been in life, at the hour of his death,
 he earnestly desires the reward of virtue,
 and that in the future life, he may be a par-
 taker with the righteous.

908. *Diffundit* : pours out his life. *Un-*
danti cruore : the blood flowing, or gushing
 upon his armor.

It may be remarked here, that the poet
 differs widely from the current of historians.
 They say, that in a war which broke out be-
 tween the Latins and Tuscans, over whom
 Mezentius was king, that Æneas was slain
 by him in a battle, fought on the banks of
 the river Numicus, whose waters carried his
 dead body into the sea, where it was never
 afterwards found. Hence it was believed
 that he was taken to heaven and made a
 demi-god. This took place about three
 years after the building of the city *Lavinium*.
 See *En. iv. 615*.

QUESTIONS.

es this book open ?
 was this council held ?
 the conclusion of their delibera-
 ere any speeches made upon the
 the subject of the speech of Ve-
 the character of it ?
 the nature of Juno's reply ?
 the character of it ?
 the decision of Jove ?
 does the poet here imitate ?
 ok of the Iliad ?
 s mount Olympus ?
 it taken by the poets for heaven ?
 it here called *omnipotens* ?

Where was Æneas during the transactions
 of the preceding book ?
 Having effected his object, does he make
 any further delay ?
 What part of his allies did he send by
 land ?
 By whom is he met on his way down the
 Tiber ?
 Who was the chief speaker among those
 nymphs ?
 Did she give him any particular informa-
 tion ?
 What was that information ?
 How was Turnus engaged in the mean-
 time ?
 On the arrival of Æneas, what course did
 Turnus adopt ?

Would this give him any advantage over the enemy?

How did Æneas effect a landing?

Into how many divisions were his troops arranged?

Was any loss sustained in landing?

Who commanded that division of the fleet?

Did Turnus effectually prevent the landing of Æneas?

What took place after the landing?

What feats of valor did Æneas perform?

Who was the first killed by him?

What took place in the wing commanded by Pallas?

Why were the Arcadians beaten by the Latins?

What was the nature of the ground, where they were engaged?

Upon this occasion, what did Pallas do?

What effect had his address upon his troops?

What feats of valor did he then perform?

Whom did he kill?

Who commanded the troops opposed to Pallas?

Who was Lausus?

What feats of valor did he perform?

What were the ages of these young commanders?

Why did not the poet make them engage each other?

By whom were they slain?

In what pious duty did Lausus meet his death?

After the death of Pallas, what took place?

Who was the principal agent in effecting this defeat of the Trojans?

At this crisis, what did Æneas do to restore the fight?

Why does he go in search of Turnus?

By whom are the Trojans enabled to perform such feats of valor?

What did Juno do in the mean time?

What effect had her speech upon Jove?

Does she give any assistance to the Latins? What then is she permitted to do for Turnus?

How does she effect that object?

Where does she conduct him?

When he discovered the deception, what effect had it upon him?

What did he do?

What was the character of that address?

Is he in any way thankful for the favor of Juno?

If he must die, where did he desire to do it?

Who prevented him from killing himself in this state of distraction?

Whither was he finally carried by the winds?

Who succeeded Turnus in the command?

What feats of valor did he perform?

Who assault him with fury?

Why do the Tuscans attack him in this manner?

What effect had their assault upon him?

Whom of them did he kill?

Dare any of them engage him hand to hand?

Does he finally put them all to flight?

At this time, how stands the scale of victory?

Æneas observed Mezentius thundering through the thickest of the enemy, putting whole squadrons to flight; and what did he resolve to do?

Is Mezentius ready to meet him?

Who commences the assault?

Did his spear hit Æneas?

Whom did it kill?

Who was this Antores? Was he a valiant champion?

Had the spear of Æneas any effect upon Mezentius?

Was the wound mortal?

Who succors him in this critical moment?

How does Lausus meet the foe?

What effect had the sight of him upon Æneas?

Does he make an address to him?

Is it a source of regret to him, to kill a noble a youth?

What becomes of his father in the mean time?

Does he express any concern about his son?

What does he do?

After being informed of his death, what resolution does he take?

Having arrived on the field of battle, does he challenge the foe?

Is Æneas ready to meet him?

Who commenced the fight?

What effect had his darts upon his antagonist?

Where did Æneas direct his dart?

Did he kill the faithful courser?

What effect had the pain of the wound upon him?

Did he throw his rider? And what did he do afterwards?

Did Æneas kill Mezentius in this situation?

Was this a fair trial of strength and dexterity?

Did Mezentius beg any favor of the victor?

What was that favor?

Does the poet here agree with historians in this particular?

Do they inform us that Mezentius was slain by Æneas?

Who then was the victor in the combat?

Where was the battle fought?

How long after his settlement in Italy, and the building of Lavinium?

What became of the body of Æneas?

LIBER UNDECIMUS.

ath of Mezentius turned the scale of victory in favor of the Trojans, and their

ock opens with preparations for burying the dead, and performing the funeral rites
llas. A thousand men accompany his corpse to the city of Evander in slow and
n procession.

ean time, ambassadors arrive from Latinus, praying for a truce, for the purpose
rying their dead. Æneas grants their request.

hese things are going on in the field, fear and alarm pervade the city of Latinus.
Turnus had arrived. Drances, an aged and influential counsellor, accuses him
ng the cause of the war, and the author of their calamities; and urges him to
the dispute by single combat. Turnus however has many friends, who recount
ble deeds of valor. At this juncture, the ambassadors, who had been sent to the
of Diomede (Lib. 8.) returned. Latinus calls a council of all his senators and
to receive the reply, and to consult upon the present state of affairs. Venulus,
ief of the embassy, gives a full account of the mission; of his reception by Dio-
; of the opinion of that monarch concerning the war, and the reason of his de-
g any interference in it. Latinus gives his opinion in favor of peace, and proposes
d ambassadors with rich presents to Æneas, bearing proposals of peace and amity.
neas follows in a speech of much virulence and invective against Turnus, accusing
f flight and cowardice, and proposed, if he were the mighty champion he claimed
that he should decide the dispute by single combat with Æneas, and prevent
r effusion of blood.

replies in a manly strain: he repels the charge of cowardice by adverting to his
achievements. to the thousands whom he had slain, and to the dismay which he
occasioned to the whole Trojan camp. He endeavors to allay their fears, and to
s them with the hope of success. He recounts the valor of his troops; he men-
the cause in which they were engaged—the cause of their country: nor does he
o mention the number, and fidelity of his allies. He concludes by observing, that
ould not decline to meet the conqueror, if the common good required it; nor had
n so much abandoned by victory, as to refuse an enterprise of so glorious prospect,
hough his enemy should prove himself a great Achilles. The whole of Turnus'
s bespeaks the soldier and the hero.

nger now arrives informing of the approach of the Trojans. The council dis-
cuss. All prepare to defend the city. Turnus gives commands to several of his officers,
himself, and appears at the head of his troops. Here he has an interview with
lla. He confers on her the chief command of the horse, assisted by Messapus,
direction to engage the Tuscan cavalry in close fight, while he, with a chosen body
ops, would lie in ambush in a woody vale, through which, according to his infor-
n, Æneas would, with the main body of his army, advance upon the city.
scan horse in the mean time approach the city, and the embattled squadrons are
ged in order of battle in front of each other. The Trojans commence the attack
epulse the Latins, who rally, and in turn drive the Trojans. At length a most
rate conflict takes place. Camilla displayed distinguished skill and valor. She
among the thickest combatants, and whole squadrons fled before her. Tarchon
his flying Tuscans, and renews the fight. Camilla is at last slain by Aruns; who
sees his life. The Trojans gain a victory. The expiring queen sends a messenger
orm Turnus of the event of the contest. He instantly leaves his retreat, and
es into the plain. No sooner had he done this, than Æneas, with his army, entered
file, passed it, and reached the plain.

He would have been renewed between the rival princes, but night approached
armies encamp in sight of each other, and wait the coming day.

- Optabis nato funus pater. Hei mihi! quantum
 Præsidium, Ausonia, et quantum tu perdis, Iule!
68. Tu, O Ausonia, Præsidium, Ausonia, et quantum tu perdis, Iule!
perdis, in Pallante Hæc ubi deflevit, tolli miserabile corpus
 Imperat; et toto lectos ex agmine mittit 60
 Mille viros, qui supremum comitentur honorem,
 Intersintque patris lachrymis: solatia luctus
 Exigua ingentis, misero sed debita patri.
62. Quæ sunt exigua Intersintque patris lachrymis: solatia luctus
 solatia Exigua ingentis, misero sed debita patri.
64. Alii haud segnes Haud segnes alii crates et molle feretrum
 texunt crates Arbuteis texunt virgis, et vimine querno, 65
 Extractosque toros obtentu frondis inumbrant.
 Hic juvenem agresti sublimem in stramine ponunt:
 Qualem virgineo demessum pollice florem
 Seu mollis violæ, seu languentis hyacinthi;
 Cui neque fulgor adhuc, necdum sua forma recessit; 70
 Non jam mater alit tellus, viresque ministrat.
 Tum geminas vestes, auroque ostroque rigentes,
 Extulit Æneas: quas illi læta laborum
 Ipsa suis quondam manibus Sidonia Dido
 Fecerat, et tenui telas discreverat auro. 75
 Harum unam juveni, supremum mœstus honorem
 Induit, arsurasque comas obnubit amictu
 Multaque præterea Laurentis præmia pugnae
 Aggerat, et longo prædam jubet ordine duci.
 Addit equos et tela, quibus spoliaverat hostem. 80
 Vinxerat et post terga manus, quos mitteret umbris
 Inferias, cæso sparsuros sanguine flammam;
76. Quasi supremum
 77. *Alteraque veste*
quasi amictu obnubit
 comas
 81. Manus *corum,*
 quos mitteret *tanquam*
 inferias umbris *Pallan-*
tis
 82. Flammam *rogi*

NOTES.

Though it would be a source of grief to see his son a corpse; it would nevertheless be some mitigation of that sorrow, to find that he fell not by *dishonorable wounds*—that he fell facing his enemy, and not in flight. It was considered disgraceful to be slain, or to receive a wound in the back. *Pudendis*: in the sense of *indecoris*.

57. *Nec pater optabis*: These words are susceptible of a double meaning: the father will not imprecate a cruel death to himself, in consequence of the disgrace of his son: or, he will not imprecate a cruel death upon his son, whose life had been disgracefully preserved. This last is the sense given to the passage by Davidson. Rucus says, *nec optabis tibi mortem acerbam, filio turpiter salvo*, taken it in the former sense. This is also the opinion of Heyne.

58. *Præsidium*: protection.

59. *Ubi deflevit*: when he said these things weeping—having spoken these things with tears.

62. *Intersint*: may be present at, or bear a part with.

64. *Segnes*: in the sense of *tardi*.

65. *Arbuteis*: of the arbutue tree.

66. *Toros*: here is the bed raised, or made high upon the *feretrum*, or bier. *Obtentu frondis*. Rucus says, *umbraculo foliorum*. They shaded the bed by spreading (*obtentu*) leafy branches over it.

67. *Stramine agresti*. By this we are to understand the bed mentioned in the preceding line. It is called *agresti*, rural, or rustic, because it was made of the green boughs of trees, leaves, &c. *Stramen*, from *stern*, properly signifies any thing placed, or strewed under as a bed; such as *straw*, leaves, &c.

68. *Qualem florem*: This is a beautiful simile. He looks fair, and still blooming like a flower, just plucked by the the virgin's hand.

69. *Languentis*. This very beautifully represents the hyacinth, just after it is plucked, beginning to fade, and droop its head.

70. *Forma*: beauty—comeliness.

74. *Quas Sidonia Dido ipsa*: which Sidonian Dido herself, pleased with the labor, had made, &c.

75. *Discreverat*. Rucus says, *distinxerat*. *Tenui auro*: with a slender thread of gold.

77. *Obnubit*: he binds up, or veils.

78. *Pugnae*: of the battle, fought upon the plains of *Laurentium*.

81. *Vinxerat manus*: he bound the hands of those, &c. This barbarous custom the poet takes from Homer. It might suit the temper of Achilles, but does not agree with that of Æneas.

82. *Cæso*: in the sense of *fuso*. *Inferias*: sacrifices for the dead. *Umbris*: to the

Indutosque jubet truncos hostilibus armis
 Ipsos ferre duces, inimicaque nomina figi.
 Ducitur infelix avo confectus Acates,
 84. Figi *his truncis*
 85 *arborum.*
 Pectora nunc ferdans pugnis, nunc unguibus ora :
 Sternitur et toto projectus corpore terræ.
 Ducunt et Rutulo perfusos sanguine currus.
 Post bellator equus, positus insignibus, Æthon
 It lachrymans, guttisque humectat grandibus ora. 90
 Hastam alii galeamque ferunt ; nam cætera Turnus
 Victor habet. Tum mæsta phalanx, Teucricque sequun-
 Tyrrenique duces, et versis Arcades armis. [tur,
 Postquam omnis longè comitum processerat ordo,
 Substitit Æneas, gemituque hæc addidit alto : 95
 Nos alias hinc ad lachrymas eadem horrida belli
 Fata vocant. Salve æternùm mihi, maxime Palla,
 Æternùmque vale. Nec plura effatus, ad altos
 Tendeat inuros, gressumque in castra ferebat.
 Jamque oratores aderant ex urbe Latina, 100
 Velati ramis oleæ, veniamque rogantes,
 Corpora, per campos ferro quæ fusa jacebant,
 Redderet, ac tumulo sineret succedere terræ :
 Nullum cum victis certamen, et æthere cassis ;
 Parceret hospitibus quondam, soccerisque vocatis. 105

103. *Ut ille redderet illis corpora, quæ*

104. *Esse illi nullum certamen cum victis, et iis cassis æthere, ut parceret iis*

NOTES.

shade of Pallas. Eight prisoners were sent as victims to be offered at the funeral pile of Pallas. The poet mentions this circumstance, without any expression of disapprobation. It is true, Achilles, in the Iliad, does the same thing at the tomb of his friend Patroclus; but he is represented as a person of a very different character from Æneas, the hero of the Æneid. And moreover, the loss which he had sustained was more severe, and his grief more poignant. But above all, he lived in a state of society very different from that in which Virgil lived. These things serve in some measure to mitigate the enormity of the deed. And yet there is one passage of Homer, which Eustathius understands as conveying a strong censure of the barbarous act.

The practice of sacrificing prisoners at the funerals of their generals, in process of time, appeared to the Romans barbarous and cruel. They therefore changed it, says Servius, for the milder shows of the gladiators! See *Æn.* x. 518. *et seq.*

83. *Truncos*: trunks of trees. These were considered the less trophy, and were carried in the hand. They were dressed in the spoils of the enemy.

84. *Inimica nomina*: the names of the enemies to be inscribed upon them.

87. *Sternitur terræ*: he grovels, or rolls on the ground.

89. *Æthon*: the name of the horse of Pallas. *Insignibus positus*: his trappings

being laid aside, he is now dressed in mourning. *Post*: behind.

90. *It lachrymans*: he moves on weeping. Virgil here is indebted to Homer for this thought, Iliad. 17. Where the horses of Achilles are represented as weeping at the death of their master, and obstinately refusing to obey their driver. Both Aristotle and Pliny say, that horses often lament their masters slain in battle, and even shed tears over them.

94. *Processerat*. This is the common reading. Davidson reads *processerat*, upon the authority of Pierius, who assures us he found that reading in the Roman, and other manuscripts, which he consulted. Heyne reads *processerat*. *Ordo*: the procession.

96. *Ad alias lachrymas*: to other scenes of sorrow—to the burial of the other dead.

97. *Salve mihi*. This is after the manner of the Greeks, who used their personal pronoun in the same manner. *Salve—vale*: these were the *norissima verba*, or last words, with which they departed from the funeral. *Farewell for ever, farewell for ever, most illustrious Pallas. Fata*: state—condition.

101. *Veniam*: the favor, that he would restore to them, &c.

102. *Fusa*: in the sense of *casa vel strata*.

103. *Succedere tumulo*: to be buried, or interred in the earth.

104. *Cassis*: deprived of: a part, from *caro*. *Æthere*: in the sense of *lucæ*.

105. *Quondam*: his former host—*scilicet*.

106. Quos precantes <i>ea quæ sunt hæud</i>	Quos bonus Æneas, haud asperranda precantes. Prosequitur veniâ, et verbis hæc insuper addit Quænam vos tanto fortuna indigna, Latini, Implicuit bello, qui nos fugiatis amicos?	
109. Vos, qui fugiatis <i>nos</i>	Pacem me exanimis, et Martis sorte peremptis	110
111. Concedere pacem <i>et vivis</i>	Oratis? equidem et vivis concedere vellem.	
112. Nec veni huc, nisi	Nec veni, nisi fata locum sedemque dedissent; Nec bellum cum gente gero. Rex nostra reliquit Hospitia, et Turni potius se credidit armis. Æquius huic Turnum fuerat se opponere morti	115
116. Si ille apparat <i>finire</i>	Si bellum finire manu, si pellere Teucros Apparat, his decuit necum concurrere telis: Vixet, cui vitam Deus aut sua dextra dedisset Nunc ite, et miseris supponite civibus ignem. Dixerat Æneas. Olli obstupere silentes; Conversique oculos inter se atque ora tenebant. Tum senior, semperque odiis et crimine Drances Infensus juveni Turno, sic ore vicissim Orsa refert: O famâ ingens, ingentior armis, Vir Trojane, quibus cælo te laudibus æquem?	120
127. Hæc tua verba	Justitiæ-ne prius mirer, belli-ne laborum? Nos verò hæc patriam grati referemus ad urbem Et te, si qua viam dederit fortuna, Latino Jungemus regi: quærat sibi fœdera Turnus.	125
129. Alia fœdera 130. Quin juvabit nos, <i>et</i>	Quin et fatales murorum attollere moles, Saxaque subvectare humeris Trojana juvabit. Dixerat hæc: unoque omnes eadem ore fremebant Bis senos pepigère dies; et, pace sequestrâ,	130

NOTES.

Soceris: parents-in-law, *Latinus* and *Amata*. By marrying Lavinia, he would become related to the whole Latin nation.

107. *Prosequitur veniâ*: he follows, or accompanies them with the desired favor. He granted their request as soon as asked. It was reasonable in its nature, and consonant with the laws of war.

109. *Implicuit*: hath entangled—involved.

110. *Pacem, me*. This is the reading of Heyne, and Valpy after him. Some ancient copies have the same. The common reading is *pacem-ne*. *Peremptis*: for those slain by the lot of war. *Martis*: for belli.

112. *Veni*: in the sense of *venissem*.

115. *Æquius fuerat*: it had been more just that Turnus, &c. It may here be remarked, that Latinus did not take part with Turnus of his own free will and accord; but was forced into it by the importunities of his wife Amata. He was convinced that he acted against the will and purposes of the gods, in so doing.

117. *Apparat*: in the sense of *statuit*. *Manu*: by force, or valor.

118. *Vixet*: by syncope, for *vixisset*: the one of us would have lived, to whom, &c. It appears here that the first proposal of end-

ing the war by single combat was made by Æneas.

122. *Odiis et*: in hatred and crimination inimical, &c. Drances embraced every opportunity to vent his envy and hatred against Turnus, and to throw upon him all the blame of the war. It is supposed, that under the character of Drances, the poet portrays Cicero, who was no friend of Virgil. See *infra*, 336. *et seq.*

124. *Orsa*: in the sense of *verba*.

126. *Justitiæ-ne*: this is the common reading. Catrou however reads, *justitiæ-ne prius mirer, belli-ne laborè*, which Florus says, is the reading of the Roman, and of some other manuscripts of antiquity. Servius justifies the common reading, by making it a Grecism. *Prius*: chiefly, or most. Shall I most admire thy justice, or thy achievements in war? Rufus says: *Admiraberis ob justitiæ, an ob operæ bellicæ*. Heyne reads, as in the text.

130. *Moles murorum*: your walls—or the towers and fortifications built upon them *Fatales*: destined by the fates.

133. *Sequestrâ*: intervening—intermediate. They had agreed upon a truce, or cessation of hostilities for twelve days, for

- Per sylvas Teucris, mixtique impune Latini,
Erravere jugis. Ferro sonat alta bipenni
Fraxinus: evertunt actas ad sidera pius:
Robora nec cuneis, et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.
Et jam fama volans, tantæ prænuntia luctus,
Evandrum Evandrique domos et mœnia complet;
Quæ modò victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces; lucet via longo
Ordine flammaram, et latè discriminat agros.
Contra turba Phrygum veniens plangentia jungunt
Agmina. Quæ postquam matres succedere tectis
Viderunt, mœstam incendunt clamoribus urbem.
At non Evandrum potis est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposto
Procumbit super, atque hæret lachrymansque gemensque:
Et via vix tandem voci laxata dolore est:
Non hæc, ô Palla, dederas promissa parenti,
Cautius ut sævo velles te credere Marti!
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset.
Primitiæ juvenis miseræ! bellique propinqui
Dura rudimenta! et nulli exaudita Deorum
Vota, precesque meæ! tuque, ô sanctissima conjux,
Felix morte tuâ, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes
Restarem ut genitor. Troûm socia arma secutum
Obruerent Rutuli telis! animam ipse dedissem;
Atque hæc pompa domum me, non Pallanta, referret!
Nec vos arguerim, Teucris, nec sædera, nec quas
- 135 136. *Et in jugis*
137. *Nec cessant scindere*
140 141. *Eadem fama, quæ modò ferebat Latio Pallanta esse victorem*
146. *Quæ agmina postquam matres*
151 151. *Præ dolore*
155 156. *O miseræ primitiæ juvenis*
160 161. *Ut ego genitor restarem superstes filie. Rutuli obruerent me*

NOTES

the purpose of burying the dead, and other rites of sepulture. This was intermediate between the war, before and after; during which time no act of hostility could be done by either party. Hence the propriety of the word *impune* in the following line, in safety, or without fear of injury.

135. *Ferro bipenni*: an axe with two edges, one that cuts both ways.

136. *Aclas*: raised—grown up to.

139. *Prænuntia*: a forerunner, or har-monger, in apposition with *fama*.

140. *Complet*. This is the common reading. But Pierius observes that most of the ancient manuscripts have *replet*.

143. *Longo ordine*: in a long train, or succession. Ruseus says, *longa serie*.

144. *Discriminat*. This word Ruseus interprets by *dividit*. Davidson renders it "illuminates."

145. *Contra*: in an opposite direction—meeting the mourners from the city.

147. *Incidunt*: in the sense of *concitant*. Ruseus says, *commovent*.

48. *Potis est*: the same as *potest*.

149. *Repосто*: for *reposito*. The bier being placed on the ground.

151. *Tandem vix dolore via*. At the first sight of the corpse, he was overwhelmed with grief, which entirely prevented his speech. At length, however, recovering from it, he gives utterance to the effusions of his heart, but with difficulty. A true pathos pervades this whole speech of Evander. The various turns of passion, and the alternate addresses to the living and the dead, are the very language of sorrow.

155. *Decus*: in the sense of *honor*. *Posset* in the sense of *valeret*.

156. *Primitiæ*: beginnings—essays. *Propinqui*: neighboring—confederated, or allied. Evander assisted Æneas as an ally: their arms were associated in the war. Ruseus says, *vicini*.

157. *Rudimenta*: in the sense of *experimenta*.

160. *Ego vici mea fata*: I have overcome my time by living—I have outlived my time. Or, *fata* may mean the purposes and decrees of the gods; that regular and ordinary

- Junxinus hospitio, dexteras : sors ista senectæ 165
 Debita erat nostræ ! Quòd si immatura manebat
 Mors natum ; cæsis Volscorum millibus antè,
 Ducentem in Latium Teucros, cecidisse juvabit.
 Quin ego non alio digner te funere, Palla, 169
 Quàm pius Æneas, et quàm magni Phryges, et quàm
 Tyrrhenique duces, Tyrrhensium exercitus omnis.
 171. *Dignati sunt te.* Magna trophæa ferunt, quos dat tua dextera leto.
Ibi ferunt magna trophæa ex illis, quos Tu quoque nunc stares immanis truncus in armis,
 174. *Si esset mihi par* Esset par ætas, et idem si robur ab annis,
ætatis, et idem robur ab Turne. Sed infelix Teucros quid demoror armis ? 175
annis tecum ; tu, O Vadite, et hæc memores regi mandata referite :
 Turne Quòd vitam moror inuisam, Pallante preempto,
 176. *Vestro regi : O* Dextera causa tua est ; Turnum natoque patriæ
Ænea, tua dextra est Quam debere vides meritis. Vacat hic tibi solus
 causa, quòd Quam debere vides meritis. Vacat hic tibi solus
 179. *Quam dextram* Fortunæque locus. Non vitæ gaudia quæro, 180
 vides Nec fas : sed nato Manes perferre sub imos.
 181. *Nec est fas : sed* Aurora intereà miseris mortalibus almam
cupio perferre hunc nun- Extulerat lucem, referens opera atque labores.
tium mortis Turni Jam pater Æneas, jam curvo in litore Tarchon
 Constituere pyras : huc corpora quisque suorum 185
 More tulere patrum : subjectisque ignibus atris
 Conditur in tenebras altum caligine cælum.
 Ter circum accensos, cincti fulgentibus armis,
 189. *Rogos suorum* Decurrere rogos : ter mæstum funeris ignem
amicorum Lustravere in equis, ululatusque ore dedere. 190
 Spargitur et tellus lachrymis, sparguntur et arma.
 It cælo clamorque virum, clangorque tubarum.
 Hinc alii spolia occisis direpta Latinis
 195. *Pars conjiciunt* Conjiciunt igni, galeas, ensesque decoros,
mortuis nota munera, Frænaque, ferventesque rotas : pars, munera nota, 195
nempe, clypeos

NOTES.

course of things, which takes place in the world : which is, that the son should outlive the father. This is the sense given by Heyne. Valpy says, "I have survived my own fate—I have exceeded the natural bounds of life."

165. *Sors*: calamity.

168. *Juvabit*: it will console me that he fell leading, or preparing the way for, the Trojans, &c.

169. *Digner non*: I cannot honor thee, &c. Ruzus says, *non honorabo*.

170. *Phryges*: the Trojans. They are so called from Phrygia, a country of the lesser Asia. It was divided into the greater and the less. The less Phrygia was also called Troas, the ancient kingdom of the Trojans.

174. *Par ætas*, &c. This may refer to Pallas or Evander; neither of whom was able by inequality of age and strength to meet Turnus. Davidson refers it to the father: who, had his age permitted, would have gone to the war in person. And in this case, had he met Turnus, he would have been victorious, and brought back his

trophy to grace his triumph. See 6. *supra*.

175. *Armis*: in the sense of *ab bella*.

179. *Quam*: which (right hand) you see, owes Turnus to the son and father deserting it. *Meritis*: a part, plu. agreeing with the nouns *nato* and *patri*. Heyne connects *meritis* with *vacat*. Ruzus and Davidson, with *nato patrique*.

180. *Hic locus vacat*: this method alone remains to thee, and thy fortune. *Medis solandi me restat tibi*, says Ruzus. For *vacat*, Heyne says *relictus est*.

187. *Caligine*: in the sense of *fumo*. *In tenebras*. Ruzus says, *in similitudinem noctis*.

189. *Cincti*: clad in shining armor they marched, &c. *Lustravere in equis*: they rode around. The former has reference to that part of the ceremony performed by the infantry, or foot; the latter, to that performed by the horse, or cavalry. *Funeris*: in the sense of *pyra*.

192. *It cælo*: in the sense of *tollebat ad cælum*.

193. *Hinc*: in the next place—after this.

195. *Ferventes*: in the sense of *rapidæ*,

Ipsorum clypeos, et non felicia tela.

Multa boum circa mactantur corpora morti :

Setigerosque pœs, raptasque ex omnibus agris

'n flammam jugulant pecudes. Tum litore toto

Ardentes spectant socios, semiustaque servant 200

Busta : neque avelli possunt, nox humida donec

Invertit cœlum stellis fulgentibus aptum.

Nec minùs et miseri diversâ in parte Latini

Innumeras struxère pyras ; et corpora partim

Multa virùm terræ infodiunt ; avectaque partim 205

Finitimos tollunt in agros, urbique remittunt :

Cætera, confusæque ingentem cædis acervum,

Nec numero, nec honore cremant. Tunc undique vasti

Certatim crebris collucent ignibus agri.

Tertia lux gelidam cœlo dimoverat umbram : 210

Mœrentes altum cinerem et confusa ruebant

Ossa focis, tepidoque onerabant aggere terræ.

Jam verò in tectis, prædivitis urbe Latini,

Præcipuus fragor, et longè pars maxima luctûs.

Hic matres, miseræque nurus, hic chara sororum 215

Pectora mœrentùm, puerique parentibus orbi,

Dirum execrantur bellum, Turnique hymenæos :

Ipsum armis, ipsumque jubent decernere ferro ;

Qui regnum Italiæ, et primos sibi poscat honores.

Ingravat hæc sævus Drances ; solumque vocari 220

Testatur, solum posci in certamina, Turnum.

Multa simul contrâ variis sententia dictus

Pro Turno ; et magnum reginæ nomen obumbrat :

Multa virum meritis sustentat fama trophæis.

210. Umbram nocti,
caulo : illi mœrentes

214. Erat præcipuus

218. Jubent ipsum
decernere armis

222. Contrâ est multa
sententia

NOTES.

vèl *celeris*. *Nota munera* : offerings of the arms which had been theirs, and consequently known to them.

196. *Non felicia* : unsuccessful darts—those that failed to do execution, when thrown against the enemy.

197. *Morti* : to the divinity *Mors*.

199. *Jugulant* : they kill over the flame, &c. This they did, probably, that the blood of the victim might fall upon the pile.

201. *Busta*. *Bustum* properly is the funeral pile after it is consumed. *Semiusta* : of semi and *ustus*.

204. *Partim infodiunt*. The meaning is : that they buried a part of the slain, and a part they sent to the city of Latinus. *Partim* may be considered here, a sub. in apposition with *multa corpora*. *Virùm* : of their heroes. *Avecta* : a part. of the verb *avehor* : carried away.

208. *Número*. *Numerus* here may be taken in its usual acceptation ; but it may also mean decency, or regard. They burned all the rest, a confused heap of slain, without any particular marks of regard, or honor, by way of distinction.

211. *Ruebant*. The meaning is : that

they collected together the ashes and the bones mingled on the places (*focis*) where the funeral piles had been erected. After this they covered them with a mound of earth. *Altum* implies that the ashes lay thick, or deep upon the ground. *Rueus* says, *evertebant*. Heyne says, *legebant*. *Ruo*, is here taken as an active verb.

213. *In tectis urbe* : in the houses throughout the city. Davidson says, "in the courts of Latinus, and in the city."

214. *Fragor* : in the sense of *plangor*. *Præcipuus* : in the sense of *magnus*, vel *maximus*.

215. *Nurus*. *Nurus* here may mean any young married woman. *Chara pectora mœrentum* : dear hearts of sisters mourning—dear, or affectionate sisters mourning the loss of their brothers and friends.

218. *Decernere* : to decide, or settle the dispute by the sword.

220. *Sævus* : in the sense of *acerbus*, says *Rueus*.

221. *Testatur* : in the sense of *dicis*.

222. *Multa* : various—manifold.

223. *Obumbrat* : in the sense of *protegit* vel *tutatur*.

224. *Multa fama*. *Multa* here is plainly

	Hos inter motus, medio flagrante tumultu,	225
	Ecce super mœsti magnâ Diomedis ab urbe	
227. <i>Aiunt nihil esse notum</i>	Legati responsa ferunt : nihil omnibus actum	
228. <i>Dona valuisse nil, nec</i>	Tantium impensis operum ; nil dona, neque aurum, Nec magnas valuisse preces ; alia arma Latinis Quærenda, aut pacem Trojano ab rege petendam.	230
	Deficit ingenti luctu rex ipse Latinus. Fatalem Ænean manifesto numine ferri	
233. <i>Recentesque tumuli ante ora admonent</i>	Admonet ira Deûm, tumulique ante ora recentes. Ergo concilium magnum, primosque suorum Imperio accitos, alta intra limina cogit.	235
	Olli convenère, fluuntque ad regia plenis Tecta viis. Sedet in mediis, et maximus ævo, Et primus sceptris, haud lætâ fronte, Latinus. Atque hic legatos Ætolâ ex urbe remissos,	
241. <i>Silentia facta sunt</i>	Quæ referant, fari jubet ; et responsa reposit	240
242. <i>Parens dicto Latini</i>	Ordine cuncta suo. Tum facta silentia lingua, Et Venulus dicto parens ita farier infit :	
	Vidimus, ô cives, Diomedem Argivæque castra, Atque iter emensi casus superavimus omnes :	
246. <i>Dictam cognomine</i>	Contigimusque manum, quâ concidit Iliæ tellus.	245
	Ille urbem Argyripam, patriæ cognomine gentis,	

NOTES.

in the sense of *magna*. His great fame arose from his distinguished valor, and trophies nobly won. *Meritis*: noble—distinguished. *Ruæus says, partis*.

225. *Flagrante*: raging—fierce.

226. *Super*: in the sense of *præterea* vel *insuper*: beside—in addition to these things. *Servius says, ad cumulationem malorum*.

230. *Petendam*. Some copies have *petendum*.

232. *Fatalem*: destined, and appointed by the gods to marry Lavinia, and to rule the Latin state. *Manifesto*: by the evident power and assistance of the gods. *Admonet*: declares. *Ruæus says, ostendit*. Whatever hesitance and doubt rested on the mind of Latinus, concerning his son-in-law, it was now removed. He plainly saw in the late transactions, the immediate interposition of the gods in favor of Æneas.

235. *Imperio*: in the sense of *jussum*. *Primos*: the chief men—the nobles of the people. *Cogit*: in the sense of *congregat*, vel *convocat*.

236. *Fluunt*: in the sense of *ruunt* vel *currunt*. *Plenis*: in the sense of *stipatis*.

238. *Sceptris*: in power—authority. *Regno, says Ruæus. Hæc læta*: sad—sorrowful.

239. *Ex Ætola urbe*: the city Arpi, built by Diomedes. *Remissos*: returned.

242. *Farier*: for *fari*, by paragon. *Infrit*: in the sense of *incipit*.

243. *Diomedem*. Diomedes was the son of Tydeus and Deiphyle, and king of Æto-

lia. He was one of the most valiant captains at the siege of Troy. With Ulysses, he stole the Palladium from the temple of Minerva, at Troy, and attacked the camp of Rhæus, king of Thrace, whom they killed, and carried off his horses to the Grecian camp, before they had tasted the grass of Troy or drank the water of the Xanthus. On every occasion, he distinguished himself. He had a rencounter with Hector, and with Æneas; the latter was wounded by him, and would have been slain, if it had not been for the timely aid of Venus. During his absence from his home, his wife Ægiale had an amour with Cometes, one of her servants. Disgusted with her infidelity to him, he determined to leave his country, and came into that part of Italy called *Magna Græcia*. Here he built a city, and called it *Argyræa*. He married a daughter of Danaus, king of the country. He died with extreme old age, or as some say, by the hands of his father-in-law. His death was greatly lamented by his companions; who, according to fable, were changed into birds resembling swans. They took their flight to some islands on the coast of Apulia, where they became remarkable for their tameness toward the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Diomedes. He was worshipped as a god.

244. *Emensi*: having measured out our journey—having finished our journey, &c.

245. *Iliæ tellus*: in the sense of *Trojanum regnum*.

Victor Gargani condebat Iapygis arvis.

Postquam introgressi, et coram data copia fandi,
Munera præferimus, nomen patriamque docemus,

Qui bellum intulerint, quæ causa attraxerit Arpos. 250

Auditis ille hæc placido sic reddidit ore :

O fortunata gentes, Saturnia regna,

Antiqui Ausonii ; quæ vos fortuna quietos

Sollicitat, suadetque ignota lacessere bella ?

Quicumque Iliacos ferro violavimus agros,

(Mitto ea, quæ muris bellando exhausta sub altis,

Quos Simois premat ille viros) infanda per orbem

Supplicia, et scelerum pœnas expendimus omnes,

Vel Priamo miseranda manus. Scit triste Minervæ

Sidus, et Euboicæ cautes, ultorque Caphereus.

Militiâ ex illâ diversum ad litus adacti :

Atrides Protei Menelaus ad usque columnas

Exulat : Etnæos vidit Cyclopas Ulysses.

Regna Neoptolemi referam, versosque Penates

Idomenei ? Libyco-ne habitantes litore Locros ?

250. Bellum nobis;
quæ causa attraxerit nos
ad urbem Arpos. His
auditis, ille

255. Quicumque nos-
trum

256. Ea mala, quæ
exhausta sunt nobis

260

261. Ex illa militiâ
nos adacti sumus

264. Versa regna

265

NOTES.

247. *Gargani*: gen. of *Garganus*, a mountain in Apulia. *Hodie, Monte di St. Angelo*. A part of Apulia was called *Iapygia*, from *Iapyx*, the son of *Dædalus*, who settled in those parts. *Iapygis*: an adj. for *Iapygia*, agreeing with *Gargani*—*Apulian*.

248. *Copia*: leave—liberty.

253. *Fortuna*: *Rumus* says, *sors*.

254. *Ignota bella*: wars to which you are unaccustomed. *Suadet*: in the sense of *impellit*. *Lacessere*: in the sense of *movere*.

255. *Quicumque violavimus*: whoever of us violated, &c. The expression implies that it was sacrilege to injure them.

256. *Exhausta*: sustained—endured in fighting. *Mitto*: in the sense of *omitto vel prætereo*.

257. *Premat*: overwhelmed—bore away. Homer informs us that the river *Simois*, was so choaked with the dead bodies of those slain in one engagement, that its waters were interrupted in their course. To this, *Diomedes* here alludes. The present tense is here used plainly for the past.

258. *Expendimus*: have endured unspeakable hardships, and suffered every punishment of our crimes. *Rumus* says, *luimus*. The war of *Troy* proved ruinous to the Greeks as well as Trojans. Most of the Grecian heroes suffered extreme hardships on their return. Some perished on the voyage; and others found their kingdoms in a state of revolt, and their domestic peace destroyed.

259. *Manus*: a company to be pitied, even by *Priam* himself. The calamities which befell them, though conquerors, were greater than those which befell the vanquished. Even *Priam* might pity them. *Triste*: stormy—baleful.

260. *Triste sidus*: the storm, in which *Ajax* the son of *Oileus* was drowned, and the raging constellation *Arcturus*, by whose influence that storm was raised, are here ascribed to *Minerva*, whom that hero had offended by violating *Cassandra* in her temple. *Caphereus*: a rock on the island *Eubœa*, where *Ajax* was shipwrecked. Hence the epithet *ultor*: the avenger.

262. *Protei*. The visit of *Menelaus* to *Proteus*, king of *Egypt*, is related at large in the *Odys.* lib. 4. This account of the disasters of the Grecian chiefs after the downfall of *Troy* forms an agreeable episode. It is very natural for the poet to make the aged hero dwell upon the misfortunes of his companions in arms. And it is pleasing to see him, who was so active and fierce in the *Iliad*, and the first in every enterprise, laying aside his armor, and exhorting the ambassadors to peace. Homer informs us, that *Menelaus* wandered eight years in the seas in the neighborhood of *Egypt*, and went as far as the island of *Pharos*, the boundary of the realms of *Proteus*. Sir *Isaac Newton* observes, that *Proteus* was not the king of *Egypt*, but a governor or viceroy of the king, and governed a part of lower *Egypt*. See *Geor.* iv. 388. *Columnas*: in the sense of *terminos vel limites regni Protei*.

263. *Exulat*: in the sense of *errat*.

264. *Referam*: shall I mention the subverted realms, &c. *Penates*: the country of *Idomeneus*' overthrown. *Rumus* says *domus*, for *Penates*. He was king of *Creta*. See *Æn.* iii. 122.

265. *Locros*: the *Locriana*, on their return, it is said, were forced to the coast of

- Ipse Mycenæus magnorum ductor Achivum
 Conjugis infandæ prima intra limina dextrâ
 Oppetit: devictam Asiam subsegit adulter. 260
268. Adulter *Ægysthus*
 269. *Referam-ne Deos*
 Invidiasse mihi. ut ego redditus
 Invidisse Deos, patriis ut redditis oris 260
 Conjugium optatum, et pulchram Calydonâ viderem?
 Nunc etiam horribili visu portenta sequuntur:
 Et socii amissi petierunt æthera pennis,
 Fluminibusque vagantur aves, heu dira meorum
 Supplicia! et scopulos lachrymosis vocibus implent. 275
 Hæc adeo ex illo mihi jam speranda fuerunt
 Tempore, cum ferro cœlestia corpora demens
 Appetii, et Veneris violavi vulnere dextram.
 Ne verò, ne me ad tales impellite pugnas.
 Nec mihi cum Teucris ullum post eruta bellum
 Pergama; nec veterum memini, lactorve malorum. 280
 Munera, quæ patriis ad me portatis ab oris,
 Vertite ad Æneam. Stetimus tela aspera contra,
 Contulimusque manus: experto credite, quantus
 In clypeum assurgat, quo turbine torqueat hastam.
 Si duo præterea tales Idæa tulisset 285
 Terra viros; ultrò Inachias venisset ad urbes
 Dardanus, et versis lugeret Græcia fatis.
279. *Nec est mihi ul-*
 tum
 280. Pergama eruta
 sunt: Nec memini, lacto-
 tor-ve causâ veterum
 malorum Trojanorum.
 283. Credite mihi ex-
 perto

NOTES.

Africa, where they settled in the district called *Pentapolis*.

266. *Mycenæus ductor*: Agamemnon, who was king of *Mycenæ*, and commander in chief of the Greeks in the Trojan war. On his return home, he was slain by *Ægysthus*, with whom his wife *Clytemnestra* had an intrigue during his absence. She is therefore called *nefanda conjugis*. *Intra prima limina* implies, that he was slain as soon as he entered his palace. *Servius* takes it in the sense of *primo litore*, implying, that he was murdered as soon as he arrived on the shore.

268. *Subsegit devictam*: he lay in wait for conquered Asia. By killing Agamemnon, *Ægysthus* hoped to succeed him in his government, and take possession of his conquests in Asia. Heyne takes *Asiam devictam*, in the sense of *victorem Trojæ* the conqueror of Troy. *Ruans* says, *post Asiam devictam abeller insidiatus est ei*. *Davidson* renders the passage, "the adulterous assassin possessed himself of conquered Asia." *Valpy* takes *Asiam devictam*, with Heyne. *Oppetit*: perished—was slain.

269. *Invidisse Deos*. *Diomedes*, on account of the conduct of his wife, left his native country, and went into exile in *Apulia*. *Veneris* is said to have sent upon him this domestic affliction, as a punishment for his wounding her in battle. To this circumstance the words *invidisse Deos* refer. *Calydonia*: acc. sing. the name of his country. *Invidiasse*: *Ruans* says, *obstitisse*. *Davidson* says, "forbade."

274. *Implent scopulos*. On the coast of *Apulia* are several islands frequented by sea birds, into which it is said the companions of *Diomedes* were changed.

276. *Demens*. *Diomedes* here imputes all his misfortunes to the resentment of *Venus*. This gives importance to the goddess, the mother and protectress of *Æneas*. But he does not mention his having given *Mars* a wound also. From the time that he presumptuously assailed the *Cælestials*, these evils were to have been expected. *Demens*: presumptuous—infatuated.

278. *Ne verò*: do not, do not urge me. The repetition of the *ne* is emphatic.

283. *Contulimus manus*: we engaged hand to hand. *Virgil* here compliments his hero, out of the mouth of *Diomedes*. But the account which *Homer* gives of the encounter is very different. He was wounded, and would have been slain, if he had not been rescued by *Venus*.

284. *Assurgat*. In the act of throwing the javelin, or dart, the shield was elevated on the left arm, to give full room for the action of the right arm. *Turbine*: in the sense of *impetu*.

285. *Præterea*: beside him. Its proper place is after *tales viros*. If the Trojan land had produced, &c. *Idæa*: an adj. from *Iæa*, a mountain of *Phrygia Minor*, near the city of *Troy*.

286. *Inachias*: Grecian: so called from *Inachus*, one of the early kings of *Greece*. *Ultrò*: of their own accord—in offensive war

287. *Dardanus*. By this we are to un-

d apud duræ cessatum est mœnia Trojæ,
 Æneæque manu victoria Graiùm
 t in decimum vestigia retulit annum.
 nimis, ambo insignes præstantibus armis :
 ate prior. Coëant in fœdera dextræ,
 ur : ast, armis concurrant arma, cavete.
 nsa simul quæ sint, rex optime, regis
 et quæ sit magno sententia bello.
 i legati; variusque per ora cucurrit
 ùm turbata fremor : ceu, saxa morantur
 idos amnes, clauso fit gurgite murmur,
 ue fremunt ripæ crepitantibus undis.
 mùm placati animi, et trepida ora quiêrunt,
 i Divos solio rex infit ab alto :
 uidem summâ de re statuisset, Latini,
 n, et fuerat melius ; non tempore tali
 oncilium, cùm muros obsidet hostis.
 mportunum, cives, cum gente Deorum,
 ue viris, gerimus : quos nulla fatigant
 nec victi possunt absistere ferro.
 quam accitis Ætolùm habuistis in armis,
 spes sibi quisque ; sed, hæc quàm angusta,
 juâ rerum jaceant perculsa ruinâ,
 ilos interque manus sunt omnia vestras.
 mquam incuso : potuit quæ plurima virtus
 t : toto certatum est corpore regni.

288. *Quidquid tempo-
ris*
 290
 291. *Ambo erant in-
signes*
 292. *Hic Æneas erat
prior*
 295
 295. *Quæ sit senten-
tia Diomedis de*
 296. *Vix legati dis-
crunt ea*
 300. *Placati fuerunt*
 301
 303. *Et non cogere*
 305
 308. *Ponite spem, si
habuistis quam spem*
 [tis. 309. *Quisque sit sibi
sua spes : sed quàm an-
gusta hæc spes sit*
 310. *Nostrarum rerum*

NOTES.

the Trojans, who were the de-
 of Dardanus, one of the founders
Versis : in the sense of *mutatis*.
 of things would have been changed,
 would have been victorious over
 in states.
statum est. was delayed, or spent
cloria habet : the victory of the
 as suspended by the valor, &c.
 ry complimentary to the valor of
 heroes, Hector and Æneas. *Re-
tia* : retreated into the tenth year
 off—deferred till the tenth year.
 Heyne says, *retardata est*. Ruæus
titit.
xtra coëant. The aged hero ad-
 Latins to unite in league, or
 h Æneas, on any terms that might
 ; but by all means, avoid to en-
 ms against such a mighty cham-
c prior pietate. This comparison
 with Hector, is no exaggeration
 t in favor of his hero. Homer
 it before him. This goodness and
 of Æneas, which followed from
 re reasons for the Latins to hope
id datur : in any way that may
 on any practicable terms.
gis : this is the reading of Heyne
 is. It is governed by *responsa*,

the answer of king Diomede. The common
 reading is *regum*, which is not so easy.
 297. *Fremor* : in the sense of *murmur*.
 298. *Gurgite clauso* : in a pent up flood,
 or stream. *Crepitantibus* : roaring—dash-
 ing against the rocks.
 300. *Trepida ora* : tumultuous mouths—
 discordant tongues.
 301. *Præfatus Divos* : having addressed
 the gods, the king, &c. It was the custom
 of orators to usher in their speeches, when-
 ever the subject was solemn, and of public
 concern, with an address to the gods.
 302. *Summâ re* : for the safety of the
 state—for the common good.
 305. *Gente Deorum* : with a nation of
 gods—with a nation deriving their origin
 from the gods. *Importunum* : dangerous—
 difficult.
 308. *Accitis* : sought after—invited.—
Ætolùm : from Diomede, who was their
 king. He declined to have any thing to do
 with the war.
 309. *Ponite spem* : lay aside the hope—
 cease to hope. The remainder of this line
 is, by some, supposed an interpolation.
 310. *Quâ ruinâ* : in what ruin the rest of
 our affairs lie overthrown—prostrate ; all
 things are, &c.
 312. *Virtus*. valor. *Plurima* : in the
 sense of *maxima*.

- Nunc aded, quæ sit dubiæ sententia menti,
 Expediam; et paucis, animos adhibete, docebo. 315
315. Docebo vos paucis verbis
 Expediam; et paucis, animos adhibete, docebo.
317. Occasum solis, usque
 Longus in occasum, fines super usque Sicanos.
 Aurunci Rutulique serunt, et vomere duros
319. Asperissima loca horum agrorum
 Exercent colles, atque horum asperissima pascunt.
 Hæc omnis regio, et celsi plaga pinea montis
 Cedat amicitiae Teucrorum; et fœderis æquas
 Dicamus leges; sociosque in regna vocemus. 322
322. Trojanos socios
 323. Considant illic, si sit illis
 Considant, si tantus amor, et mœnia condant.
 Sin alios fines, aliamque capessere gentem
 Est animus, poscuntque sclo decedere nostro; 325
 Bis denas Italo texamus robore naves,
327. Si illi valent complere eas
 Seu plures, complere valent: jacet omnis ad undam
 Materies: ipsi numerumque modumque carinis
 Præcipiant; nos æra, manus, navalia demus.
330. Præterea placet mihi centum Latinos oratores de
 Præterea, qui dicta ferant et fœdera firment,
 Centum oratores primâ de gente Latinos
 Ire placet, pacisque manu præterendere ramos:
 Munera portantes eborisque, auriqve talenta,
 Et sellam, regni trabeamque insignia nostri.
334. Insignia nostri regni
 Et sellam, regni trabeamque insignia nostri.
 Consulite in medium, et rebus succurrite fœsis. 335
 Tum Drances idem infensus; quem gloria Turni

NOTES.

313. *Toto corpore*: with the whole power, or force of the kingdom.

315. *Adhibete animos*: give attention.

316. *Tusco amni*: the river Tiber. This river formed the eastern boundary of Tuscan; hence called *Tuscan*. *Est mihi antiquus*: This proposal of Latinus to grant a tract of land to the Trojans, is no fiction of the poet. It is mentioned by historians, and other writers. It is said, that Æneas accepted the proposal. It is generally considered to be that tract of country lying between the city Laurentum and the Tiber, including the Trojan camp, or *Nova Troja*. The extent of the tract is quite uncertain. Cato, whom Servius follows, supposes it to contain about 700 acres. Others suppose that it contained 40 *stadia* in every direction from the city *Lavinium*, forming a circle of about ten miles in diameter. Others again enlarge it to 400 *stadia* in circumference. It is called *antiquus*, because it belonged to the ancient dominion of the Latin kings.

317. *Longus*: extended—stretching even beyond. *Sicanos*: an ancient people of Italy. See Lib. vii. 795. This tract of country the *Aurunci* formerly, and then the *Rutulii*, cultivated. The most rugged parts of it, they reserved for pasturage. *Serunt*: in the sense of *colunt*.

320. *Plaga*: in the sense of *tractus*.

321. *Cedat*: in the sense of *detur*.

322. *Leges*: conditions, or terms. *Dicamus*: let us appoint—name.

324. *Gentem*: region—country.

325. *Poscunt*. This is the reading of Heyne, and of Valpy after him. *Ruocorud possunt*.

326. *Texamus*: in the sense of *struamus*.

327. *Seu*: in the sense of *vel*. *Complere*: to fill, or man them. *Undam*: by the water of the Tiber.

329. *Præcipiant*: in the sense of *prescribant*. *Modum*: the form, or shape. *Navalia*. *Navale* is a dock where vessels lie; or a ship-yard, where they are built. Also, the materials of which they are built and with which they are equipped. This last is probably the meaning here. *Ære*: the money necessary to defray the expense of building. *Manus*: the workmen.

331. *Primâ gente*: of the first rank.

333. *Portantes munera*: bearing presents. This alludes to the Roman custom of sending such presents to kings.

334. *Sellam*: the chair of state *Trabeam*: the *trabea* was a narrow robe, worn by the kings, and the consuls.

335. *Consulite*: advise, or consult for the common good. *Fœsis rebus*: distressed state, or condition.

336. *Infensus*: spiteful—bearing spite. The glory of Turnus—his noble birth—his fame in war, had excited his envy; and he embraced the present opportunity to give vent to his feelings. *Idem*: reference is here made to verso 122, *supra et seq.* The same Drances, &c.

diâ stimulisque agitabat amaris ;
 n, et linguâ melior, sed frigida bello
 riliis habitus non futilis auctor,
 tens ; genus huic materna superbum 340
 at, incertum de patre ferebat ;
 onerat dictis, atque aggerat iras :
 bscuram, nostræ nec vocis egentem,
 one rex. Cuncti se scire fatentur,
 ferat populi ; sed dicere mussant. 345
 m fandi, flatusque remittat,
 spicium infaustum, moresque sinistros,
 dem, licet arma mihi mortemque minetur)
 decidisse ducum, totamque videmus
 urbem luctu : dum Troia tentat 350
 fidens, et cælum territat armis.
 donis istis, quæ plurima mitti
 licique jubes, unum, optime regum,
 c te ullius violentia vincat,
 egregio genero dignisque hymenæis 355
 t pacem hanc æterno fœdere jungas.
 us habet mentes et pectora terror ;
 temur, veniamque oremus ab ipso ;
 proprium regi patriæque remittat.
 s toties in aperta pericula cives 360
 Latio caput horum et causa malorum !
 bello : pacem te poscimus omnes,
 338. *Sed cuius dextera erat*
 341. *Enim ferebat incertum genus de patre*
 342. *Onerat Turnum*
 346. *Turnus det*
 352. *O optime regum, adjicias unum alterum, etiam unum, nempe, fidem istis donis, quæ*
 357. *Tantus terror Turni habet nostras*
 361. *O Turne, caput, et causa horum*
 362. *Est nobis nulla*

NOTES.

4. Dr. Trapp observes, that y at another's happiness, and k directly upon it. Ræus sense of *occul'a*. The envious very thing with distorted, or *Oculos habens distortos. Agi-*—spurred on. *Amaris stimu-* p, or pungent stings.
 s: in the sense of *abundans*.
 . Ræus says, *abundantior* rances, with all his qualifica- uence, his wisdom in council, birth, was a coward. Some , that under the character of . Antony is represented; and , shadowed by Drances. It at Virgil was no great friend he makes no mention of him his works.
 r *regitione*: powerful in fac- rful party man.
 a *nobilitas*: on his mother's obly descended—from her he ious descent, or extraction. e sense of *habebat*.
 tis: with these invectives—re- s: the common hatred against s: in the sense of *suades vel*
 345. *Quid fortuna*: what the state of the nation requires. *Populi*: in the sense of *gentis*. *Mussant*: in the sense of *verentur*. Heyne says, *non audent*.
 346. *Flatus*: vaunting—pride—arrogance.
 347. *Auspicium*: conduct—influence.—Drances here attributes the disasters of the state to the unfortunate influence which Turnus had in the councils of Latinus, and to his perverse and determined conduct in relation to the war.
 349. *Tot lumina ducum*: so many illustrious chiefs.
 351. *Territat*: in the sense of *minatur*.
 352. *Unum etiam*. In addition to the many presents which the king had proposed to send to Æneas, Drances advises him to add another, namely, his daughter Lavinia as the surest means of conciliating the conqueror, and obtaining for his people a lasting peace.
 356. *Jungas*: in the sense of *confirmas*.
 358. *Veniam*. This favor was, that Turnus should yield, or give up to the king, his own peculiar authority and right in the disposal of his daughter; and that he should resign his claim to her, for the good of his country.
 359. *Remittat*: in the sense of *relinquat*.

- 363 *Solum* Simul posimus Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en supplex venio! miserere tuorum;
Pone animos; et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeò dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem;
Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata inflataque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
374. *si* Si qua vis est tibi, Si patrii quid Martis habes, illum aspice contrâ,
Qui vocat.
Talibus exarsit dictis violentia Turni:
Dat gemitum, rumpitque has imo pectoris voces:
Larga quidem, Drance, tibi semper copia fandi
Tunc, cùm bella manus poscunt: patribusque vocatis,
380. *Tu* Tu primus ades Primus ades: sed non replenda est curia verbis,
Quæ tutò tibi magna volant; dum distinet hostem
Agger murorum, nec inundant sanguine fossæ,
383. *tibi* Quod est solitum Proinde tona eloquio, solitum tibi; meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit, passimque trophæis
Insignis agros. Possit quid vivida virtus,
387. *periare eam* Licet ut tu experiri licet: nec longè scilicet hostes
Quærendi nobis: circumstant undique muros.
Imus in adversos? quid cessas? an tibi Mavors
Ventosâ in linguâ, pedibusque fugacibus istis
Semper erit?

NOTES.

363. *Pignus*. This pledge consisted in his resignation of Lavinia in favor of Æneas.

364. *Invisum*: inimical—a foe. *Nil moror*: I do not hesitate to be. *Non curo esse*, says Ruvius.

366. *Fusi*: we, beaten, or routed, have seen, &c. This alludes to their recent defeat. *Animos*: in the sense of *iras*.

369. *Adeò cordi*: for such a delight to thee. *Dotalis*: given in dowry. Any property, or inheritance, belonging to a woman at the time of her marriage, may be called *dotalis*. Lavinia was the only child of Latinus, and the heiress of his kingdom. Should Turnus marry her, he would possess the palace and throne, in right of his wife.

370. *Aude*: have courage—play the hero. *Adversum*: in front—right against. It agrees with *pectus*.

371. *Ut regia conjux*: that a royal spouse may fall to Turnus, we vulgar souls, &c. This is extremely severe, and sarcastic.

374. *Martis*: in the sense of *fortitudinis*. Drances concludes, by observing that, if Turnus was that hero represented, and if he possessed any of his country's valor, he would meet Æneas, hand to hand, who had given already the challenge. In this dis-

pute, the poet shows himself a perfect master of artful and elegant abuse. In these speeches of Drances and Turnus, there are some fine specimens of eloquence, not excelled even by the great masters of the art. *Aspice illum*: look him in the face—meet him face to face.

376. *Violentia*: in the sense of *ira*. *Voix* says, *violentia* Turni, is to be taken for Turnus himself.

378. *Larga copia fandi*: great fluency of speech—a copious profusion of words. *Turnus*, here, means action, in opposition to mere words.

381. *Magna*: in great abundance—the torrents.

382. *Agger*: ramparts, or bulwarks.

383. *Tona*: thunder or

384. *Quando tua*: since thy right hand hath made so many heaps, &c. This is heavy irony. *Stragis*. *Strages* is properly slaughter: also the bodies of the slain. *Turnus* says, *cadaverum Trojanorum*.

386. *Insignis*: you adorn, or decorate the fields, &c.

389. *Adversos*: in the sense of *hostes*. *Mavors*: a name of Mars: here used for courage, or valor. *Tibi*: in the sense of *ante*:

ro ? aut quisquam meritò, fœdissime, pulsum	392. O fœdissime ho-
liaco tumidum qui crescere Tybrim	mo
, et Evandri totam cum stirpe videbit	
sæ domum, atque exutos Arcadas armis ?	395
me experti Bitias et Pandarus ingens,	396. Haud ita experti
mille die victor sub Tartara misi,	vent ; et mille alii, quos
muris, hostilique aggere septus.	in uno die ego victor
us bello ! capiti cane talia, demens,	
, rebusque tuis. Proinde omnia magno	400
turbare metu, atque extollere vires	
s victæ ; contrà premere arma Latini.	402. Contrà ne cessu
Myrmidonum proceres Phrygia arma tremiscunt !	
Tydidēs, et Larissæus Achilles !	
t Hadriacas retrò fugit Aufidus undas !	405
se pavidum contra mea jurgia fingit	405. Amals Aufidus
scelus, et formidine crimen acerbat.	versus retrò
n animam talem dextrâ hæc, absiste moveri,	407. Sua formidine
: habitet tecum, et sit pectore in isto.	
te, et tua, magne pater, consulta revertor.	410
n nostris ultrâ spem pónis in armis ;	
æserti sumus, et, semel agmine verso,	
: occidimus, neque habet fortuna regressum :	

NOTES.

alor always consist in, &c. For *urnus* says, *fortitudo*. *guet pulsum*. Turnus here vindicates himself from the charge of being d, made by Drances: Who will of being beaten, that shall see Tyber, &c. *Arguet*: in the sense Ræmus says, *accusabit*. *Esse* vel *iderstood* with *pulum*. *lam domum*: and the whole family r, with his race, to be prostrated. the only son of Evander, and as now, his only child. In his death, family and race became extinct. *tias et Pindarus*. These were two gigantic stature, whom Turnus e time of his entering the Trojan e *Æn. ix. 672, et sequens*. *rdanio capiti*: to the Trojan chief: the Trojan. *Caput*: the head, is frequently put for the whole rson. *Cane*: proclaim—declare. pears to have been at the head in party, which favored the Tro- it in opposition to Turnus. By we are to understand this party , or the Trojans themselves, his *ntis bis victa*: of the nation twice . Turnus considers that he had ibdued the Trojans; and the d done the same thing before, on f Troy. And indeed, it appears, eatly the advantage over them, absence of *Æneas*.

403. *Proceres*: the Grecian chiefs. Agamemnon and Menelaus may be more particularly alluded to. *Myrmidonum*. These were the troops of Achilles. By synec. put for the Greeks in general.

405. *Aufidus*. A river rising in the Apennines, and in the territories of the *Hirpini*, and passing through Apulia, Daunia, and Peucetia, falls into the Adriatic sea. This river fled back, as if affrighted at the sight of the Trojan fleet, and ceased to flow in its usual course. Such is the language of the miscreant Drances, in extolling the Trojans, and spreading the terror of their name, even when, &c. These, or some other of the same import, are requisite to connect the subject, and make sense. *Fugit*: flowed back—fled back from. *Hadriacas*: an adj. from *Hadria*.

406. *Jurgia mea*: my menaces, or threats. *Fingit*: in the sense of *simulat*.

407. *Scelus artificis*: that base villain Such was the depravity of his character that he was baseness and wickedness itself This form of expression is common with the poet. It is usually rendered by the correspondent adjective, with which the following word is made to agree. Ræmus says, *ille scelestus accusator*. Valpy says, *artifex sceleris*. *Crimen*: in the sense of *accusationem*.

409. *Isto pectore*: in that bosom of thine This is said by way of contempt.

413. *Funditus*: we are utterly ruined. For *occidimus*, Ræmus says *perimus*. *Regressum*: return.

- Oremus pacem, et dextras tendamus inermes.
 Quonquam ô! si solitæ quicquam virtutis adesset! 415
416. Ille *videretur* mihi ante alios
 Ille mihi ante alios fortunatusque laborum,
 Egregiusque animi, qui, ne quid tale videret,
 Procubuit moriens, et humum semel ore momordit.
 Sin et opes nobis, et adhuc intacta juvenus,
 Auxilioque urbes Italæ populique supersunt: 420
422. Si sunt illis sua Sanguine: sunt illis sua funera, parque per omnes
423. Curnos indecores Tempestas: cur indecores in limine primo
424. Nostros artus Deficimus? cur ante tubam tremor occupat artus!
 Multa dies variusque labor mutabilis ævi 425
 Retulit in meliùs: multos alterna revisens
427. Eos in solido statu Lusit, et in solido rursus fortuna locavit.
 Non erit auxilio nobis Ætolus, et Arpi?
 At Messapus erit, felixque Tolumnius, et quos
 Tot populi misère, duces: nec parva sequetur 430
- 431 *Homines dolectos* ð Gloria delectos Latio et Laurentibus agris.
 Est et Volscorum egregiâ de gente Camilla,
 Agmen agens equitum, et florentes ære catervas.
 Quòd si me solum Teucri in certamina pœcunt,
 Idque placet, tantùmque bonis communibus obsto: 435
 Non adeò has exosa manus victoria fugit,
 438. Contra Ænean; Ut tantâ quicquam pro spe tentare recusem.
 licèt ille præsetet se vel Ibo animis contrâ; vel magnum præsetet Achillem,
 439. Paria armis Factaque Vulcani manibus paria induat arma
 Achilles Ille licèt. Vobis animam hanc, soceroque Latino, 440
 441. Ego Turnus devovi hanc Turnus ego, haud ulli veterum virtute secundus,
 442. Me solum Devovi. Solum Æneas vocat? et, vocet, oro:

NOTES.

416. *Fortunatus*: happy in his toils—labors. A Greek idiom. So also *egregius animi*: illustrious—heroic in soul. Ræmus says, *præstans vertute*.

419. *Intacta*: fresh—that hath not been engaged in action.

420. *Populi*: nations.

422. *Tempestas par*: an equal storm of war on both sides. Ræmus says, *par clades*. By *per omnes*, we may understand both sides, the Trojans and Italians.

424. *Ante tubam*: before the trumpet sound.

425. *Dies*: in the sense of *tempus*. *Mutabilis ævi*: of changing or revolving years. *Retulit multa*: changes many things, &c. Ræmus says, *veritit*. *Labor*: change—vicissitude—revolution. Ræmus says, *motus*.

426. *Fortuna alterna*: fortune revisiting men alternately, hath deceived many—played an unexpected game with them, and again, &c. *Alterna* in the sense of *alternis*.

428. *Ætolus*: the Ætolian (namely) Diomede; who was by birth an Ætolian, and at that time, reigned over the city Arpi.

429. *Tolumnius*. He was an augur, and foretold the success of the war, and thereby animated the troops. He, therefore, is called *felix*.

433. *Florentes ære*: shining—gleaming in brass.

436. *Victoria non adeò*. On many of the old coins, are to be seen persons holding victory in one hand. To this circumstance, Mr. Addison conjectures, the poet here alludes. *Erosa* here is to be taken actively. Victory, disdainful his hand so much, had not abandoned him, that he would refuse, &c. This speech of Turnus is of the noblest character, and shows him to be the real soldier. It is very different from that of the envious and cowardly Drances.

437. *Tanta spe*: in the hope of victory—or the hope of obtaining the prize of victory; a royal bride.

438. *Præsetet*: in the sense of *crædit*, vel *representet*. *Animis*: courage—confidence of victory.

439. *Paria arma*: arms equal to those of Achilles, and made by the hands of Vulcan. Turnus was at this time ignorant that Æneas actually possessed armor made by Vulcan.

441. *Haud secundus* not inferior—not second to any of his illustrious ancestors in valor. *Veterum* in the sense of *majorum*

nces potiùs, sive est hæc ira Deorum,
 at ; sive est virtus et gloria, tollat.
 c inter se dubiis de rebus agebant 445
 s ; castra Æneas aciemque movebat.
 ingenti per regia tecta tumultu
 t, magnisque urbem terroribus implet :
 acie Tiberino à flumine Teucros,
 amque manum totis descendere campis.
 ò turbati animi, concussaque vulgi
 et arrectæ stimulis haud mollibus iræ.
 anu trepidi poscunt, fremit arma juvenus :
 esti mussantque patres. Hic undique clamor
 vario magnus se tollit in auras. 455
 cùs atque alto in luco cùm fortè catervæ
 re avium : piscosove amne Padusæ
 nitum rauci per stagna loquacia cyni.
 ait, ò cives, arrepto tempore, Turnus,
 concilium, et pacem laudate sedentes : 460
 in regna ruant. Nec plura locutus
 t sese, et tectis citus extulit altis.
 se, armari Volscorum edice maniplis ;
 et Rutulos : equitem Messapus in armis,
 fratre, Coras, latis diffundite campis. 465
 us urbis firment, turretsque capessant :
 quâ jussò, mecum manus inferat arma.
 n muros totâ discurritur urbe.
 n ipse pater et magna incepta Latinus
 ac tristi turbatus tempore differt. 470
 se incusa, qui non acceperit ultrò

449. *Dicens Teucros*
 450 *instructos acie, Tyrrhæ-*
namque
 451. *Turbati sunt*
 456. *Cùm fortè cater-*
væ avium consedere in
alto luco ; rauci-ve cyni
dant sonitum piscoro-ve
 464. *Messapus et Co-*
 465 *ras cum fratre, vos, dif-*
fundite equitem

NOTES.

Drances. The meaning of these is this: that Drances should not her the vengeance of the gods rest one of them should perish; or, valor and glory were the result of t, he should not bear off the prize. Mr. Dryden has expressed the ment:
shall rest secure, and neither share it, nor divide the prize of war.
 Turnus had somewhat recovered, during the time of his addressing, yet he could not conclude, wing Drances this severe stroke.
at morte: atone by his death: that is life. If one of them must die, chose rather to be the one himself.
ebant: in the sense of *dicabant.*
te: in order of battle—in battle
arrectæ: aroused. *Stimulis:* in-
epidi: quick—in haste. *Fremit:* noise of flagit.
patres: the senators. The council
Mussant: repine—grieve.
insensu: disagreement—discord-

457. *Padusæ:* one of the mouths of the river Po. *Piscoso amne:* in the fishy stream.
 458. *Stagna.* *Stagnum,* is, properly, the deep parts of the sea, or river. Here it is taken for the whole river, or stream. *Loquacia:* resounding—echoing.
 459. *Tempore arrepto:* the occasion being taken, Turnus, &c. These words of Turnus are extremely sarcastic.
 461. *Illi:* the enemy.
 463. *Maniplis:* in the sense of *turmas.* *Edice:* in the sense of *jube, vel impera.*
 464. *Equitem:* the cavalry—horsemen in general. This is the reading of Hoyns. Ru- sus says, *equites.* *Messapus—Coras.* These are in the nom. for the voc. after the Greek idiom.
 465. *Diffundite:* lead out—draw up the cavalry in arms.
 467. *Cætera manus:* let the other troops, &c. *Jusso:* for *jussero,* by syn.
 470. *Deserit:* in the sense of *relinquit* vel *abruptit.* Latinus, alarmed at the critical crisis of his affairs, gives up his plan of conciliation, and again relies upon decisive measures.

	Dardanium Æneam, generumque asciverit urbi. Præfodiunt alii portas, aut saxa sudesque Subvectant. Bello dat signum rauca cruentum Buccina. Tum muros variâ cinxere coronâ	475
	Matronæ puerique; vocat labor ultimus omnes. Nec non ad templum summasque ad Palladis arces Subvehitur magnâ matrum regina catervâ,	
479. Lavinia virgo est comes juxta eam; quæ est causa	Dona ferens: juxtâque comes Lavinia virgo, Causa mali tanti, atque oculos dejecta decoros.	480
480. Dejecta quoad decoros	Succedunt matres, et templum thure vaporant, Et mœstas alto fundunt de limine voces: Armipotens belli præses, Tritonia virgo, Frangit manu telum Phrygii prædonis, et ipsum Pronum sterne solo, portisque effunde sub altis.	485
487. Ille indutus quoad Rutulum	Cingitur ipse furens certatim in prælia Turnus. Jamque adeo Rutulum thoraca indutus ahenis Horrebat squamis, surasque incluserat auro,	
489. Ille nudus adhuc quoad	Tempora nudus adhuc: laterique accinxerat enses, Fulgebatque altâ decurrens aureus arce:	490
492. Talis qualis equus, ubi fugit præsepia, vin- clis abruptis, tandem li- ber	Exultatque animis, et spe jam præcipit hostem. Qualis, ubi abruptis fugit præsepia vinclis, Tandem liber, equus, campoque potitus aperto; Aut ille in pastus armentaue tendit equarum; Aut assuetus aquæ perfundi flumine noto	495
498. Cui, nempe, Turno, Camilla, acie	Emicat, arrectisque fremitu cervicibus altè Luxurians; luduntque jubæ per colla, per armos. Obvia cui, Volscorum acie comitante Camilla	

NOTES.

473. *Præfodiunt portas*: some dig trenches before the gates, with a view to keep off the enemy.

474. *Subvectant*: this is the reading of Heyne and Davidson. Rûmus reads, *subji- ciunt*.

475. *Variâ coronâ*: in various companies, or troops. They manned the walls in various parts. So universal was the sense of danger, that all who were capable of making resistance, took up arms. The last struggle, the *ultimus labor*, called upon every one to unite in making what resistance they could, in aid of the regular forces. *Corona*: a company, or body of men, standing around in the form of a circle or ring, was called *corona*. Here taken for the troops in general.

481. *Vaporant*: perfume.

483. *Armipotens præses*: O! powerful patroness of war, &c. This prayer is taken from Homer, Iliad 17, where the Trojan matrons invoke the aid of Pallas against Diomedes. It is almost a literal version of the Greek, which Mr. Pope hath elegantly rendered into English:

Oh, awful Goddess! ever dreadful maid,
Troy's strong defence, unconquer'd Pallas,
aid;

Break thou Tydides' spear, and let him
fall,

Prone on the dust, before the Trojan wall.

484. *Prædonis*. She calls Æneas a robber, in allusion to the conduct of Paris, in the court of Menelaus.

485. *Effunde*: rout him—break in pieces his power under, &c.

488. *Ahenis squamis*: in his brazen armor. *Squamæ*: the plates in a coat of mail, which in some degree resembled the scales of a fish. By meton. the corslet, or coat of mail itself: and hence, by synec. armor in general. *Horrebat*: in the sense of *turcat horrificè*. *Incluserat suras*: he had bound his legs in gold. He had put on his golden sandals. Any thing made of gold may be called *aurum*.

491. *Præcipit*: in the sense of *præcepit*.

494. *Tendit*: in the sense of *fert se*.

495. *Perfundi*: in the sense of *lacari*.

496. *Emicat*: he springs forth. Rûmus says, *exilit*. *Fremit*: neighs. *Altè* may be connected either with *arrectis*, or *hurruum*. This last is used in the sense of *exultum*.

498. *Acie Volscorum*: the troops of the Volsci accompanying her. *Acies*: properly an army in order of battle; sometimes it is put for troops in general. Here Virgil gives an instance of the high respect, that was anciently paid to the general of an army. Camilla, though a queen, keeps from her horse, to do Turnus honor; and all her troops follow her example. This speech of

4, portisque ab cquo regina sub ipsis
 ; quam tota cohors imitata relictis
 im defluxit equis. Tum talia fatur :
 sui meritò si qua est fiducia forti,
 et Æneadùm promitto occurrere turmæ,
 Tyrrhenos equites ire obviam contra.
 prima manu tentare pericula belli :
 is ad muros subsiste, et mœnia serva.
 is ad hæc, oculos horrendâ in virgine fixus :
 s Italiæ, virgo, quas dicere grates,
 referre parem ? sed nunc, est omnia quando
 nus supra, mecum partire laborem.
 ut fama fidem missique reportant
 tores, equitum levia improbus arma
 t, quaterent campos : ipse ardua montis
 orta jugo superans adventat ad urbem.
 tro belli convexo in tramite sylvæ,
 s armato obsidam milite fauces.
 henum equitem collatis excipe signis.
 acer Messapus erit, turmæque Latinæ,
 ue manus : ducis et tu concipe curam.
 et paribus Messapum in prælia dictis
 r, sociosque duces ; et pergit in hostem.
 irvo anfractu vallis, accommoda fraudi,
 mque dolis : quam densis frondibus atrum
 trinque latus : tenuis quò semita ducit,
 que ferunt fauces, aditusque maligni.
 per, in speculis, summoque in vertice montis
 ignota jacet, tutique receptus :

500

502. Si qua fiducia
sui sit forti meritò, ego
audeo

505 505. *Med manu*

507. Turnus, fixus
quoad oculos in horren-
dâ virgine, respondet ad
hæc

510 510. Quando iste *tutus*
animus est supra omnia
pericula

513. *Ut quaterent*

515

520

523. *Quam vallem la-
tus sylvas atrum densis*

NOTES.

though short, as the time required, courage, and it bespeaks the he-

esturit : leaped on the ground—ed after the example of their

torrenda : courageous—valiant—terror.

idem : assurance—certainty. It is by *reportant*. Heyne takes it in of *munium*.

improbus : wicked—infamous—with sign. Rûmus says, *callidus*. *Levia vitum* : the light-armed cavalry. *y meton.* for those who bear them. *uaterent*. Rûmus says, *vastarent*.

uperans. This is the reading of Rûmus and Davidson read *propeserta ardua* : the high deserts of stans. Or, *loca* may be understood with *deserta*. *Jugo* : passing over or ridge of the mountain. The

probably, has in view the Alban a, which might extend into the Laurentum. Through this mount- ract, Turnus learned, that *Æneas* t to march his army. He therefore to lay in ambus

515. *Furta* : in the sense of *insidias*. *Convexo* : crooked—winding.

516. *Fauces* : straits—defiles : which led through the mountains in two ways. *Obsidam* : take possession of—block up. Rûmus says, *occupem*.

517. *Collatis signis* : in close fight. *Conferre signa*, is a military term, signifying to engage in close fight.

519. *Concipe curam* : take upon yourself the charge of the general—take the chief command. Rûmus says, *sume*.

522. *Curvo anfractu* : in a mazy winding—circuit. *Fraudi* : for stratagem—ambush.

523. *Dolis* : wiles of war. *Armorum* : in the sense of *belli*. The valley through which this path led, was enclosed on each side by a thick wood. Perhaps *atrum* should be connected with *densis frondibus*.

525. *Minori aditus* : small—scanty ways. *Ferunt* : in the sense of *ducunt*,

in *summe* *anacle*. *projana*.

- Seu dextrâ lævâque velis occurrere pugnae :
 529. Saxa in hostem, Sive instare jugis, et grandia volvere saxa.
 Huc juvenis Turnus fertur Huc juvenis notâ fertur regione viarum, 530
 Arripuitque locum, et sylvis insedit iniquis.
 532. Interea, Latonia, Velocem intereâ superis in sedibus Opim,
 in superis sedibus compellabat Unam ex virginibus sociis, sacrâque catervâ,
 Compellabat, et has tristi Latonia voces
 Ore dabat : Graditur bellum ad crudele Camilla, 536
 O virgo, et nostris nequicquam cingitur armis,
 Chara mihi ante alias : neque enim novus iste Diana
 Venit amor, subitâque animum dulcedine movit.
 Pulsus ob invidiam regno, viresque superbas,
 540. Cum Metabus, Priverno antiqûâ Metabus cùm excederet urbe, 540
 pulsus regno ob Infantem fugiens media inter prælia belli
 542. Sustulit eam infantem, comitem exilio, matrisque vocavit
 vocavitquê eam Camillam de nomine ejus matris Casmillæ, mutatâ parte, Camillam.
 Ipse sinu præ se portans juga longa petebat
 Solorum nenorum : tela undique sæva premebant, 545
 Et circumfuso volitabant milite Volsci.
 547. Medio fugæ summis Amasenus abundans
 Spumabat ripis ; tantus se nubibus imber
 Ruperat. Ille, innare parens, infantis amore
 Tardatur, charoque oneri timet. Omnia secum 550
 Versanti, subitò vix hæc sententia sedit.
 554. Huic telo implicat natam, clausam libro
 Bellator, solidum nodis et robore cocto :
 556. Quam hastam Huic natam, libro et sylvestri subere clausam,
 librans Implicat, atque habilem mediæ circumligat hastæ ; 555
 557. O virgo Latonia, alma cultrix
 Quam dextrâ ingenti librans, ita ad æthera fatur :
 558. Illa prima tantam quam supplex
 Alma, tibi hanc, nemorum cultrix, Latonia virgo,
 Ipse pater famulam voveo : tua prima per auras

NOTES.

529. *Jugis*. The proper place for this word appears to be after *volvere*: to tumble, or roll large rocks from the top of the mountain upon the enemy.

531. *Iniquis*: rough—uneven. *Rucus* says, *asperis*.

533. *Catervâ*: retinue—band.

534. *Latonia*: a name of Diana; from *Latona*, the name of her mother. *Voces*: in the sense of *verba*.

536. *Nostris armis*. Camilla was armed like Diana and the nymphs. *O, Virgo*: meaning *Opis*.

537. *Chara*: referring to Camilla. *Alias*: *virgines* is understood.

539. *Invidiam, viresque superbas*. Davidson renders these words: "Invidious measures, and insolent abuse of power." His tyrannical and oppressive government excited the hatred of his subjects, who, by force of arms, drove him from his throne. *Privernum* was the name of his city.

541. *Prælia belli*: contentions—strifes of war. In the sense of *certamina belli*. *Rucus* says, *pugnata belli*.

544. *Longa*: in the sense of *longè posita*

vel *remota*. *Portans*: carrying his child in his bosom.

545. *Solorum*: of the lonely—solitary groves. The groves upon the distant mountains, lonely and solitary.

546. *Volitabant*. This verb expresses the rapidity, and quickness of their motions.

547. *Amasenus*: a river of the *Feltri*. *Hodie, Toppia*. *Summis ripis*: over the top of its banks.

551. *Subitò hæc*: on a sudden this resolution, or purpose, was fixed upon by *Æt. Vir*. He came to this determination, desperate indeed; but nothing better presented with difficulty, in spite of all his tender fears for the safety of his child. *Sedit*: in the sense of *fixa est*.

553. *Cocto*: hardened in the fire.

555. *Circumligat*: he binds the infant easy (so as not to hurt her) to the middle of the spear: having previously enclosed the child in bark and sylvan cork, to secure her from injury. *Implicat*: *Rucus* says, *alligat*.

558. *Ipse pater*. This is said, because none but the father had a right to devote

Tela tenens supplex hostem fugit : accipe, testor,
 Diva, tuam, quæ nunc dubiis committitur auris 560
 Dixit : et adducto contortum hastile lacerto
 Immittit : sonuere undæ : rapidum super amnem
 Infelix fugit in jaculo stridente Camilla.
 At Metabus, magnâ propius jam urgente catervâ,
 Dat sese fluvio, atque hastam cum virgine victor 565
 Gramineo, donum Triviæ, de cespite vellit.
 Non illum tectis ullæ, non mœnibus urbes
 Accipere : neque ipse manus feritate dedisset ;
 Pastorum et solis exegit montibus ævum.
 Hic natam in dumis interque horrentia lustra, 570
 Armentalis equæ mammis et lacte ferino
 Nutribat, teneris immulgens ubera labris.
 Utque pedum primis infans vestigia plantis 573. Plantis pedum
 Institerat, jaculo palmas oneravit acuto ;
 Spiculaque ex humero parvæ suspendit et arcum. 575
 Pro crinali auro, pro longæ tegmine pallæ,
 Tigridis exuviæ per dorsum à vertice pendent.
 Tela manu jam tum tenerâ puerilia torsit,
 Et fundam tereti circum caput egit habenâ,
 Strymoniamque gruem aut album dejecit olorem. 580
 Multæ illam frustrâ Tyrrhena per oppida matres
 Optavere nurum : solâ contenta Dianâ,
 Æternum telorum et virginitatis amorem
 Intemerata colit. Vellem haud correpta fuisset
 Militiâ tali, conata lacessere Teucros !
 Chara mihi, comitumque foret nunc una mearum. 585
 Verùm ago, quandoquidem fati urgetur acerbis,
 Labere, Nympha, polo, finesque invise Latinos, 584. Ego vellem ut
 illa haud
 586. Foret chara mihi,
 unaque
 587. Verùm ago, O
 nympha

NOTES.

his children to the service of the gods. And those, who were thus devoted, were, by the Latins, called *Camilli*. I the father devote, &c.

559. *Fugit hostem*: escapes from the enemy.

560. *Auris*: in the sense of *ventis*.

563. *In jaculo*: upon the whizzing spear.

566. *Cespite*: in the sense of *ripa*. *Trivis*: a name of Diana. See Ecl. iv. 10.

Donam: the infant bound to the spear; a present or gift to Diana.

567. *Non ulla urbes*: no cities received him, &c.

568. *Neque ipse*: nor would he have given his hand, (accepted the invitation,) on account of his savage nature, choosing rather to inhabit the mountains and woods.

569. *Evum*: in the sense of *vitam*

571. *Mammis*: the breast, or teats of a brooding mare—of one belonging to the herd, or drove of mares kept for breeding. In this solitary retreat, did Metabus bring up his infant daughter upon the milk of a brooding mare, milking the teats into her tender lips. This is a beautiful picture of paternal care and affection. *Lacte ferino*. This is the same with the milk of the animal

just mentioned. *Ferino*: an adj. from *ferus* which sometimes signifies a horse, or other domestic animal.

573. *Primis*: in the sense of *prima*, to agree with *vestigia*: or in the sense of *primum*: and as soon as the child, &c.

575. *Parvæ*: of the child.

576. *Crinali auro*. Rûsus says, *aureo ornatu capillorum*. It may be a clasp to bind and adjust the hair, or a net-work worn over the hair to keep it in order; either of which may be considered a mark of effeminacy and luxury. Camilla was not so adorned. The skin of a tiger was the only ornament of her head.

577. *Exuviæ*: the skin of a tiger hangs, &c.

578. *Puerilia*: light, such as are suited to the strength of children.

579. *Egit fundam*: she whirled the sling.

584. *Intemerata*: she, pure and unpol- luted, content with Diana alone, cherished a perpetual love, &c. She had no inclination to taste the pleasures of the conjugal state.

585. *Tali militiâ*: with the love of such a war, attempting, &c.

587. *Acerbis*: in the sense of *crudel*

	<i>Tristis ubi infausto committitur omine pugna</i>	
590. <i>Cape hæc tela</i>	<i>Hæc cape, et ultricem pharetrâ deprome sagittam</i>	590
	<i>Hæc, quicumque sacrum violarit vulnere corpus,</i>	
592. <i>Sit-ne Tros Ita-</i>	<i>Tros Italusve, mihi pariter det sanguine pœnas.</i>	
<i>lus-ve, det</i>	<i>Pœst ego nube cavâ miserandæ corpus et arma</i>	
593. <i>Miserandæ virgi-</i>	<i>Inspoliata feram, tumulo patriæque reponam.</i>	
<i>nis</i>		
595. <i>At illa Opis de-</i>	<i>Dixit: at illa leves cœli delapsa per auras</i>	595
<i>lapsa</i>	<i>Insonuit, nigro circumdata turbine corpus.</i>	
596. <i>Circumdata quoad</i>	<i>At manus intereâ muris Trojana propinquat,</i>	
<i>corpus</i>	<i>Etrusciquo duces, equitumque exercitus omnis,</i>	
	<i>Compositi numero in turmas. Fremit æquore toto</i>	
	<i>Insultans sonipes, et pressis pugnat habenis,</i>	600
	<i>Huc obversus et huc: tum latè ferreus hastis</i>	
	<i>Horret ager; campique armis sublimibus ardent.</i>	
	<i>Nec non Messapus contrâ, celeresque Latini,</i>	
	<i>Et cum fratre Coras, et virginis ala Camillæ,</i>	
	<i>Adversi campo apparent: hastasque reductis</i>	605
	<i>Protendunt longè dextris, et spicula vibrant:</i>	
	<i>Adventusque virûm, fremitusque ardescit equorum</i>	
606. <i>Uterque exercitus</i>	<i>Jamque intra jactum teli progressus uterque</i>	
<i>progressus</i>	<i>Substitit: subito erumpunt clamore, frementesque</i>	
	<i>Exhortantur equos: fundunt simul undique tela</i>	610
	<i>Crebra, nivis ritu, cœlumque obtexitur umbrâ.</i>	
	<i>Continuò adversis Tyrrhenus et acer Aconteus</i>	

NOTES.

589. *Infausto*: inauspicious—unlucky.
 590. *Cape hæc*: take these weapons. While she is thus speaking, Diana gives to Opis her quiver of arrows, and directs her to draw from it one, which should be fatal to any person that, during the engagement, might violate the sacred body of Camilla.
 591. *Sacrum corpus*: the sacred body of Camilla. *Hæc*: with this arrow. *Sagitta* is understood.
 593. *Miserandæ*: lamented, or unhappy virgin. *Virginis* vel *Camilla*, is plainly to be supplied.
 594. *Inspoliata*: safe—untouched by the enemy—not taken away by them. The goddess here promises to bear off the body of her favorite maid, together with her armor, entire and untouched; and restore her to her own country for burial.
 This episode is finely contrived. Just as we supposed the hostile troops were to commence the work of death, the poet suspends their operations, and relates the birth and education of Camilla; who was destined to perform the most distinguished part in the military operations of the day.
 597. *Manus*: in the sense of *militæ* vel *agmen*.
 599. *Compositi*: arranged into battalions, in order of battle.
 600. *Pugnat*: he resists (struggles against) the tight drawn reins, turning, &c. He wishes no restraint—he desires loosened reins

602. *Horret ager*: an iron field of spear *Sublimibus*: raised high.
 603. *Celeres Latini*: the light-armed Latins. These were more nimble, and their motions quicker, than those who carried heavy arms.
 604. *Ala*. This word signifies the wing of our army. Also, troops in general: here the cavalry of *Camilla*. These all appeared on the plain, opposite to the Trojan and Tuscan troops.
 606. *Protendunt*: they extend their spears with their hands drawn far back. They draw their arms far back, that they may give a greater force to the dart. *Ross* interprets *protendunt* by *immittunt*, which is not correct. They have not commenced the fight as yet. In this menacing manner, just ready to discharge them upon the enemy, the combatants advance to the charge.
 607. *Adventus*: the advance of the men, and the neighing of the horses, grows more and more fierce. As the armies approached each other, we may suppose their ardor increased, and the neighing of the horses became louder. Mr. Davidson observes, *adventus* is a feeble word to express the movements of an army, just on the point of giving battle.
 610. *Exhortantur*: in the sense of *consulant*.
 611. *Ritu nivis*: after the manner of snow—thick as the flakes of snow. *Umbrâ*: with darkness. So thick was the shower of

Connixi incurrent hastis, primique ruinam
Nant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus 615
Fulminis in morem, aut tormento ponderis acti,
Præcipitat longè, et vitam dispergit in auras.
Extremplè turbatæ acies; versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.
Troës agunt; princeps turmas inducit Asylas. 620
Jamque propinquabant portis: rursusque Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terras, scopulosque superjacet undam 625
Spumeus, extremamque sinu perfundit arenam:
Nunc rapidus retrò, atque æstu revoluta resorbens
Saxa, fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egère ad mœnia versos:
Bis rejecti armis respectant terga tegentes. 630
Tertia sed postquam congressi in prælia, totas
Implicuère inter se acies, legitque virum vir.

618. *Acies Latinorum turbatus sunt*

622. *Mollia colla equorum*

623. *Hi, nempe, Trojani fugiunt incircum*

624. *Qualis ubi pontus procurrens alterno gurgite*

630. *Rutuli bis rejecti respectant Tuscos*

NOTES.

dartis, that they intercepted the rays of the sun.

613. *Ruinam*: onset—charge. *Impetum*, says Rucius.

614. *Perfracta*: dashed—broken. *Quadrupedantum*: in the sense of *equorum*.

615. *Rumpunt pectora*: they almost rive the breasts of their horses, dashed against each other—they rush their horses breast to breast against each other, with such impetuosity, that they almost split, or rived them. Heyne says, *perfringunt*.

616. *In morem fulminis*: Aconteus, thrown from his horse with the velocity of lightning, or of a weight thrown by an engine. This is an extravagant hyperbole. *Præcipitat*: in the sense of *præcipitatur*: is thrown, at a distance.

619. *Rejiciunt parmas*: they turned their shields behind them. This was to secure them against the missive weapons of the Trojans in their retreat. This manner of fleeing, and then facing about, was according to the rules of fighting with the cavalry, as practised by the Romans.

620. *Agunt*: in the sense of *instant vel sequuntur*.

622. *Mollia*: obedient—submissive to the reins.

623. *Penitus*: fully—wholly. Rucius says, *omnino*. It is to be connected with *dati*. The Trojans retreat (are carried back) at full speed—as fast as their horses can carry them.

624. *Procurrens alterno*: rolling forward in alternate surges. *Pontus*: in the sense of *fluctus*, says Heyne. Rucius says *mare*. But then he takes the poet here to have reference to the ebb and flow of the tide.

This, also, is the sense given to the passage by Davidson. Heyne and Valpy refer it to the moving of a wave, or surge, against the shore.

626. *Sinu perfundit*: and washes the margin (or edge) of the shore with its curling waves. Servius explains *sinu*, by *curratione et flexu*, the curling and winding of the waves. It signifies the expanded skirts, or volumes of water, into which the flowing sea stretches itself further and further on the shore, and overspreads the beach like a garment.

627. *Atque resorbens*: and sucking in the rocks, rolled back with its tide, retreats backward. *Rapidus*: in the sense of *celer vel præceps*.

628. *Vado*: in the sense of *fluctu vel undâ*. The surge, or wave, declining, or going back, leaves the shore, until another surge succeeds. The retreat of the water from the shore is frequently so rapid, that it carries along with it stones and other substances that lie on the shore. To this the poet here alludes. But Heyne takes *saxa revoluta æstu*, &c. to imply, that the waves passed over, or through the rock, in approaching and retreating from the shore: *per quæ fluctus vel unda revolvitur*, says he.

630. *Respectant*: they see the enemy covering their backs with their shields. The plain meaning is, that the Latins the Tuscans to flight in turn: they covering their backs with their shields.

631. *Tertia prælia*: the third time they meet.

632. *Implicuère*: entangled. They are

633. Gemitus mori- Tuum verò et gemitus morientium ; et sanguine in alto
entam audiuntur Armaque, corporaque, et permisti cæde virorum
Semianimes volvuntur equi : pugna aspera surgit. 630
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.
636. Jactat crura alta, Quo sonipes ictu furit arduus, altaque jactat,
poclore Vulneris impatiens, arrecto pectore crura.
640. Ille Remulus ex- Volvitur ille excussus humi. Catillus Iolam, 640
cussum equo Ingentemque animis, ingentem corpore et armis
641. Catillus dejecit Dejicit Herminium : nudo cui vertice fulva
Iolam, Herminiumque ingentem
Ingentem Cæsaries, nudique humeri : nec vulnera terrent :
642. Cui erat fulva Tantis in arma patet. Latos vulva hasta per amos
cæsaries in nudo ver- Acta tremit, duplicatque virum transfixa dolore. 645
tice, humerique crant Funditur ater ubique cruor : dant funera ferro
Certantes : pulchraque petunt per vulnera mortem.
- At medias inter cædes exsultat Amazon,
649. Amazon, nempe Unum exserta latus pugnae, pharetrata Camilla.
Camilla pharetrata ex- Et nunc lenta manu spargens hastilia denset, 650
sultat, exserta quoad Nunc validam dextrâ rapit indefessa bipennem.
Aureus ex humero sonat arcus, et arma Dianæ.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
655. At circum eam, At circum lectæ comites, Larinaque virgo, 655
sunt lectæ Tullaque, et æratam quatiens Tarpeia securim,

NOTES.

636. *Horrebat adire* : he feared to attack him. *Timeret*, says Ruæus.

638. *Jactat crura* : The meaning is, that his horse reared upon his hind feet, throwing his fore feet, and beating the air with them. In doing this, he threw his rider.

642. *Dejecit* : in the sense of *prosternit*. *Cui* : in the sense of *ejus*. So *huic* : for *hujus*, 644. *infra*. *Vertice* : in the sense of *capite*. His yellow hair waved upon his naked head.

644. *Patet tantus* : so great he stands opposed to arms. This is the sense given to the words by Davidson ; who observes, that Servius, and most commentators after him, understand the words to mean : that he stood so large a mark exposed to the darts of the enemy. But this is so far from being a reason for his not being afraid, that it is a strong reason why he should be. *In*, may be taken in the sense of *contra*.

645. *Acta* : in the sense of *immissa* ; agreeing with *hasta*. *Transfixa* : passing through his shoulders, doubles the man with the pain of the wound. The pain inflicted by the spear was so great, that he was no longer able to maintain an erect posture. Ruæus says, *incurvat hominem*.

The reading above is that of Heyne, founded upon the Roman, Medicean, and other MSS. of antiquity, and generally adopted by modern editors. Some read *duplicatque viri transfixa dolorem*. This

Turnebus approves. Others read *duplicatque, virum transfixa, dolorem*.

647. *Certantes* : a part of the verb *certa* taken as a sub. The combatants—the contending armies.

649. *Exserta unum latus pugnae* : her right side was naked, and disengaged for action, (*pugnae*), but her left was incumbered with her bow, and half-moon shield. Such a shield the Amazons wore. Or, *pugnae* may signify the attacks of the enemy. Then the sense will be : that she had one side (to wit, the right,) exposed to the enemy, while the other was covered with her shield ; which prepares the reader for the circumstance mentioned afterwards, of her receiving her mortal wound in this part of her body. Camilla is here called an Amazon, because she was armed like one of them.

650. *Spargens* : this expresses, as well as *denset*, the rapidity with which she repeated her throws. She scattered her javelins thick on every side. *Spargit denset*, says Heyne.

652. *Arms* : in the sense of *sagitta*.

653. *In tergum* : backward : in the sense of *retrò*.

654. *Spicula* : the winged arrows from her inverted bow. She turned her bow over her shoulder, and in that position discharged her winged arrow upon the enemy. In this manner the Parthians conducted

is : quas ipsa decus sibi dia Camilla
 it, pacisque bonas bellicue ministras.
 s Threïciæ, cùm flumina Thermodontis
 nt, et pictis bellantur Amazones armis ; 660
 ircum Hippolyten ; seu cùm sæ Martia curru
 esilea refert ; magnoque ululante tumultu
 nea exsultant lunatis agmina peltis.
 em telo primum, quem postremum, aspera virgo,
 s ? aut quot humi morientia corpora fundis ? 665
 nium Clytio primùm patre ; cujus apertum
 si longâ transverberat abjete pectus.
 inis ille vomens decus cadit, atque cruentam
 it humum, moriensque suo se in vulnere versat.
 Lirin Pagasumque supèr : quorum alter, habenas 670
 so revolutus equo dum colligit ; alter 671
 ubit, ac dextram labenti tendit inermem,
 pites pariterque ruunt. His addit Amastrum
 taden : sequiturque incumbens eminùs hastâ
 que, Harpalcumque, et Demophoonta, Chromim-
 ue : 675
 ue emissa manu contorsit spicula virgo ;
 hrygii cecidère viri. Procul Ornytus armis
 s, et equo venator Iapyge fertur :
 illis latos humeros erepta juvenco
 tori operit ; caput ingens oris hiatus, 680
 læ texère lupi cum dentibus albis ;

657. *Omnes Italides*.
 quas dia Camilla ipse
 delegit esse decus sibi,
 ministrasque

664. O aspera virgo

666. Primum *interfecit*
 Eumenium natum

670. Tum *interfecit*
 Lirin, Pagasumque su-
 pèr. *Illi ruunt præci-
 pites pariterque* ; quo-
 rum alter

671

675

678. Venator Ornytus
 fertur in ignotis

680

NOTES.

treat ; which the poet here has in his

Italides : Italian nymphs.

Bonas : skillful—expert.

Flumina : the river, put by meton. banks of the river. They beat the so as to make the river resound. *Thermodontis* : gen. of *Thermodon*, a river ace, the country said to have been ed by the Amazons.

Pictis armis : with party-colored, or ted arms. *Bellantur* : in the sense ant.

Hippolyten. Hippolyte was a fa- ueen of the Amazons. It is said she quished by Hercules. *Penthesilea* so queen of that female race. She the assistance of Priam during the war, and was slain by Achilles, or Parrhus. See *Æn.* i. 491.

Magnoque ululante : with a loud noise.

Lunatis peltis : with their crescent —shields in the form of a half moon.

Aspera : in the sense of *bellicosa*.

Fundis : in the sense of *sternis*.

Abjete : for *abiete* : the fir tree—any nade of the wood of that tree—a r javelin of that wood. *Adversis* : an reeing with *cujus* : right against— a to—in front of.

670. *Supèr* : in the sense of *praterèd* : be- side—in addition to those before mentioned.

671. *Revolutus* : falling backward from his wounded horse, while, &c.

672. *Labenti* : to him falling—to his fall- ing friend.

673. *Pariter* : at the same time—both at once fall to the ground. *Ruunt* : in the sense of *cadunt*.

674. *Incumbens* : in the sense of *pelens* vel *instans*. The simple meaning of the expression is : she killed these men as they stood at a distance from her, with her jave- lins, thrown at them. Virgil had an admir- able talent for varying his style and ex- pression.

678 *Ignotis armis* : arms that were strange and unusual to him. *Iapyge*, for *Iapygio* : an adj. from *Iapyx*, the son of *Dædalus*, who first settled in *Apulia* : Apulian.— *Fertur* : rides along—moves on.

679. *Cui* : in the sense of *cujus*. *Juvenco* : in the sense of *tauro*. This was some wild bull, killed by the hunter, in whose hide he had dressed himself. *Pugnatori* : put in apposition with *juvenco*. Heyne says, *styl- vestri—cum quo pugnaverat*.

680. *Ingens hiatus* : lit. the large opening : of the mouth, and the jaws of a wolf with white teeth, covered his head. His head was covered with the skin taken from the

683. *Suprà alios toto vertice* Agrestisque manus armat sparus. ipse catervis Vertitur in mediis, et toto vertice suprà est.
Hunc illa exceptum; neque enim labor, agmine verso;
684. *Camilla illa trajicit hunc exceptum; onim neque erat labor ei; ejus agmine* Trajicit, et super hæc inimico pectore fatur: 685
Sylvis te, Tyrrhene, feras agitare putásti?
Advenit qui vestra dies muliebribus armis
685. *Super eum jacentem* Verba redarguerit. Nomen tamen haud leve patrum Manibus hoc referes, telo cecidisse Camillæ.
687. *Dies advenit, qui* Protinus Orsilochum et Buten, duo maxima Teucræ Corpora: sed Buten adversum cuspidem fixit 691
690. *Protinus interficit* Loricam galeamque inter, quæ colla sedentis Lucent, et lævo dependet parma lacerto;
692. *Quæ colla ejus sedentis equo* Orsilochum fugiens, magnumque agitata per orbem, Eludit gyro interior, sequiturque sequentem. 695
694. *Ille fugiens* Tum validam perque arma viro perque ossa securim, Altior insurgens, oranti et multa precanti Congeminat: vulnus calido rigat ora cerebro. Incidit huic, subitoque aspectu territus hæsit.
700. *Bellator filius Auni Apenninicolæ* bellator filius Auni, 706
haud extremus Ligurum, dum fata sinebant eum fallere, incidit huic, territusque
705. *Quid est tam egregium, si tu bellatrix fœmina fidis* Incipit hæc: quid tam egregium, si fœmina forti Fidis equo? dimitte fugam, et te cominus æquo Mecum crede solo, pugnae accinge pedestri: 708
707. *Accinge te* Jam nosces, ventosa ferat cui gloria fraudem

NOTES.

head of a wolf, while his shoulders were covered with the hide of a wild bull. The former the hero wore for a helmet, the latter for a corslet.

682. *Sparus*: a kind of rustic weapon.

683. *Vertitur*: in the sense of *incedit* vel *movet*.

684. *Exceptum*: in the sense of *interceptum*. *Verso*: routed—thrown into disorder.

688. *Redarguerit*: shall confute thy words. He had, perhaps, boasted of his valor. *Nomen*: honor—renown.

691. *Adversum*: opposite—right against her. Pierius found *aversum* in some of the best manuscripts; but the sense is in favor of *adversum*: the wound which he received was in the throat, *inter lorica, galeamque*, which could not have happened, if his back had been turned towards her. Heyne reads *avcrsum*.

694. *Fugiens*: the sense of this passage appears to be this: the queen, fleeing from Orsilochus, was pursued by him in a large circuit. Here she lost him in the crowd, (*eludit*) that is, he lost sight of her, which was the object she had in view. Then turning about in a circle smaller, and on the inner side, (*gyro interior*), she came in behind him, who was supposing he was all the time in pursuit of her, and so became

the pursuer in turn. Coming up with him rising high to give her blows more effect she drove her sturdy axe through, &c.

696. *Viro*: in the sense of *viri*.

698. *Congeminat*: Ruæus says *impingit*.

699. *Incidit huic*: met her by chance. *Hæsit*: stood amazed at the sudden and unexpected sight.

701. *Ligurum*: gen. of *Ligures*. These were a people of Italy, whose country was bounded on the north by the Apennines, and extended to the Tuscan sea on the south. Cato mentions them as notorious for their tricks and deception. To this trait of character the poet here alludes, in the words *fallere*. &c. *Pugnâ*: Heyne reads *pugna*.

703. *Instantem*: pressing upon him.

704. *Ingressus*: attempting to effect (put in practice) his tricks and deception, by stratagem and cunning, he says (*incipit*) these things. Ruæus says, *incipiens*.

705. *Forti*: in the sense of *celeri*.

706. *Dimitte fugam*: dismiss your flight—your horse, which enables you to flee. *Æquo solo*: on the level ground—equal terms with me.

708. *Ventosa gloria*: vain—empty boasting. *Ventosa* is used here with peculiar propriety—mere empty vaunting—light as

At illa furens, acrique accensa dolore,
 quum comiti, paribusque resistit in armis, 710
 des nudo, purâque interrita parmâ.
 nis, vicisse dolo ratus, avolat ipse, 712. Ratus se vicisse
 ora, conversisque fugax aufertur habenis, eam dolo
 ædemque citum ferratâ calce fatigat.
 gur, frustrâque animis elate superbis, 715
 uam patrias tentasti lubricus artes :
 is te incolumem fallaci perferet Auno.
 ur virgo, et pernicibus ignea plantis
 equum cursu : frænisque adversa prehensis
 litur, pœnasque inimico à sanguine sumit. 720
 icilè accipiter saxo sacer ales ab alto
 itur pennis sublimem in nube columbam,
 nsamque tenet, pedibusque eviscerat uncis : 721. Tum facile quâ
 accipiter, ales sacer Mar-
 ti volans ab alto saxo
 ior, et vulsæ labuntur ab æthere plumæ.
 ns oculis, summo sedet altus Olympo. 725
 um genitor Tarchontem in prælia sæva
 , et stimulis haud mollibus incitat iras.
 er cædes cedentiaque agmina Tarchon
 quo, variisque instigat vocibus alas, 730
 quemque vocans ; reficitque in prælia pulsos :
 tus, ô nunquam dolituri, ô semper inertes
 i, quæ tanta animis ignavia venit ?
 palantes agit, atque hæc agmina vertit ?
 rum ? quidve hæc gerimus tela irrita dextris ? 735. At Jupiter, sator
 727. Tum ille, genitor
 731. Quemque homi-
 nem
 733. O Tyrrheni, nun-
 quam dolituri, O semper
 inertes
 735. Quò nos gerimus
 ferrum

NOTES.

Fraudem : this is the common
 It is the reading of the Roman
 for which Servius contends. Heyne
dem, but expresses a doubt upon
dem is to be taken in the sense of
-detrimentum vel pœnam, which
 is the meaning of the word. If
 read, it may be taken in its usual
 n.
eri dolore : with keen resentment.
esistit : this is the reading of Heyne,
 nd Davidson read *assistit*. The
 is same with either. *Purâ parmâ* :
 shield which had no impress upon
 same as *alba parma*. Lib. ix. 548.
 footman—on foot.
conversis habenis : his reins being
 Here *habenis* is plainly put for the
 his horse. He turned his horse,
 or at full speed.
errata calcè : with his iron heel—
 spurs. *Fatigat* : in the sense of
igus : gen. *Liguris* : deceitful Li-
ubricus : slippery—turning every
 iver his purposes of deception.
erferet : in the sense of *reducat*.
nea transit : burning with ire, sine
 : foot passes his horse in his course.

This action of Camilla would have been in-
 credible, if we had not been previously pre-
 pared for something of the kind. See Lib.
 vii. 808. where her swiftness is described.
Ignea : Valpy says, swift, or quick as light-
 ning. Ruvius says, *ardens*.
 719. *Adversa* : opposite—right against him,
 in front.
 723. *Pedibus* : by this we are to under-
 stand the talons, or claws of the hawk,
 which are crooked, or bending : hence the
 propriety of *uncis*. *Eviscerat* : in the sense
 of *dilatant*.
 725. *Non nullis oculis* : with some atten-
 tion—regard. It implies, that he was atten-
 tively regarding the scenes that were passing
 upon the field of battle.
 730. *Alas* : the light troops. See 604,
 supra.
 731. *Reficit pulsos* : he rallies and brings
 back the flying troops to the fight. Ruvius
 says, *revocat*.
 732. *Dolituri nunquam* : never to feel re-
 sentment : a part. of the verb *dolere*.
 735. *Quò ferrum* : for what intent—
 what purpose do we bear the sword? *Irru-*
 useless—unavailing in our hands.
 Tarchon is very severe upon the Turni,
 calling them stupid, and patient of
 and injuries. He alludes, perhaps

736. At vos non estis regnos
 At non in Venerem segnes, nocturnaue bella. 736
 Aut, ubi curva choros indixit tibia Bacchi,
 Expectare dapes, et plenæ pocula mensæ,
 739. Hic est vester amor, hoc est vestrum
 (Hic amor, hoc studium) dum sacra secundus aruspex
 Nuntiet, ac lucos vocet hostia pinguis in altos. 740
 Hæc effatus, equum in medios moriturus et ipse
 Concitat, et Venulo adversum se turbidus infert;
 Dereptumque ab equo dextrâ complectitur hostem,
 744. Anfort Venulum ante suum
 Et gremium ante suum multâ vi concitus aufert.
 Tollitur in cœlum clamor, cunctique Latini 745
 Convertère oculos. Volat igneus aquare Tarchon
 Arma virumque ferens: tum summâ ipsius ab hæc
 Defringit ferrum, et partes rimatur apertas,
 749. Illo Venulus
 Quâ vulnus letale ferat. Contrâ ille repugnans
 Sustinet à jugulo dextram, et vim viribus exit. 750
 751. Utque cùm fulva aquila volans altè fert
 Utque volans altè raptum cùm fulva draconem
 Fert aquila, implicuitque pedes, atque unguibus hæsit.
 Saucius at serpens sinuosa volumina versat,
 Arrectisque horret squamis, et sibilat ore,
 755. Illa aquila haud minùs
 Arduus insurgens: illa haud minùs urget adunco 755
 Luctantem rostro; simul æthera verberat alis.
 Haud aliter prædam Tiburtum ex agmine Tarchon
 Portat ovans. Ducis exemplum eventumque secuti
 Mœonidæ incurrunt. Tum fatis debitus Aruns
 Velocem jaculo et multâ prior arte Camillam 760

NOTES.

tameness with which they endured the tyranny of Mezentius, and patiently submitted to it till it became past endurance; and now they are not ashamed to turn their backs before a woman. *Gerimus*. This is the reading of Heyne, and is found in the best MSS. Ruvius reads *geritis*.

736. *Venerem*: in the sense of *voluptatem vel cupidinem*.

737. *Indixit*: proclaimed—appointed.

739. *Secundus*: favorable—propitious.—The person who predicted future events by inspecting the entrails of victims, was called *aruspex*. When the *auspices* were favorable, he was called *secundus*. After the announcement of the auspices, the feast immediately followed. *Sacra*. Ruvius says *sacrificia*. Davidson, *sacred rites*.

742. *Turbidus*: in the sense of *acer*.

743. *Complectitur*: he grasps in his right hand.

744. *Ante suum gremium*: in the sense of *ante se*.

746. *Ignæus*: in the sense of *ardens*.

748. *Defringit ferrum*: he breaks off the steel from the end of his spear, so that he could do him no injury. *Rimatur*: in the sense of *querit*. *Partes*: the exposed part of his throat.

750. *Exit*: in the sense of *avertit*. It is here used actively. *Sustinet*: in the sense of *repellit*.

752. *Hæsit*: and griped him in his talons.

755. *Urget*: the more the snake struggles, and endeavors to extricate itself, the closer does the eagle gripe it in his talons and crooked beak: just so Tarchon bears off Venulus in his tenacious grasp. *Tiburtum*: the same with *Venulum*. He was commander, and a principal man among the Tiburtines. Their city was called *Tiber*, situated, some say, about twenty miles north of the place where Rome was afterwards built. It was founded by *Tiburtus*, the son of *Amphiaræus*. See *Æn.* vii. 630.

759. *Mœonidæ*: the Tuscans. They are here so called, because their ancestors removed from *Mœonia*, a country of Asia Minor, and settled in Italy. *Aruns debitus fatis*: Aruns devoted to death. It is said of him, because he was to kill Camilla; and whoever killed her, forfeited his life to Diana, by a decree of that goddess. See 591, supra. *Incurrunt*: in the sense of *irruunt*. *Fatis*: in the sense of *mortis*.

760. *Circuit*; he goes around Camilla, for the purpose of discovering some unprotected place, where he may give her a mortal wound. He follows her over the field of battle, and closely observes her movements; and continues unobserved by her, until the fatal moment arrived. She was in the pursuit of *Chloereus*, and intent upon his spoils, when Aruns, having observed a favorable opportunity to effect his purpose, threw his spear, and a god directed it to the fatal

cuit, et, quæ sit fortuna facillima, tentat.
 A se cunque furens medio tulit agmine virgo ;
 c Aruns subit, et tacitus vestigia lustrat ;
 A victrix redit illa, pedemque ex hoste reportat ;
 c juvenis furtim celeres detorquet habenas. 765
 e aditus, jamque hos aditus, omnemque pererrat
 dique circuitum ; et certam quatit improbus hastam.
 Fortè sacer Cybelæ Chloreus, olimque sacerdos,
 ignis longè Phrygiis fulgebat in armis :
 amantemque agitabat equum ; quem pellis ahenis 770
 plumam squamis auro conserta tegebat.
 e, peregrinâ ferrugine clarus et ostro,
 icula torquebat Lycio Gortynia cornu :
 reus ex humeris sonat arcus, et aurea vati
 suda : tum croceam chlamdemque, sinusque cre-
 rbaseos fulvo in nodum collegerat auro,
 tus acu tunicas, et barbara tegmina crurum.
 nc virgo, sive ut templis præfigeret arma
 oia, captivo sive ut se ferret in auro
 matrix, unum ex omni certamine pugnæ
 ca sequebatur ; totùmque incauta per agmen,
 xmineo prædæ et spoliolum ardebat amore.
 lum ex insidiis cùm tandem, tempore capto,
 njeit, et Superos Aruns sic voce precatur :
 nme Deum, sancti custos Soractis, Apollo,
 cm primi colimus, cui pineus ardor acervo
 scitur : et medium freti pietate per ignem

762. Quæcunque fu-
rens virgo tulit ac

770. Quem equum pel-
lis conserta ahenis squa-
mis et auro

774. Aurea cassida
774 est huic vati in capite

777. Ille erat pictus
acu quoad tunicas

778. Virgo, sive ut
præfigeret Troia arma
templis, sive ut vena-
trix ferret se in captivo

780 auro, cæca sequebatur
hunc unum

783. Cùm tandem
Aruns, tempore capto,
conjeit

785. O Apollo, summe

787. Et nos tui cul-
tores, freti nostra pie-
tate

NOTES.

ist of the virgin warrior. *Circuit*: of
him and so.

71. *Fortuna*: time—opportunity. Valpy
s, “the most vulnerable point—where the
acc of hitting seemed most favorable.”

76. *Pererrat*: examines—surveys. Ru-
says, *percurrit*. *Aditus*: access—ap-
proaches.

77. *Certam*: unerring—certain. *Impro-*
: with wicked design. Ruseus says,
ignus.

71. *Conserta*: compacted, or fastened
with brazen nails, and gold. *In plumam*:
in the form of a plume. The nails were so
set in the skin, as to represent the figure
of a plume, or plumes; and served, in some
cases, as defensive armor for the horse.

72. *Peregrinâ ferrugine*: in foreign blue
purple. *Clarus*: in the sense of *splen-*
dit.

73. *Gortynia*: an adj. from *Gortyna*, a
city of Crete. *Cornu*: in the sense of *arcu*.

76. *Collegerat*: then he had collected
saffron-colored cloak, and its rustling
of fine linen, into a knot with yellow

77. *Pictus*: embroidered as to his tunic.
Barâ tegmina: the foreign coverings of
his arms. These may be called *barbara*, be-
cause they were of Phrygian fashion.

780. *Ex omni*: Ruseus says, *ex omnibus
certantibus in prælio*. Davidson, “of all the
warring chiefs.” In this case, *certamen* will
be by metonymy for *certator* vel *bellator*. The
meaning is, that she singled him out of all
the combatants, and pursued him over the
field of battle, as being the richest prize, and
affording the most valuable spoils. This
idea is expressed, and assigned in the fol-
lowing lines, as the reason of her procedure.
She was so intent upon the booty and spoils,
that she forgot her perilous situation. She
did not perceive Aruns, nor was she in any
way apprized of his design against her.

783. *Ex insidiis*: privately—or from his
concealment.

785. *Soractis*. Soractes in Soracte was a
mountain of Etruria, near the Tiber, about
twenty-six miles north of the place where
Rome was afterward built. It was sacred
to Apollo; who is thence called *Custos
Soractis*.

786. *Ardor*: in the sense of *ignis*. *Cui*.
for whom—in honor of whom. *Ligni* is to
be supplied after *acervo*.

787. *Freti pietate premissus*, &c. This cir-
cumstance is illustrated from an historical
passage in Pliny, lib. 7. *Haud procul ab
Roma, in Faliscorum agro, familiis sui
paucis, quæ vocantur Hirpis: quæ sacrifica-*

- Cultores multâ premimus vestigia prunâ :
 Da, pater, hoc nostris aboleri dedecus armis,
 Omnipotens ! Non exuvias, pulsæve trophæum 790
 Virginis, aut spolia ulla peto. Mihi cætera laudem
 792. Hæc dira pestis Facta ferent. Hæc dira meo dum vulnere pestis
Camilla Pulsa cadat, patriam remeabo inglorius urbem.
 794. Phæbus audiit ; Audiit, et voti Phæbus succedere partem
 et dedit Mente dedit : partem volucres dispersit in auras. 795
 Sterneret ut subitâ turbatam morte Camillam,
 797. Annuit illi oranti : reducem ut patria alta videret,
 ti, ut Non dedit ; inque Notos vocem vertère procellæ.
 Ergò, ut missa manu sonitum dedit hasta per auras, 800
 Convertère animos acres, oculosque tulere
 801. Ipsa est nihil memor Cuncti ad reginam Volsci. Nihil ipsa neque aura,
 Nec sonitûs memor, aut venientis ab æthere teli ;
 Hasta sub exsertam donec perlata papillam
 Hæsit, virgineumque altè bibit acta cruorem.
 Concurrunt trepidæ comites, dominamque ruentem 805
 Lætitia, mixtoque metu : nec jam ampliùs haste
 809. Ille lupus, pastore, magno-ve juvenco
 occiso, conscius audacis facti, continuò avius
 Ac velut ille, priùs quàm tela inimica sequantur,
 Continuò in montes sese avius abdidit altos, 810

NOTES.

annus, quod fit ad montem Soractem Apollini, super ambulatam ligni struem ambulantes non aduruntur.

788. *Multa prunâ.* It is said, so manifest was the power of Apollo here displayed, that his priests and votaries could walk through the midst of fire, and tread upon burning coals, without receiving the least injury from the flames. *Vestigia:* in the sense of *pedes*.

789. *Hoc dedecus:* this disgrace of fleeing before a woman, and falling under her victorious arm.

791. *Mihi:* in the sense of *mea*.

792. *Dum:* provided that—on condition that. *Meo vulnere:* in the sense of *mea hasta*. *Vulnus* is frequently put by meton. for the weapon that gives the wound. *Ruens* says, *vulnere à me inflictio*.

793. *Remeabo, &c.* It was an inglorious act in Aruns to wound Camilla, in that private manner, like a coward, without daring to enter the list with her in fair combat. He was sensible of this, and that he would be looked upon as a coward. Nevertheless, he was willing to lie under that disgrace, provided he could accomplish his wishes.

795. *Mente dedit.* Phæbus heard his prayer, but gave no external indication of his purpose concerning it; or else Aruns would have been deterred from the action: he granted it in his mind, and only a part of his prayer, not the whole.

796. *Turbatam:* confused—in a state of perturbation.

797. *Alla:* in the sense of *clavis vel sibilis*.

798. *Procella:* the tempest. The word properly means a violent storm at sea. *Notos:* here taken for winds in general; properly the south wind. *Vocem:* in the sense of *verba*, the words of Aruns: (to wit) that he would return in safety to his own country.

801. *Nihil:* in the sense of *non*.

803. *Perlata:* waisted—borne. *Ruens* says, *veniens*. *Sub:* deep into her naked breast. This word is frequently used in this sense by the poet.

805. *Ruentem:* in the sense of *cedentem*.

806. *Exterritus lætitiâ:* struck—alarmed with joy, and mingled fear above, &c. His sensation was joy mingled with fear. He rejoiced that he had wounded Camilla, and at the same time, he feared the avenging weapons of the Latins. He fled immediately the poet represents the characters and actions of Camilla and Aruns. She appears in every respect the heroine; both valiant in action, and fearless in danger: he, on all occasions, showing himself the coward and poltron. Our feelings are interested in her behalf: and we regret, since she was doomed to fall, that it had not been by a nobler arm.

809. *Ille lupus:* and as a wolf, &c. *Ille* is used in the same sense, *Æn. x. 407. & velut ille aper:* and xii. 5. *Ille leo.*

810. *Avius:* alone—in secret.

astore, lupus, magnove juvenco, audacis facti: caudamque remulcens pavitantem utero, sylvasque petivit sūs ex oculis se turbidus abstulit Aruns, isque fugā mediis se immiscuit armis.	815	
1 moriens telum trahit: ossa sed inter ad costas alto stat vulnere mucro. xsanguis; labuntur frigida leto purpureus quondam color ora reliquit expirans, Accam, ex æqualibus unam,	820	816. <i>Illa Camilla</i>
ir, fida ante alias quæ sola Camillæ, partiri curas; atque hæc ita fatur: 1, Acca soror, potui: nunc vulnus acerbum et tenebris nigrescunt omnia circum.		821. <i>Quæ sola erat fida Camillæ ante alias, quicum solebat</i>
t hæc Turno mandata novissima perfer: pugnæ, Trojanosque arceat urbe. ræle. Simul his dictis linquebat habenas, n non sponte fluens. Tum frigida toto exsolvit se corpore, lentaque colla	825	822. <i>Illa frigida pau- latim</i>
n leto posuit caput, arma relinquens; um gemitu fugit indignata sub umbras. erò immensus surgens ferit aurea clamor dejecta crudescit pugna Camilla.	830	
t densi, simul omnis copia Teucrûm, que duces, Evandrique Arcadis alæ.	835	
viæ custos jamdudum in montibus Opis t summis, spectatque interrita pugnas. ocul medio juvenum in clamore furentium tristi multatam morte Camillam;		
que, deditque has imo pectore voces:	840	

NOTES.

bjecit caudam: puts his trembling on his legs, (under his belly) close. *Remulcens*: cherishing it taking care of it.

t: in the sense of *hæret*. *Mucro*: barb of his spear.

bitur exsanguis: Donatus reads, *sanguis*, seemingly, to save the sense of contradiction in the narrative—Camilla does not fall from her some time after this, verse 827. *r* does not necessarily imply that the ground; but she faints, or is, being supported perhaps on her sister attendants, for some minutes.

quondam: soon after—presently. in the sense of *vultum*. She became her eyes became cold in death.

leum: the abl. for *quicum*: with

ui. Servius supposes *vivere* vel to be understood. Ræus and ply *pugnare*. In Cerda, David-ally, take it absolutely. *Hæc*—hitherto I have been powerful—

my strength hath availed me; now, &c. *Conficit*: in the sense of *interficiit*. *Ne* is understood.

828. *Fluens*: in the sense of *labens*.

829. *Lenta colla*: she reclined her drooping—lifeless neck.

830. *Capsum*: overcome.

833. *Dejecta*: in the sense of *occisa* vel *interfecta*.

834. *Incurrunt*: rush in crowded ranks upon the enemy.

835. *Alæ*: in the sense of *equites*.

836. *Trivia*. This is a name of Diana; either because she presided over *Trivia*, the crossways; or, because she was fabled to have three forms. She was called *Luna* in heaven, *Diana* on the earth, and *Hecate* in hell. *Opis*: a nymph of Diana's train. She is called, therefore, *custos* in the sense of *comes* vel *samula*. She was appointed by Diana to avenge any injury done to Camilla, upon the author of it. She, therefore, hastens to kill Aruns.

839. *Multatam*: in the sense of *interfici-tam*. Ræus says, *affectam*.

840. *Dedit*: in the sense of *comitatus*.

lique duces, desolatique manipli etunt, et equis aversi ad mœnia tendunt nisquam instantes Teucros, letumque ferentes tare valet telis, aut sistere contrâ :	870	871. Tuta loca
kos referunt humeris languentibus arcus, upedumque putrem cursu quatit ungula campum. ir ad muros caligine turbidus atrâ : et è speculis percussæ pectora matres eum clamorem ad cœli sidera tollunt.	874	877. Matros percussas quoad
rsu portas primi irrupère patentés, imica super mixto premit agmine turba. iseram effugiunt mortem ; sed limine in ipso, us in patriis, atque inter tuta domorum i, expirant animas. Pars claudere portas : icis aperire viam, nec mœnibus audent re orantes : oriturque miserrima cædes lentùm armis aditus, inque arma ruentùm. i, ante oculos lachrymantùmque ora parentum, i præcipites fossas, urgente ruinâ, ir ; immissis pars cæca et concita frænis t in portas, et duros objice postes. e muris summo certamine matres trat amor verus patriæ) ut vidère Camillam,	880	880. Inimica turba premit 882. Tuta loca dome- rum 883. Pars incipit claudere 885 886. Miserrima cædes eorum defendentùm 887. Pars eorum, qui exclusi sunt volvitur præcipites in 890 892. Monstrat viam

NOTES.

he point of the arrow was tipped
n, or steel, to make it enter the object
asily.

Manipli. The *manipulus* was pro-
e standard-bearer, so called from a
of hay tied to the end of a pole,
he first Romans used instead of an

It was afterwards used for the com-
or bands of soldiers, to which a ma-
was attached: also, for troops in
by meton. *Desolati*: deserted by
icers—left alone. *Disjecti*: scattered
—slain. *Rusus* says, *dissipati*.

Aversi: in the sense of *conversi*.

Sustentare: to stop—to resist.

Pulvis turbidus, &c. The meaning
dust rising in clouds of thick dark-
proaches the city. This was a pre-
defeat to the Latins, and filled the
; with dismay and consternation.
the engagement they had been spec-
f the conflict.

Speculis: in the sense of *muris*.

Mixto agmine. This may refer either
Trojans or Latins. If it refer to the
it will imply that they mingled with
ins, and slew them without regard to
r of attack: if it refer to the latter,
mply that they fled in confusion and
r, and in that state were pursued by
my. It appears that some of the
t of the pursuers entered the gates
with the Latins, and continued the

work of death within the walls, and among
the very houses of the city.

886. *Defendentùm*: of those who by force
of arms oppose the entrance of the flying
troops, and of those, who wish to force an
entrance to save themselves from the hands
of the enemy.

888. *Præcipites*: headlong—quick—un-
expected, denoting the manner of their fall.
It will agree with *pars*, as a noun of multi-
tude. *Fossas*: these were the large holes,
or pits, which the Latins dug before the
gates, to impede the approach of the enemy.
See 473. *supra*.

889. *Frænis immissis*: at full speed—the
reins being given to the horses. *Cæca*: this
implies that they had lost their presence of
mind, and knew not what they were doing.
Concita: in the sense of *celeris*.

890. *Duros objice*: strengthened—made
strong—secured by bars.

891. *Summo certamine*: with the greatest
zeal, or earnestness. Heyne says, *extreme
certamine*.

892. *Ut vidère*: as they saw Camilla.
Heyne says, *exemplo Camilla*. They had
been spectators of the battle, and beheld her
noble deeds of valor; and how much patri-
otism and love of country were displayed in
all her actions. Prompted by her example,
they now arm themselves in haste, and re-
pair to the place of danger, ready to die in
their country's cause.

	Tela manu trepidæ jaciunt: ac robore duro, Stipitibus ferrum sudibusque imitantur obustis Præcipites, primæque mori pro mœnibus ardent.	895
	Interea Turnum in sylvis sævissimus implet Nuntius, et juveni ingentem fert Acca tumultum:	
898. <i>Dicit acies Vol- corum deletas esse</i>	Deletas Volscorum acies, cecidisse Camillam, Ingruere infensos hostes, et Marte secundo Omnia corripuisse; metum jam ad mœnia ferri.	900
901. <i>Ille Turnus</i>	Ille furens, nam sæva Jovis sic numina poscunt, Deserit obsessos colles, nemora aspera linquit. Vix è conspectu exierat, campumque tenebat, Cum pater Æneas, saltus ingressus apertos, Exsuperatque jugum, sylvaque evadit opacâ. Sic ambo ad muros rapidi totoque feruntur Agmine, nec longis inter se passibus absunt. Ac simul Æneas fumantes pulvere campos Prospexit longè, Laurentiaque agmina vidit: Et sævum Ænean agnovit Turnus in armis, Adventumque pedum, flatusque audivit equorum. Continuò pugnas ineant, et prælia tentent: Ni roseus fessos jam gurgite Phœbus Ibero Tingat equos, noctemque, die labente, reducat Considunt castris ante urbem, et mœnia vallant.	905 910 915

NOTES.

893. *Trepidæ*: in haste—quick. So, also, *præcipites*, in verse 895. *infra*.

894. *Imitantur*: they imitate the weapons of iron, with hard oak stakes, and poles hardened at the point. With these weapons, made on the exigency of the moment, in imitation of iron weapons, they arm themselves, and are desirous of dying first in the defence of their country. *Mœnibus*: in the sense of *urbi vel patriæ*.

897. *Fert*: in the sense of *refert vel nunciat*. *Secundo*: in the sense of *favente vel iuvante*.

901. *Numina*: decrees—purposes. *Sæva*:

in the sense of *dura*. *Nam*. this is the common reading. Heyne reads, *et*.

905. *Evadit*: escapes from the wood. This shows the danger he had been in from the ambush, which Turnus laid for him.

907. *Longis passibus*. *Longis* must be taken here in the sense of *multis*, or *passibus* in the sense of *intervallo*. Ruzus says, *longo intervallo*.

910. *Sævum*: fierce—valiant in arms.

911. *Flatus*: in the sense of *hianitus*.

913. *Ibero gurgite*: in the western ocean. Here the poet supposed the sun to extinguish his light every evening.

915. *Mœnia*: in the sense of *castra*.

QUESTIONS.

How does this book open?
What does Æneas do with the body of Pallas?
How many chosen men accompany it?
What effect had the news of his death upon his father?
How many captives did Æneas send as victims to his *Manes*?
Whom does the poet here imitate?
Does the poet here outrage the character of his hero?
Is there any expression of Homer, which disapproves of the conduct of Achilles, in offering human victims at the tomb of Patroclus?
Is there a difference in character between the two heroes?

What are the distinguishing features of character?
When the news of the defeat reached the city, what effect did it produce upon the Latins?
Did Latinus send ambassadors to Æneas, to desire a truce, for the purpose of burying their dead?
Was this granted to them?
How long a time was agreed upon for that purpose?
Who was a principal person of this embassy?
Who was Drances?
What is his character?
Where was Turnus at this time?
On the return of the ambassadors from

d Latinus call a council of state
 the answer?

the nature of that answer?
 ct had it upon the Latins?
 the principal person of that

Diomede?
 he come to Italy?
 re his reasons for declining to
 th Turnus and the Latins?
 s he say of the valor of Æneas?
 rse did he advise Latinus to

did he build in Italy?
 as it situated?
 aid of his companions in arms?
 idiculous and improbable story?
 he conclusion of Latinus in re-
 war?
 ake any speech upon the occa-

he propose to do?
 the character of the speech of
 lid he accuse Turnus?
 the character of the reply of

is object in this reply?
 re any political parties at this
 the Latins?
 y be said to have been at the
 party in favor of Turnus?
 at the head of the other party?
 this party wish to effect?
 proposition made to Turnus to
 dispute with Æneas in single

le the proposition?
 it received by Turnus?
 xpress any reluctance to meet

re deliberations of the council,
 ation reaches Laurentum?
 ct had this advance of the enemy
 is?

l Turnus do upon this emer-
 any divisions were the enemy

ose command were the infantry
 ay were they to approach the

the cavalry to advance?
 y come in any other way?

What was the nature of the ground over
 which each division was to pass?

How did Turnus receive this information?
 What resolution did he take on receiving
 this intelligence?

Would this give him any particular ad-
 vantage over Æneas?
 In what would it consist?

Where does Turnus meet Camilla?
 Does he confer upon her the command of
 the cavalry?

What direction does he give her?
 Who was Camilla?
 Who was her father?

What did his subjects do to him?
 What was the age of Camilla at that
 time?

How did he save his child from the fury
 of his subjects?
 How did he save himself?

To whom did he dedicate his daughter?
 What was the manner of her education?
 Was she a favorite of Diana?

Did she afterward succeed to the throne
 of the Volsci?
 How was Camilla armed?

For what was she distinguished?
 Who assisted her in command, during the
 action?

Who commenced the fight?
 How many times did the combatants
 charge each other and retreat?

What took place after this?
 How did Camilla distinguish herself?
 What were some of her deeds of valor?

By whom was she finally killed?
 What effect had her death upon the issue
 of the battle?

By whom was Aruns slain?
 By whose orders was he slain?
 And by whose arrow?

Did Aruns conduct in a cowardly manner
 on this occasion?
 Was he sensible of it?

Finding herself mortally wounded, what
 did Camilla do?
 Whom did she send to acquaint Turnus
 of the state of the battle?

What effect had the news upon him?
 Did he leave his place of concealment?
 What took place immediately afterward?

Was this an unlucky circumstance for
 Turnus?
 What prevented a renewal of the fight?
 When was the decisive action fought?

LIBER DUODECIMUS.

TURNUS, perceiving his troops to be disheartened by their reverse, resolves to accept the proposal of deciding the dispute by single combat with *Aeneas*. *Latinus*, in a tender and pathetic speech, endeavors to dissuade him from it. He advises him to relinquish his claim to *Lavinia*, and seek a wife among the daughters of the Italian princes. He plainly tells him, that the gods forbid him to unite his daughter to any other than a foreigner. He recounts the disastrous consequences of his opposition to the Trojans, and concludes by reminding him of his aged father, and the sorrow that would fall upon him, if the issue were to prove disastrous. At this critical moment, the queen comes in, seconds her husband's entreaties, and beseeches him to relinquish his rash purpose. She declares, the safety of their family and kingdom depends upon his life; and that she is resolved to perish with him, and not to see *Lavinia* transferred to *Aeneas*. But the hero is not moved from his purpose, and prefers to die rather than part with his beloved *Lavinia*.

The virgin heard the expostulation of her mother, and love kindled a blush upon her cheeks. This thrilled through the heart of *Turnus*, and all the tender emotions of his soul were roused. Forthwith he sends *Idmon* to the Trojan camp to proclaim, that on the following day, he would decide the dispute with *Aeneas*.

In the mean time, he prepares his armor, and examines his steeds. At the return of day, the parties repair to the field. *Latinus* accompanies *Turnus*. Here he ratifies a league with *Aeneas*, and calls the gods to witness. To prevent its execution, *Juno* sent the nymph *Juturna*, the sister of *Turnus*, to rouse the Rutulians to arms, and kindle the war. For this purpose, she caused a portentous sign in the heavens, which the augurs interpreted favorably for the Italians. Forthwith he hurled a spear among the Trojans, and the two armies rushed to the combat with great impetuosity. *Latinus* hastens from the field. *Aeneas* is wounded by an arrow, which caused great confusion among the Trojans. *Turnus*, observing this, mounts his car, and drives over the field, spreading death and desolation in his course. Wherever he directs his way, whole troops and squadrons flee before him. He performs prodigious feats of valor.

In the mean time, *Aeneas* retires from the field, and demands the speediest relief. He is miraculously healed by *Venus*. This being done, the hero calls for his arms, embraces *Aecanius*, and goes in search of *Turnus*. The fight now is renewed on the part of the Trojans, and the victorious Rutulians fly. At this crisis, *Juturna* takes the reins of her brother's steed, and drives him victorious over the plain. *Aeneas* pursues, and seeks by every method to meet and engage him; but *Juturna* baffles all his efforts. Unable to effect his purpose, he resolves to wreak his vengeance upon the Rutulians; and he commenced a dreadful slaughter: the noblest of the Italians fall. *Turnus*, too, drives on with no less impetuosity, and Trojan, Tuscan, and Arcadian bite the ground.

Aeneas, at the suggestion of *Venus*, resolves to attack the city, and by one decisive blow, either force *Turnus* to the combat, or overthrow the empire of *Latinus*. For this purpose he assembles his troops, explains his designs, and exhorts them to assault the city with vigor. They instantly mount the walls, and spread the devouring flames. At this sudden change of affairs, all hearts are filled with dismay. The queen, expecting that *Turnus* was slain, and his troops routed, resolved not to survive the sad catastrophe, and frantic with despair, hung herself.

In this state of things, *Sages* flies to *Turnus*, and informs him that *Aeneas* was thundering in arms; that the city was in the hands of the enemy; that all looked to him for protection; and that, in despair, the queen, his faithful friend, had deprived herself of life. At this information the hero is struck with amazement, and turning his eyes, he beholds the very tower, which he himself had built for the defence of the city, wrapt in flames. He could not bear the sight; and leaving his sister, he sprang from his chariot, and rushed through darts and foes, calling upon the hostile armies to desist from the fight; that he was come to enter the lists with *Aeneas*. Instantly a cessation of arms took place, and the two heroes prepare for the combat. At first they throw their javelins from a distance, and rush to close combat with great violence. They blows on blows redouble. *Turnus*, rising high to give his blow more effect, breaks his sword by the

hilt. He now discovers a fatal mistake. When first he mounted his car, ardent for the fight, he had taken the sword of his charioteer, Miteucus, instead of his own trusty sword, which Vulcan had made for his father Daunus. He is now left defenceless, and at the mercy of his foe. He flies off swift as the wind, pursued by Æneas, and pressed on all sides by the Trojans. He calls for his heavenly-tempered sword, and chides the Rutulians. None of them dare to interfere, being prevented by the threats of Æneas. Juturna, at length, restored his sword to him, and Venus disengaged the spear of Æneas. The two heroes again prepare for the combat.

At this juncture, Jove interposes in favor of Æneas. His first care is to withdraw Juturna from the contest. For this purpose, he despatches one of the furies to the field of battle, which, assuming the form of an owl, flies backward and forward before the face of Turnus. The hero knew the portentous omen. A shivering pervaded his limbs: coldness unnerved his arm. His reason left him: his speech forsook him. As soon as Juturna heard the whizzing of the fury's wings, she recognised the direful messenger; and in all the agony of grief and distress, and uttering the tenderest expressions of affectionate attachment to her brother, she fled from his sight, and plunged herself in the deep river.

Æneas in the mean time urges on the attack, and calls upon Turnus no longer to decline the contest. He replied, "I fear not thee, nor thy boasting words: I fear the gods alone: I fear Jove, who is my enemy." At this moment, he seizes a huge stone that lay near him, and hurled it at Æneas; but it reached him not. The fury had deprived him of his wonted strength. His efforts, therefore, were unavailing. His knees sunk under him; and trembling seized his whole body. Æneas throws a javelin, which wounds him in the thigh, and caused him to fall upon his knee. In this situation, he acknowledges himself vanquished, and resigns Lavinia, the royal bride, to the victor. One favor he asked, on account of his aged father, that his body might be restored to his friends. Æneas, moved with compassion at the mention of his aged father, was about also to spare his life; when, discovering upon his shoulder the belt which Pallas wore, he became indignant, and plunged into his bosom his naked sword.

TURNUS ut infractos adverso Marte Latinos

Defecisse videt, sua nunc promissa reposci,

Se signari oculis: ultrò implacabilis ardet,

Attollitque animos. Pœnorum qualis in arvis

Saucius ille gravi venantùm vulnerè pectus,

Tum demùm movet arma leo; gaudetque comantes

Excutiens cervice toros, fixumque latronis

Impavidus frangit telum, et fremit ore cruento.

Haud secùs accenso gliscit violentia Turno.

Tum sic affatur regem, atque ita turbidus infit:

Nulla mora in Turno: nihil est quòd dicta retractent

Ignavi Æneadæ; nec, quæ pepigère, recusent.

Congredior: fer sacra, pater, et concipe fœdus.

Aut hæc Dardanium dextrâ sub Tartara mittam,

Desertorem Asiæ; sedeant, spectentque Latini!

Et solus ferro crimen commune refellam:

3. Oculis omnium

5. Qualis ille leo in arvis Pœnorum, saucius quoad pectus gravi

10

12. Recusent facere ea quæ

15

NOTES.

1. *Infractos*: broken—disheartened. *Marte*: in the sense of *pugna vel bello*.

2. *Promissa*: his promises that he would meet Æneas in single combat.

3. *Ultrò*. This word implies, that Turnus was impelled by some violent, but voluntary emotion.

4. *Pœnorum*: the Carthaginians, here put for the Africans in general.

6. *Movet arma*: he moves his arms—he prepares for the attack. *Comantes toros*: the shaggy, or bushy mane. *Ille leo*: a lion, by way of eminence.

7. *Latronis*: the hunter. *Fixum*: that had pierced his breast.

9. *Gliscit*: in the sense of *creciscit*.

11. *Retractent dicta*: that they should retract their words. Æneas was the first who proposed to decide the dispute in single combat with Turnus; and he had pledged himself to accept the proposition: to this reference is made verse 2, supra. *Quòd*: a conj. or in the sense of *ob quod*.

13. *Fer*: in the sense of *offer*. *Concipe*: in the sense of *sancit*.

16. *Refellam*: in the sense of *avertam vel*

17. Aut <i>Trojanus</i> ha-	Aut habeat victos; cedit Lavinia conjux	
beat nos victos; et La-	Olli sedato respondit corde Latinus:	
vinia conjux cedit illi	O præstans animi juvenis, quantum ipse feroci	
victori.	Virtute exsuperas, tantò me impensius æquum est	20
20. Consulere tibi	Consulere, atque omnes metuentem expendere casus.	
	Sunt tibi regna patris Dauni, sunt oppida capta	
24. Innuptæ virgines	Multa manu: nec non aurumque animusque Latino est.	
	Sunt aliæ innuptæ Latio et Laurentibus agris,	
	Nec genus indecores. Sine me hæc haud mollia facta	25
	Sublatis aperire dolis; simul hæc animo hauri.	
	Me natam nulli veterum sociare procorum	
	Fas erat, idque omnes Divique hominesque caneant.	
	Victus amore tui, cognato sanguine victus,	
	Conjugis et mœstæ lachrymis, vincla omnia rupi;	30
31. Eripui eam pro-	Promissam eripui genero; arma impia sumpsi.	
missam	Ex illo qui me casus, quæ, Turne, sequantur	
32. Ex illo tempore, O	Bella, vides; quantos primus patiare labores	
Turne, vides	Bis magnâ victi pugnâ, vix urbe tuemur	
	Spes Italas: recalent nostro Tiberina fluenta	36
	Sanguine adhuc, campique ingentes ossibus albeant.	
	Quò referor toties? quæ mentem insania mutat?	
33. Si paratus sum	Si, Turno extincto, socios sum accire paratus;	
accire Trojanes	Cur non, incolumi, potius certamina tollo?	
39. Eo incolumi	Quid consanguinei Rutuli, quid cætera dicet	40
	Italia, ad mortem si te; fors dicta refutet!	
41. Fors refutet hæc	Prodiderim, natam et connubia nostra petentem?	
mea dicta	Respice res bello varias; miserere parentis	

NOTES.

refutabo. *Crimen*: either the common disgrace, by the preceding defeat and flight: or the imputation thrown upon him by Drances and others, of his wanting courage to meet Æneas. This last appears to be the sense of Rhusus.

19. *Feroci*: bold—daring. *Quantum*: in the sense of *quantò*, corresponding with *tantò*. *Præstans animi*: excelling in courage—valor.

20. *Tantò impensius æquum*: by so much the more anxiously, it is just that I should consult your safety.

21. *Casus*: hazard—dangers.

23. *Nec non aurumque*: Servius takes the sense of these words to be: *Latinus satis opulentus est, et nobilis etiam absque his nuptiis*: implying that, as Turnus was powerful and wealthy enough without contracting an alliance with Latinus, so Latinus needed not to match his daughter with him for the sake of aggrandizing himself. Though this makes sense of *aurum*, it puts a forced signification upon *animus*. Rhusus says, *sunt quoque Latino divitiæ et benevolentia*.

The expression implies, that Latinus entertained a friendly disposition towards Turnus, and desired to promote his happiness in any way that his wealth could contribute to it, but he could not bestow his daughter

upon him. He advises him to seek a wife among the Italian princesses; among whom he would find some one worthy of so distinguished a prince. *Manu*: by valor.

26. *Dolis sublatis*: guile, or deceit being taken away—in plain words. *Fatu*: say in *u* of the verb *for*: to be spoken, or said. *Hauri*: in the sense of *audi*.

28. *Canebant*: in the sense of *prædicabant vel monebant*.

29. *Cognato sanguine*. Turnus was the son of Venilia, the sister of Amata, the wife of Latinus. Hence the propriety of *cognatus sanguine*: kindred blood. *Vincla*: restraints—obligations.

33. *Primus*: in the sense of *princeps*.

34. *Bis victi*. They were first beaten on the banks of the Tiber, when Æneas landed his reinforcements from Etruria; and a second time vanquished under the walls of Latium, in the horse fight, when Camilla was slain. See the preceding book.

37. *Quò referor*: why am I carried so often backward?—why do I change my resolution so often, of giving my daughter to Æneas?

39. *Certamina*: disputes—contests.

41. *Fors*: fortune—the issue of the contest.

43. *Res*: state—condition.

74. *Mora mortis est libera Turno.* 74. *O Nuntius hæc, Idmon, Phrygio mea dicta tyranno* 79
 Idmon, nuntius refer Haud placitura refer : cùm primùm crastina cœlo
 Puniceis invecta rotis Aurora rubebit ;
 Non Teucros agat in Rutulos : Teucrùm arma quiescant.
 Et Rutulùm : nostro dirimatur sanguine bellum :
 Illo quærat conjux Lavinia campo. 86
 Hæc ubi dicta dedit, rapidusque in tecta recessit,
 82. *Tuens eos fremen-* Poscit equos, gaudetque tuens ante ora frementes,
 tes ante ejus ora Pilumno quos ipsa decus dedit Orithyia ;
 84. *Qui equi* Qui candore nives anteirent, cursibus auras.
 Circumstant properi aurigæ, manibusque lacessunt 85
 Pectora plausa cavis, et colla comantia pectunt.
 87. *Dehinc Turnus ipse* Ipse dehinc auro squalentem alboque orichalco
 Circumdat lorica mumeris ; simul aptat habendo
 Ensemque, clypeumque, et rubræ cornua cristæ :
 Ensem, quem Dauno ignipotens Deus ipse parenti 90
 Fecerat, et Stygiâ candentem tinxerat undâ.
 Exin, quæ mediis ingenti adnixa columnæ
 Ædibus adstabat, validam vi corripit hastam,
 Actoris Aurunci spoliũ : quassatque trementem,
 95. *O hasta, nunquam frustrata* Vociferans : Nunc, ô nunquam frustrata vocatus 95
 96. *Olim maximus Actor gerebat te* Hasta meos, nunc tempus adest ; te maximus Actor,
 Te Turni nunc dextra gerit ; da sternere corpus,
 98. *Revolvam ab illo mea valida* Loricamque manu validâ lacerare revolvam
 Semiviri Phrygis, et fœdare in pulvere crines,
 Vibratos calido ferro, myrrhæque madentes. 100
 101. *Ejus ardentis* His agitur furiis, totoque ardentis ab ore

NOTES.

follow, or accompany. Her tears were an inauspicious omen, or presage of the event.

74. *Neque enim* : as if he had said : your tears will be of no avail, for I have passed my word ; and, if death be the event, I cannot retract ; I have no power to retard, or put off my destiny. This is the plain meaning of the passage ; yet Servius considers it inexplicable. *Mora* : a putting off, or deferring.

78. *Non agat* : let him not lead his Trojans, &c.

83. *Orithyia* : the daughter of Erechtheus king of Athens, who was said to be carried away by Boreas into Thrace. She was reputed a goddess, and Virgil makes Pilumnus, the great-grandfather of Turnus, to have received these horses from her. Thrace, the place of her residence, was famous for breeding generous steeds. *Decus* : plainly in the sense of *munus vel donum*. Rûmus says, *ornamentum*.

84. *Anteirent* : excelled—surpassed.—*Auras* : in the sense of *ventus*.

5. *Lacessunt* : in the sense of *palpant*. Heyne takes *lacessunt plausa*, simply for *plaudunt*.

6. *Plausa cavis* : stroked, or patted with

their hollow hands. *Colla* : in the sense of *juba*.

87. *Squalentem* : rough with gold, as pale, &c.

88. *Habendo* : for carrying—wearing. A gen. in *do* of the dat. case. The same as *ad habendum*. Rûmus says, *ut gestentur*.

89. *Cornua rubræ cristæ* : the extremities of the crimson plume. The *cristæ* were the feathers worn upon the helmet, and rising above it. The *cornua* were the ends, or extremities of these plumes, put for the whole plume or tuft, by synec. : and these again, for the helmet, by meton.

90. *Ignipotens Deus* : Vulcan.

91. *Tinxerat* : in the sense of *merserat*.

93. *Validam hastam*. This spear had been taken from Auruncian Actor, either by Turnus himself, or one of his ancestors. Hence it is called *spolium*. Actor was slain.

95. *Frustrata* : deceiving—disappointing.

98. *Lacerare* : to rend—break in pieces.

99. *Semiviri Phrygis*. What is here said of Eneãs, is said by way of reproach ; is allusion to some custom of the Asiatics.

100. *Vibratos* : curled, or twisted up with a hot iron. To curl the hair, and smear it with unguents, were considered marks of effeminacy.

absistunt : oculis micat acribus ignis.
 veluti cùm prima in prælia taurus
 sciet, atque irasci in cornua tentat,
 obnixus trunco, ventosque lacessit
 et sparsâ ad pugnam proludit arenâ
 inus intereâ maternis sævus in armis
 cuit Martem, et se suscitât irâ,
 audens componi fœdere bellum.
 iocis mœstique metum solatur Ifili,
 ens : regique jubet responsa Latino
 terre viros, et pacis dicere leges.
 a vix summos spargebat lumine montes
 ; cùm primùm alto se gurgite tollunt
 i, lucemque elatis naribus efflant.
 ad certamen, magnæ sub mœnibus urbis,
 Rutulique viri Teucricque parabant ;
 que focos, et Dis communibus aras
 as. Alii fontemque ignemque ferebant
 o, et verbenâ tempora vinciti.
 legio Ausonidùm, pilataque plenis
 se fundunt portis. Hinc Troius omnis,
 isque ruit variis exercitus armis ;
 us instructi ferro, quàm si aspera Martis
 cœt. Nec non mediis in millibus ipsi
 auro volitant ostroque decori ;
 Assaraci Mnestheus, et fortis Asylas,
 pus equùm domitor, Neptunia proles.
 to signo spatia in sua quisque recessit,
 tellure hastas, et scuta reclinant.
 lio effusæ matres, et vulgus inermum,
 ie senes, turres et tecta domorum
 : alii portis sublimibus adstant.
 io è summo, qui nunc Albanus habetur ;

105

110

115

120

125

130

118. In medio para-
 bant

120. Vinciti quoad tem-
 pora

124. Instruct sunt

125. Vocet eos

131. Studio videndi
 certamen

134. At Juno prospici-
 ens è summo turulo

NOTES.

istunt : fly off from. Ruvus says,
 gitus : bellowings. Ciet : in the
 titit.
 cessit : in the sense of proceat.
 studit. Ruvus says, parat.
 ternis armis : the armor made by
 the desire of his mother. Hence
 ernis. Nec minus : in the sense
 : likewise—also—in like manner.
 ritem : in the sense of pugnam.
 pares for the combat.
 ato federe : upon the conditions,
 fered.
 cens fata : teaching them the par-
 e gods concerning him. Ruvus
 ens fata illis.
 cere : in the sense of proponere.
 me—conditions.
 e gurgite : from the deep ocean.
 spum : the ground—space. De-
 ring measured it out.

119. Fontem : in the sense of aquam.
 120. Velati lino. Servius says that the
 priests and sacred ministers among the Ro-
 mans, were prohibited from wearing any
 thing of linen ; and that Virgil designedly
 clothes the *faciales* or priests in linen veils
 on this occasion, to give us to know before-
 hand, that the league was to be broken ;
 since it was ushered in with unlawful rites.
 Heyne reads, *lino*, which was a kind of
 apron worn by the priests in time of sacri-
 fice, that reached down from the navel to
 the feet. The common reading is *lino*.
 121. Pilata : armed with darts or javelins.
 Agmina : troops.
 124. Instructi ferro : furnished, and equip-
 ped with arms.
 127. Genus : offspring, or descendants
 Assaraci. See Geor. iii. 35.
 133. Obcedere : in the sense of implere
 runt. Adstant : in the sense of stant.
 134. Habetur : in the sense of vocatur

Aurati bis sex radii fulgentia cingunt, Solis avi specimen : bigis it Turnus in albis, Bina manu lato crispans hastilia ferro.	165
Hinc pater Æneas, Romanæ stirpis origo, Sidereo flagrans clypeo et cœlestibus armis, Et juxtâ Ascanius, magnæ spes altera Romæ, Procedunt castris : purâque in veste sacerdos	168. Et juxta eam
Setigeræ fœtum suis, intonsamque bidentem Attulit, admovitque pecus flagrantibus aris. Illi ad surgentem conversi lumina Solem, Dant fruges manibus salsas, et tempora ferro Summa notant pecudum, paterisque altaria libant.	170
Tum pius Æneas stricto sic ense precatur :	175
Esto nunc Sol testis, et hæc mihi terra precanti, Quam propter tantos potui perferre labores :	176. Nunc tu, O Sol, et hæc terra, propter quam potui perferre tan- tos labores, esto testis mihi
Et, pater omnipotens, et tu, Saturnia Juno, Jam melior, jam Diva, precor : tuque, inclyte Mavors, Cuncta tuo qui bella pater sub numine torques,	180
Fontesque fluviosque voco ; quæque ætheris alti Relligio, et quæ cœruleo sunt numina ponto :	179. Precor vos 180. O inclyte pater Mavors, qui
Cesserit Ausonio si fors victoria Turno, Convenit, Evandri victos discedere ad urbem ; Cœdet Iulus agris ; nec post arma ulla rebelles	184. Trojanos victos 185

NOTES.

164. *Specimen* : after the manner of his grandaunt, the Sun. Latinus was the grandson of *Picus*, who took Circe the daughter of the Sun to wife, and by her had *Faunus*, the father of *Latinus*, who was, therefore, the grandson of the Sun. *Albis Bigis* : in a chariot drawn by two white steeds. *It* : in the sense of *vehitur*.

167. *Flagrans* : in the sense of *resplendens vel lucens*.

170. *Fœtum setigeræ suis* : the young of a bristly sow—a pig. *Rûsus* observes, that the ewe-lamb (*intonsam bidentem*) was offered for Æneas after the manner of the Greeks, who commonly ratified a league with the sacrifice of a sheep or lamb. The swine again is for Latinus, after the Roman or Italian manner ; which, according to *Livy*, was of great antiquity. He gives the form of ratifying a league in the reign of *Tullus Hostilius*. Having invoked Jupiter, the *secialis* or priest says : *Illis legibus populus non deficiet. Si prior defecerit, publico consilio, dolo malo ; tu illo die, Jupiter, populum vis ferito, ut ego hunc porcum hodie feriam : tantùm magis ferito, quanto magis potes pollesque*.

171. *Pecus* : in the sense of *victimæ*. *Attulit* : in the sense of *adduxit*. *Admovit* : in the sense of *statuit*.

172. *Lumina* : in the sense of *oculos vel faciem*.

173. *Dant* : in the sense of *spargunt*. *Fruges* : in the sense of *melam*.

174. *Pecudum* : in the sense of *victimarum*. *Paterisque* : and they made libations upon the altars. This was the dropping, or sprinkling of wine, or other liquor, upon the altar, from the sacred bowls, or goblets.

179. *Melior Dira*. Juno was the implacable enemy of the Trojan race. Æneas would intimate, that now at length, she was ceasing from her resentment, and becoming more favorable to them. *Precor* : I beseech you. *Melior* : in the sense of *propitius vel mitis*.

180. *Torques* : in the sense of *regis vel tenes*. *Numine* : in the sense of *potestate*.

181. *Quæque relligio*. By *relligio* we are here to understand the objects of religious worship—the gods of heaven above ; in opposition to the objects of religious worship on the earth. The verb *est* is to be supplied. *Rûsus* says, *quæcumque divinitas*. *Voco* : in the sense of *invoco vel precor*.

Æneas here makes a very solemn invocation of the gods above, and of the deities that preside over the sea, to witness the ratification of the treaty. The deities here named were those that were called *Dii communes*, or gods common to both sides or parties to the contract.

183. *Fors* : in the sense of *fortis*.

184. *Convenit* : it is agreed upon. *Ad urbem Evandri* : this was the city *Pallantium*. See *Æn.* viii. 54.

nel in sylvis imo de stirpe recisum
 ret, posuitque comas et brachia ferro ;
 os ; nunc artificis manus ære decoro
 patribusque dedit gestare Latinis.
 is inter se firmabant fœdera dictis,
 tu in medio procerum. Tum ritè sacratas
 iam jugulant pecudes, et viscera vivis
 , cumulantque oneratis lancibus aras
 rò Rutulis impar ea pugna videri
 im, et vario misceri pectora motu :
 gis, ut propiùs cernunt non viribus æquis.
 incessu tacito progressus, et aram
 ter venerans demisso lumine, Turnus,
 sque genæ, et juvenili in corpore pallor.
 mul ac Juturna soror crebrescere vidit
 im, et vulgi variare labantia corda :
 s acies, formam assimilata Camerti,
 is à proavis ingens, clarumque paternæ
 erat virtutis, et ipse acerrimus armis,
 s dat sese acies, haud nescia rerum,
 sque serit varios, ac talia fatur :
 et, ô Rutuli, cunctis pro talibus unam
 e animam ? numerone, an viribus æqui
 us ? En, omnes et Troës et Arcades hi sunt,
 me manus, infensa Etruria Turno.
 em, alterni si congrediamur, habemus.
 em ad Superos, quorum se devovet aris,
 : famâ, vivusque per ora feretur :

- 210 210. *Olim erat arbos*
 211. *Incluit eam de-*
coro ære
 214. *Iisdem vivis*
 215 216. *Ea pugna capiti*
 218. *Cernunt duces*
esse non
 220 219. *Turnus adjuvat*
hanc opinionem, pro-
gressus
 222. *Quem sermonem*
inter Rutulos simul
 225 227. *Inquam, in me-*
diis acies, haud
 230 234. *Ille Turnus*
 235. *Per ora hominum*

NOTES.

semel: since once cut in the
 m the lowest stem, it is deprived
 irishment of its parent stock.
struit: hath laid aside—been strip-
 anus: the skill of the artist. *Ma-*
 hand, by meton. art—skill.
tribus: in the sense of *regibus*.
ecudes jugulant: they kill the sa-
 ns over the flames of the altar.
umulant: they heap, or load the
 or Æn. viii. 284. *Oneratis*: in
 of *plenis*.
abentes genæ: lank, or fallen cheeks.
 ies read *pubentes*: but *tabentes* is
 by the authority of the best nu-
 and is most agreeable to the de-
 e poet. Heyne says, *tabentes*.
idit: in the sense of *sentit*.
abantia: in the sense of *mobilita*.
 in the sense of *dissentire*: to be
 t at the conditions of the treaty,
 veen Latinus and Æneas.
umulata: personating the form of
 she throws herself, &c. The *in-*
 ies is to be taken after the same
 line 227, *infra*.
anus: origin—descent. *Cui*: in
 of *cypus*. *Ingens*: great—illus-

226. *Nomen*: renown—fame. *Acerrimus*
 in the sense of *fortissimus*. *Erat* is to be
 repeated with this word, and also with
genus, in the preceding line.
 229. *Talibus*. Servius thinks we are to
 understand by this word that all of them
 were equal to Turnus in valor. Ruseus
 says, *omnibus iis*. Davidson renders it,
 “all these.” *Animam unam*: the life of
 Turnus.
 231. *Hi*: this is the reading of Heyne
 The common reading is *hic*.
 232. *Fatalis manus*. By these words Ser-
 vius understands the Trojans, who were
 destined to come into Italy. But it is bet-
 ter to understand it of the *Tuscans*, who
 were directed by fate to put themselves
 under the conduct of Æneas, a foreign
 leader; and on that condition alone, they
 were assured of success. See Lib. viii. 501.
 This interpretation frees Virgil from the im-
 putation of idle repetition. *Etruria infensa*
Turno: one part of Etruria was hostile to
 Turnus; and another assisted him, under
 the command of Messapus. The *fatalis*
manus is evidently the same as *Etruria in-*
fensa Turno.
 233. *Alterni*: every other one. They
 will double the number of the enemy.
 235. *Vivusque feretur per ora*. This in-

, invalidas ut aves ; et litora vestra
 lat. Petet ille fugam, penitusque profundo
 ri. Vos unanimi densate catervas,
 n vobis pugna defendite raptum. 265
 et adversos telum contorsit in hostes
 ens : sonitum dat stridula cornus, et æuras
 cat. Simul hoc ; simul ingens clamor ; et omnes
 cunei, calefactaque corda tumultu.
 plans, ut fortè novem pulcherrima fratrum 270
 constiterant contrà, quos fida creârat
 Arcadio conjux Tyrrhena Gylippo ;
 unum ad medium, teritur quà subtilis alvo
 et laterum juncturas fibela mordet,
 m formâ juvenem et fulgentibus armis,
 igit costas, fulvâque effundit arenâ.
 es, animosa phalanx, accensaque luctu,
 dios stringunt manibus, pars missile ferrum
 int, cæcique ruunt : quos agmina contrâ
 unt Laurentùm. Hic densi rursus inundant 280
 Agyllinique, et pictis Arcades armis.
 nnes amor unus habet decernere ferro.
 e aras : it toto turbida cœlo
 las telorum, ac ferreus ingruit imber :
 que, focosque ferunt. Fugit ipse Latinus 285
 referens, infecto sædere, Divos.
 it alii currus, aut corpora saltu
 nt in equos, et strictis ensibus adsunt.
 us regem, regisque insigne gerentem.

263. Simul hoc fit
 269. Turbati sunt

273. Hasta volans
 transadigit unum horum
 275. fratrum per costas, ju-
 venem egregium formâ,
 et fulgentibus armis, ad
 medium corpus, quà su-
 bilis balteus

285

NOTES.

validas aves: this agrees with *quos*,
 d before, and signifies the same
 as weak birds.

profundo: in the sense of *mari*. *Pe-*
r remote—far distant. *Longè*, says

Densate: thicken your ranks—in
 compact array, defend, &c. *Rumus*
agile agmina.

Cornus: this was a spear (*hasta*)
 aft was made of the cornell-tree.

Simul hoc. The meaning is, that as
 the spear was thrown by Tolumnius,
 troops were eager to engage, and
 rage was roused for battle. This
 isified by a great shout.

cunei. The *cuneus* was a company
 drawn up in the form of a wedge:
 came to signify troops in general,
 present case.

corpore fratrum: simply, *fratres*.
creârat: by syn. for *creaverat*: in
 of *pepererat*.

conjug: wife. *Una*: one.

nâ subtilis: where the stitched belt
 round the belly.

ordet: binds, or fastens. *Junctu-*
 ends or extremities of the belt.

stringunt in the sense of *educunt*.

279. *Cæci*: blind to danger.

280. *Inundant*: deluge the plain. The
 word is very expressive. They move like a
 devouring flood. *Agyllini*: the Tuscans, so
 called from *Agylla*, one of their cities.

282. *Unus amor*: one mind—desire.

283. *Diripere*: they stripped the altars.

284. *Ingruit*: pours down upon them.

Tempestat: a cloud—storm. *It*: covers the
 whole heaven. *Turbida*: thick—turbid.

285. *Focos*: in the sense of *ignes*.

287. *Infranant currus*: they prepare their
 chariots—they harness their horses in them.
Subjiciunt: with a spring, they mount, or
 throw themselves upon their horses. *Livy*
 uses this verb in the same sense: *paridum*
regem in equum subjecit.

288. *Adsunt*: in the sense of *instant*, vel
concurrunt.

289. *Messapus avidus*, &c. The meaning
 of the passage appears to be this: Messapus
 desirous of breaking the league, as soon as
 mounted on his horse, made an attack upon
 Tuscan *Aulestes*, with his horse full in front.
 This so alarmed him, that attempting to re-
 treat or give back, he fell from his horse
 among the altars, which had just been
 erected for the purpose of ratifying the
 league. In this situation, Messapus, taken

	Tyrrhenum Aulesten, avidus confundere fœdus, Adverso proterret equo : ruit ille recedens, Et miser oppositis à tergo involvitur aris, In caput, inque humeros. At fervidus advolat hastâ Messapus, teloque orantem multa trabali	230
292. In aris oppositis à tergo		
295. Altusque equo desuper graviter ferit cum orantem multa	Desuper altus equo graviter ferit, atque ita fatur : Hoc habet : hæc melior magnis data victima Diva. Concurrunt Itali, spolianteque calentia membra.	295
296. Ille habet hoc vultus	Obvius ambustum torrem Chorinæus ab arâ	
299. Obvius Ebuso venienti, ferentique pla- gam	Corripit, et venienti Ebuso plagamque ferenti Occupat os flammis. Olli ingens barba reluxit, Nidoremque ambusta dedit. Supèr ipse secutus Cæsariem lævâ turbati corripit hostis, Impressoque genu nitens terræ applicat ipsum.	308
304. Podalirius se- quens nudo ense	Sic rigido latus ense ferit. Podalirius Alsum Pastorem, primâque acie per tela ruentem, Ense sequens nudo superiminet : ille securi Adversi frontem mediam mentumque reductâ Disjicit, et sparso latè rigat arma cruore. Olli durâ quies oculos et ferreus urget Somnus ; in æternam clauduntur lumina noctem.	306
307. Ejus adversi	At pius Æneas dextram tendebat inermem Nudato capite, atque suos clamore vocabat : Quò ruitis ? quæve ista repens discordia surgit ? O cohibete iras ! ictum jam fœdus, et omnes Compositæ leges : mihi jus concurrere soli :	310
314. Fœdus ictum est 315. Jus concurrere est mihi soli ; sinite me pugnare	Me sinite, atque auferite metus. Ego fœdera faxo Firma manu : Turnum jam debent hæc mihi sacra Has inter voces, media inter talia verba,	316
316. Ego faxo manu, ut fœdera sint.		

NOTES.

high upon his steed to give the blow more effect, gives him a mortal wound; while he in the mean time is pleading for his life, without avail. *Insigne*: in the sense of *ornamentum*.

291. *Proterret*: affrights—alarms—confounds. *Ruit*: in the sense of *cadit*.

294. *Trabali*: in the sense of *ingenti*.

296. *Melior victima*: a better, or more effectual victim to appease the gods, than those that had been offered for the league on the altars, where he had fallen; to wit, a lamb or a pig. *Habet hoc*. This was an expression made by the spectators at the shows of the gladiators, when any one received a mortal wound.

297. *Spoliant*: strip his limbs yet warm. *Rumus* says, *nudant*.

298. *Obvius*: in the sense of *adversus*. *Rumus* says, *occurrentis*.

300. *Occupat os*: he strikes him on the face with the fire-brand. This prevented the blow that was intended by Ebusus to be given to him. *Occupat os*: *Rumus* says, *intercepit vultum flammis*. *Heyne* says, *ferit occupando*. This Chorinæus was a Trojan priest. He had been engaged in offering

the sacrifices; which accounts for his being at the altars. *Reluxit*: his beard caught fire, and shone—blazed.

301. *Super*: in the sense of *super vel præterea*. *Ipsæ*: Chorinæus.

302. *Turbati*: affrighted—confused.

303. *Impresso genu*: exerting himself with his knee being thrust hard against him, he is enabled to pull Ebusus over, and bring him to the ground. *Applicat*: *Rumus* says, *sternit*.

306. *Superiminet*: in the sense of *premit vel urget*. *Securi reductâ*: his axe being drawn back to give the blow—with his ax drawn back.

308. *Disjicit*: in the sense of *scindit vel secat*.

309. *Olli*: for *illi*, and this again in the sense of *illius*.

311. *Inermem*: unarmed: of *in*, and *arma*.

313. *Repens*: in the sense of *subita*.

315. *Leges*: the terms or conditions of the treaty.

316. *Ego faxo*: the meaning is: I will make good my part of the treaty, and these sacred rites give me security, that Turnus will perform his part. *Faxo*: for *facere*

Ecce, viro stridens alis allapsa sagitta est ·
Incertum quâ pulsa manu, quo turbine adacta ;
Quis tantam Rutulis laudem, casusne, Deusne,
Attulerit. Pressa est insignis gloria facti ;
Nec sese Æneæ jactavit vulnere quisquam.
 Turnus, ut Æneam cedentem ex agmine vidit,
Turbatosque duces. subitâ spe fervidus ardet :
Poscit equos, atque arma simul, saltuque superbus
Emicat in currum, et manibus molitur habenas.
Multa virûm volitans dat fortia corpora leto :
Semineces volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidi cùm flumina concitus Hebri
Sanguineus Mavors clypeo increpat, atque furentes
Bella movens immittit equos : illi æquore aperto
Ante Notos Zephyrumque volant : gemit ultima pulsu
Thraca pedum : circumque atræ Formidinis ora,
Iræque, Insidiæque, Dei comitatus, aguntur.
Talis equos alacer media inter prælia Turnus
Fumantes sudore quatit, miserabilè cæsis
Hostibus insultans : spargit rapida ungula rores
Sanguineos, mixtæque cruor calcatur arenâ.
Jamque neci Sthenelumque dedit, Thamyrimque, Pho-
lumque,
Hunc congressus et hunc ; illum eminùs : eminùs ambos
Imbrasidas, Glaucum atque Ladem ; quos Imbrasus ipse

320 330. *Est incertum, quâ manu pulsa sit*

325

330

331. *Qualis sanguineus Mavors, cùm*

335

336. *Circumaguntur*

340

339. *Ungula ejus equorum*

342. *Congressus est hunc et hunc cominus ; illum, nempe, Sthenelum eminùs ; congressus est eminùs ambos*

NOTES.

319. *Viro* : to the hero, i. e. Æneas. *Alis* : here denotes the swiftness of the arrow. It moved on wings.

320. *Quo turbine* : by what whirling force : simply, by what force. *Quo impetu*, says Ruvius. *Pulsa* : in the sense of *missa*.

322. *Pressa est* : is concealed. No one has the glory of so illustrious a deed.

325. *Fervidus ardet* : the absence of Æneas raises the courage of Turnus, and inflames him for battle. He is once more victorious, as he had been before on the banks of the Tiber, when Æneas was absent in Etruria. This indirect method of praising his hero, Virgil had learned from Homer, who makes his victory to lean on the side of the Trojans during the absence of Achilles ; so, here, the absence of Æneas makes the scales turn in favor of the Latins. The absence of Æneas was sudden and unexpected by Turnus ; and as soon as he saw him with-aw from the field, he was fired with the hope of retrieving the lost fortunes of his country.

326. *Superbus* : in the sense of *animosus*.

327. *Molitur* : in the sense of *tractat*.

330. *Proterit* : he crushed. Ruvius says, *aterrit*. *Agmina* : the troops—the enemy.

As Turnus drove furiously through the ranks of the enemy, the wheels of his chariot crushed some to death and others wounded

and half dead they rolled and tumbled along as they lay prostrate on the field. *Ingerit* he hurled—threw. *Raptas* : in the sense of *correptas* vel *arreptas*. Ruvius says, *immittit fugientibus hastas abstractas eisdem* : which implies that Turnus took the spears from the fugitives, and then threw them at them. The word *raptas* frequently signifies no more than, snatched up—suddenly taken.

331. *Flumina Hebri* : along the streams of Hebrus—along the river Hebrus. See Ecl. x. 65.

332. *Increpat* : in the sense of *sonat*.

333. *Immittit* : lets loose—gives full reins to his furious steeds.

335. *Ora atræ formidinis* : the form or countenance of grim terror—grim terror itself.

336. *Comitatus Dei* : the retinue of the god, i. e. Mars. The word *comitatus* agrees in apposition with the preceding nominatives *Ora, Iræ, Insidiæ*.

338. *Quatit* : in the sense of *impellit*. *Miserabilè cæsis* : miserably slain.

339. *Sanguineos rores* : simply, blood.

342. *Hunc, et hunc* : the two last he engaged in close fight ; the former at a distance. *Hic* sometimes signifies the latter or last mentioned ; *ille*, the former, or first mentioned, as in the present case.

	Nutrierat Lyciâ, paribusque ornaverat armis, Vel conferre manum, vel equo prævertere ventos	345
	Parte aliâ, media Eumedes in prælia fertur,	
347. <i>Qui erat proles antiqui</i>	Antiqui proles bello præclara Dolonis, Nomine avum referens, animo manibusque parentem. Qui quondam, castra ut Danaum speculator adiret,	
350. <i>Ausus est poscere</i>	Ausus Pelidæ pretium sibi poscere currus. Illum Tydides alio pro talibus ausis Affecit pretio; nec equis aspirat Achillis.	350
353. <i>Hunc Eumedes</i>	Hunc procul ut campo Turnus conspexit aperto, Antè levi jaculo longum per inane secutus, Sistit equos bijuges, et curru desilit, atque Semianimi lapsoque supervenit: et, pede collo Impresso, dextræ mucronem extorquet, et alto Fulgentem tingit jugulo, atque hæc insuper addit:	355
359. <i>En, Trojane, jacens, metire agros</i>	En, agros, et, quam bello, Trojane, petisti, Hesperiam metire, jacens: hæc præmia, qui me Ferro ausi tentare, ferunt: sic mœnia condunt. Huic comitem Buten, conjectâ cuspide, mittit:	360
363. <i>Interficii Chloræque</i>	Chloræque, Sybarimque, Daretæque, Thermodolchumque, Et sternacis equi lapsum cervicæ Thymæten. Ac velut Edoni Boreæ cum spiritus alto Insonat Ægæo, sequiturque ad litora fluctus; Quâ venti incubuere, fugam dant nubila cælo: Sic Turno, quâcunque viam secat, agmina cedunt, Conversæque ruunt acies: fert impetus ipsum;	365

NOTES.

344. *Ornaverat*: and had furnished them with equal arms—with equal skill, or valor in arms. *Conferre manum*: to engage in close fight.

347. *Proles præclara bello*. This is to be understood ironically, as appears from what follows: and particularly, from the character of Dolon in Homer, *Iliad*, lib. 10, where he appears to have undertaken the adventure here alluded to, not from true courage, but from mere covetousness. He demanded the chariot of Achilles, as a reward for this service.

348. *Referens*: representing—bearing the name of. He bore the name of his grandfather, but was like his father in courage and valor.

349. *Qui*: this refers to the father, mentioned immediately before.

350. *Pelidæ*: gen. of *Pelides*, a name of Achilles; from his father *Peleus*: a patronymic. *Pretium*: as a reward for his deed.

352. *Affecit alio pretio*. It is here intimated that Dolon was slain by Diomedes.

354. *Antè secutus*: having thrown a swift dart at him before—having pursued him with a swift javelin, &c. *Inane*: in the sense of *ærem*. *Longum*: distant—at a distance.

357. *Mucronem dextra*. Though fallen by the spear of Turnus, and dying of his

wounds, Eumedes held a dagger in his hand. This the conqueror wrenched from him, and buried deep in his throat.

358. *Tingit*: stains. *Rumus* says, *immerit*. He buries his glittering sword in his throat. *Immittit in jugulum ut sanguis tingatur*, says Heyne.

359. *En agros*: after a victory, the conquerors divided the conquered lands and territory; and in the first place took the dimensions of them, in order to distribute them equally among their troops. To this custom Turnus, in this bitter sarcasm, seems to allude.

362. *Cuspide*: in the sense of *jacula*.

364. *Sternacis equi*: either stumbling and apt to fall himself; or rearing and pitching in order to throw his rider. *Cervicæ*: shoulders—back. *Rumus* says, *collo*.

365. *Spiritus Edoni Boreæ*: the blast of Thracian Boreas. Boreas, the north wind, is here called Thracian, because it blew from that country. The *Edoni* were a people of Thrace: hence the adj. *Edonus*. *Alto*: in the sense of *maris*. *Spiritus*: in the sense of *status* vel *ventus*.

367. *Dant fugam*: in the sense of *fugam Incubuere*: blow—rush or press forward.

369. *Ruunt*: in the sense of *fugient*.

tam adverso curru quatit aura volentem. 370
 lit instantem Phegeus, animisque frementem :
 : sese ad currum, et spumantia frænis
 atorum dextrâ detorsit equorum.
 ahitur, pendetque jugis, hunc lata relectum
 . consequitur, rumpitque infixâ bilicem 375
 n, et summum degustat vulnere corpus.
 en, clypeo objecto, conversus in hostem
 : auxilium ducto mucrone petebat :
 sta præcipitem, et procursu concitus axis
 , effuditque solo : Turnusque secutus, 380
 nter galeam summi thoracis et oras,
 t ense caput, truncumque reliquit arenâ.
 e ea dum campis victor dat funera Turnus ;
 Æneam Mnestheus, et fidus Achates,
 usque comes, castris statuere cruentum, 385
 s longâ nitentem cuspide gressus.
 et infractâ luctatur arundine telum
 ; auxilioque viam, quæ proxima, poscit :
 xcent lato vulnus, telique latebram
 lant penitus, seseque in bella remittant.
 que aderat Phæbo ante alios dilectus Iapys
 ; acri quondam cui captus amore
 as artes, sua munera, lætus Apollo
 um, citharamque dabat, celeresque sagittas.

371. *Turnum instat-
tem*

375. *Lata lancea Turni*

380

385

388. *Quæ est proxi-
ma : jubet ut medius se-
cent*

392. *Cui quondam
Apollo ipse captus acri
amore, lætus dabat*

NOTES.

Adverso curru : in his chariot facing l. *Aura* : in the sense of *ventus*. *s* : waving. But *curru* may be for the dat. The wind blowing against not facing it, (*adverso*) causes his o wave. *Dum currus adversus ventur*, says Heyne.
Detorsit ora : with his right hand he round the heads, &c. This he did sem, that on more equal terms he nge Turnus. These were the Turnus. *Spumantia* : foaming at *Citatorum* : in the sense of *animoso celerum*.
Rumpit : in the sense of *penetrat*. *Petebat* : he sought aid with his word. He hoped to succeed against by attacking him sword in hand. says, *vocabat auxilium*. Davidson it, "he sought assistance from his ed sword." *Mucrone* : in the sense
Axis : the extremities of the axlen- ded beyond the hub of the wheel. ost probably this part that struck and threw him headlong on the
Concitus : quickened and accele- its rapid career. The impetus it irad in its course served to increase ity. Turnus seeing him in that si- prang from his chariot, and took ead between the upper part of his

breast-plate, and the lower part of his hel- met. *Cùm* : this is the reading of Heyne and Davidson. Ruvius reads *quem*. It ap- pears that Phegeus had let go of the horses, and was preparing to attack Turnus, when they sprang forward, and the wheel in its rapid motion struck him.
 386. *Nitentem alternos* : supporting his alternate steps, &c. *Cuspide* : in the sense of *hasta*, by *synec*.
 387. *Arundine* : the shaft of the arrow. It is placed absolutely with *infracta*. *Telum* : the barb or point of the arrow.
 388. *Auxilio* : for relief. He orders them to make a gash or incision (*vulnus*) down to the very blade of the dart or javelin, (*latebram telii*) and extract it without delay, that he may again enter the fight, and check the career of Turnus. *Proxima* : the speed- iest—quickest.
 390. *Rescindant* : in the sense of *aperiant*.
 392. *Cui* : in the sense of *cujus* : with an ardent love of whom, Apollo, &c.
 393. *Suas artes dabat* : he gave to him the choice of his arts. This appears to be the meaning from verse 396, *infra, maluit scire*, &c. The arts of Apollo were, 1. Prophecy. 2. Music : whence, he is often represented with a lyre, and considered the god of poets. 3. Skill in archery : hence, he is represented with a quiver. 4. Medicine. This last was the choice of Iapys.

- Ille, ut depositi proferret fata parentis, 395
 Scire potestates herbarum, usumque medendi
 Maluit, et mutas agitare inglorius artes.
 Stabat acerbâ fremens, ingentem nixus in hastam
 Æneas, magno juvenum, et mœrentis Iuli
 399. Immobiles magno concursu juvenum
 Concursu, lachrymisque immobilis. Ille retorto 400
 400. Ille senior Iapyx
 succinctus amictu retorto in Pœonium
 Pœonium in morem senior succinctus amictu,
 Multa manu medicâ Phœbique potentibus herbis
 Nequicquam trepidat; nequicquam spicula dextrâ
 Sollicitat, prensatque tenaci forcipe ferrum.
 Nulla viam fortuna regit; nihil auctor Apollo 406
 Subvenit: et sævus campis magis ac magis horror
 Crebrescit; propiusque malum est. Jam pulvere caelum
 Stare vident; subeunt equites, et spicula castris
 Densa cadunt mediis. It tristis ad æthera clamor
 Bellantùm juvenum, et duro sub Marte cadentùm. 410
 Hic Venus, indigno nati concussa dolore,
 Dictamnnum genitrix Cretæâ carpit ab Idâ,
 Puberibus caulem foliis, et flore comantem
 Purpureo. Non illa feris incognita capris
 Gramina, cùm tergo volucres hæere sagittas. 415
 414. Illa gramina sunt non incognita
 416. Venus circumdata quoad faciem
 Hoc Venus, obscuro faciem circumdata nimbo,
 Detulit: hoc fusum labris spendentibus amnem
 Inficit, occultè medicans; spargitque salubres
 Ambrosiæ succos, et odoriferam panaceam.

NOTES.

395. *Depositus*: sick—dangerously ill. *Fata*: in the sense of *mortem*. *Proferret*: put off—defer.

396. *Medendi*: the gerund in *di*, of *medeor*: in the sense of *medicina*. *Potestates*: properties—qualities.

397. *Mulas artes*: silent arts—arts more useful than showy. The other arts of Apollo were more ostentatious and showy. *Agitare*: practice or exercise.

398. *Acerbâ*: an adj. neu. plu., used adverbially: in the sense of *acerbè*.

399. *Mœrentis*: of grieving—afflicted. *Iulus*: Heyne connects *lachrymis* with *Iuli mœrentis*. In this construction, *Iulus* alone is represented as shedding tears. The others assemble to see the wounded hero.

401. *Pœonium*: an adj. from Pœon the physician of the gods; here put for any physician. *Retorto*: turned back after the manner of Pœon, that he might perform the operation more conveniently.

403. *Trepidat multa*: in the sense of *festinat multa*: he tries many expedients to extract the arrow, to no purpose. *Multa tentat*, says Heyne.

404. *Sollicitat*: he moves, or pulls. *Ferrum*: the blade, or barbed part of the spear. *Fortuna*: success—advantage.

406. *Subvenit*: in the sense of *adjuvat*. *Auctor*: the author of medicine. *Horror*: in the sense of *terror*, says Heyne. It may mean a din or clashing of arms; which will

make the sense of *malum easy*. See *Æa*. ii. 301.

407. *Jam vident*: they see the air or sky stand thick with dust—to be overspread or filled with dust.

411. *Indigno*: unmerited—undeserved.

412. *Dictamnnum*: the herb dittany. It is said to have grown only in Crete, whence it had its name from *Dictæ*, a mountain in that island. Its stalk bears soft downy leaves; and its blossoms are not single, but grow upon almost every leaf: whence, it is said to be *comantem flore purpureo*: this last denotes the color of the flower. *Caulem*: the stem or stalk: it is here put in apposition with *dictamnnum*.

415. *Gramina*: in the sense of *herbæ*.

416. *Hoc*: this herb dittany. The *hec* in the following line is in the abl. with this tinged. Rucius says, *imbuit*. *Amnem*: in the sense of *aquam*.

417. *Labris*: the vessel in which the herbs of *Iapyx* were infused.

419. *Succos ambrosiæ*. Homer makes ambrosia to be the food of the gods. It properly signifies immortality. *Panacea* a salutary herb, of which Pliny mentions three kinds. According to the etymology of the word, it should be a remedy for all diseases. *Spargit*: she diffuses in it the healing juices of ambrosia. Rucius says, *miscet*.

Fovit eâ vulnus lymphâ longævus lapis,	420	
Ignorans : subitôque omnis de corpore fugit		
Quippe dolor ; omnis stetit imo vulnere sanguis.		
Jamque secuta manum, nullo cogente, sagitta		
Excidit, atque novæ rediêre in pristina vires.		424. In pristina off-
Arma citi properate viro : quid statis ? lapis	425	cis
Conclamat : primusque animos accendit in hostes.		425. O <i>qui</i> <i>ممنوع</i>
Non hæc humanis opibus, non arte magistrâ		
Proveniunt ; neque te, Ænea, mea dextera servat :		hæc
Major agit Deus, atque opera ad majora remittit.		
Ille avidus pugnæ suras incluserat auro	430	
Hinc atque hinc ; oditque moras, hastamque coruscâ.		
Postquam habilis lateri clypeus, loricaque tergo est ;		
Ascanium fuis circùm complectitur armis,		
Summaque per galeam delibans oscula, fatur :		
Disce, puer, vitutem ex me, verumque laborem :	435	
Fortunam ex aliis. Nunc te mea dextera bello		436. Sed disce fortu-
Defensum dabit, et magna inter præmia ducet.		nam
Tu facito, mox cùm matura adoleverit ætas,		437. Ducet te
Sis memor, et te animo repententem exempla tuorum,		438. Tu facito ut sis
Et pater Æneas, et avunculus excitet Hector.	440	memor mea virtutis, cùm
		max
Hæc ubi dicta dedit, portis sese extulit ingens,		
Telum immane manu quatiens : simul agrine denso		
Anteusque Mnestheusque ruunt : omnisque reliotis		
Turba fluit castris. Tum cæco pulvere campus		
Miscetur, pulsuque pedum tremit excita tellus.	445	
Vidit ab adverso venientes aggere Turnus,		446. Trojanes venies-
Vidère Ausonii ; gelidusque per ima cucurrit		tes
Ossa tremor. Prima ante omnes Juturna Latinos		
Audiit, agnovitque sonum, et tremefacta refugit.		
Ille volat, campoque atrum rapit agmen aperto.	450	450. Ille Æneas volat
Qualis, ubi ad terras abrupto sidere nimbus		

NOTES.

420. *Fovit* : in the sense of *lavit*.
 421. *Ignorans* : ignorant of the virtues which had been communicated to it.
 422. *Quippe* : indeed—truly. *Stetit* : ceased to flow. *Constitit*, says Rumus.
 427. *Hæc* : this cure—these things.
 428. *Proveniunt* : spring—arise from.—
Magistrâ : in the sense of *medica*.
 429. *Agit* : performs the cure.
 430. *Incluserat suras* : had incased his legs on each side in gold.
 432. *Habilis* : in the sense of *aptus*.
 433. *Complectitur* : he embraces Ascanius, with his arms spread around him. The *circum* and *fuis* are to be united into one word.
 434. *Delibans* : gently touching his lips through his helmet. We have here a most interesting instance of paternal affection, and of tender solicitude for the future welfare of his son.
 435. *Laborem* : fortitude—patience under difficulties.
 437. *Drabit* : in the sense of *reddet* vel

- faciet*. *Inter* : in the sense of *ad*. *Hoynes* takes *præmia* in the sense of *victorias*.
 438. *Adoleverit* : shall have become—shall have ripened.
 439. *Repententem* : calling to your mind. *Ruæus* says, *revolventem animo*. The following line is repeated from *En. iii.* 343.
 440. *Hector*. He was the uncle of Ascanius, his mother, Crœusa, being the daughter of Priam. It is the wish of Æneas that his own example, and the example of his uncle, may excite him to piety and virtue, and to the performance of deeds of valor.
 444. *Turba* : the troops—all that were in the camp. *Fluit* : in the sense of *rumpunt* vel *ruunt*. *Cæco* : darkening, or obscuring the air.
 445. *Excita* : in the sense of *commota*.
 446. *Aggere* : in the sense of *tuculo* vel *colle*.
 450. *Rapit* : in the sense of *ducit* vel *trahit*. *Atrum* : *Ruæus* says, *densum*.
 451. *Sidere abrupto*. *Davidson* observes, that *sidere* here may be taken for a storm-

432. <i>Fla. minibus dabit</i>	In mare per medium : miseria, heu, praescia longo	
453. <i>Hec. corda mi- seris agricolis praescia</i>	Horrescant corda agricolis ! dabit ille ruinas Auroribus, stragemque satis, ruet omnia latè. Antevolant, somnataque ferunt ad litora venti. 466 Talis in adversos dactor Rheteius hostes Agmen agit : densi cuneis se quisque coactis Agglomerant. Ferit ense gravem Thymbræus Osiris Archetium Minestheon, Epulonem obruncat Achates, Ufentemque Gyan. Cadit ipse Tolumnius augur, 469 Primus in adversos telum qui torserat hostes. Tollitur in caelum clamor : versique vicissim Pulverulenta fugâ Rutuli dant terga per agros.	
464. <i>Aversos morti</i>	Ipse neque aversos dignatur sternere morti ; Nec pede congressos æquo, nec tela ferentes 465 Insequitur : solum densâ in caligine Turnum Vestigat lastrans, solum in certamina poscit.	
468. <i>Concussa quondam mentem hęc</i>	Hęc concussa metu mentem Juturna virago, Aurigam Turni media inter lora Metiscum Excudit, et longè lapsam temone relinquit. 470	
471. <i>Ipsa subit in cęcis lucem</i>	Ipsa subit, manibusque undantes flectit habenas, Cuncta gerens, vocomque, et corpus, et arma Metisci. Nigra velut magnas domini cüm divitis ædes Pervolat, et pennis alta atria lustrat hirundo, Pabula parva legens, nidisque loquacibus escas ; 475 Et nunc porticibus vacuis, nunc humida circum	

NOTES.

which was thought to be the effect of some furious constellation. In this sense, *abrupto sidere* will mean the same with *abrupta tempestate*, vel *abruptis procellis* : bursting storms, as in the third Georgic. Or, if *sidere* be taken in its proper sense, then *abrupto* must be taken in the sense of *cadente*, setting ; the constellations being thought more furious toward the time of their setting. *Nimbus* : a black cloud, fraught with thunder and rain. This is its proper meaning. Heyne takes *sidere abrupto* in the sense of *nube abrupta* : the cloud bursting, or being burst.

452. *Præscia longè* : presaging disaster, while the storm is yet at a distance—foreseeing the danger at a distance.

453. *Agricolis miseri* : the dat. in the sense of the gen. The hearts of the, &c.

454. *Ruet* in the sense of *evertet*.

456. *Rheteius* : in the sense of *Trojanus*, so called from *Rheteum*, a promontory on the coast of Troas.

457. *Cuneis coactis* : the ranks being closed : "in thick array," says Davidson. *Agglomerant se* : they crowd themselves together.

458. *Gravem* : in the sense of *fortem*.

462. *Versi* : in the sense of *fugati*. The Rutuli had been victorious, while Æneas was disabled by his wound. Now he is on the field, the scale of victory is turned, and they, in turn, are put to flight.

464. *Aversos morti*. Pierius found *aversos* in the Roman manuscript. The poet is here telling us, that Æneas disdained to fight with any of the Rutulian army but Turnus. This he does by a circumlocution, dividing the Rutulians into three divisions: 1. The *aversos morti* : those that were on the flight. 2. The *congressos æquo pede* : those who were engaged in close fight, on equal terms. 3. The *ferentes tela* : those who fought with missile weapons, at a distance. Heyne reads *aversos*.

465. *Ferentes* : in the sense of *inferentes*.

466. *Caligine* : in the sense of *pubere*, vel *nube pulveris*.

468. *Virago* : the heroine Juturna.

470. *Excudit* : in the sense of *dejicit* vel *precipitat*.

472. *Gerens cuncta* : assuming—taking all things, both the voice, &c.

473. *Velut cüm nigra hirundo*. The epithet *nigra*, Scaliger observes, is added to distinguish this kind of swallow from those that haunt the banks of rivers, and are of a sandy color. Petronius calls it *virans Progne*, because it loves to frequent towers, and such stately buildings as are in cities. *Ædes* : palace. Rûsius says, *domus*.

475. *Nidis* : the nests are here put for the young in the nests, by meton. *Escas* : put in apposition with *parva pabula*.

onat : similis medius Juturna per hostes
 quis, rapidoque volans obit omnia curru :
 hic germanum, jamque hic, ostendit ovantem :
 ferre manum patitur : volat avia longè. 480 480. Nec patitur eum
 minùs Æneas tortos legit obvius orbes,
 que virum, et disjecta per agmina magnâ
 cat. Quoties oculos coniecit in hostem,
 nque fugam cursu tentavit equorum ;
 toties currus Juturna retorsit. 485
 id agat ? vario nequicquam fluctuat æstu :
 que vocant animum in contraria curâ.
 Messapus, uti lævâ duo fortè gerebat
 vis cursu, præfixa hastilia ferro,
 anum certo contorquens dirigit ictu. 490
 Æneas, et se collegit in arma,
 subsidens ; apicem tamen incita summum
 lit, summasque excussit vertice cristas.
 ô assurgunt iræ ; insidiisque subactus,
 ubi sensit equos currumque referri, 495
 vem, et læsi testatur fœderis aras.
 lem invadit medios, et Marte secundo
 s, sævam nullo discrimine cædem
 irarumque omnes effundit habenas.

NOTES.

nat : chirps, or chatters.

vit : goes over, or around. *Rumus* says *urrit*.

mgè avia : far out of the way, so neet Æneas. *Avia* : an adj. from being with Juturna. *Conferre man-* engage in close combat, or fight as.

egit tortos orbes obvius : traces the les and windings of Turnus, not rpose of overtaking him, but for se of meeting him. This is the *trius*.

isjecta : scattered—flying before

gam : the speed—swiftness. *Ru-* *celeritatem*. *Alipedum* : in the *lerum* : the swift, or winged horses

orsit currus. The meaning is : Æneas was about to intercept e, coming up in front, Juturna bout the chariot, and drove back- s to prevent the meeting of the pions. *Currus* : the chariot, by s horses.

ru quid agat. Dr. Trapp explains turna ; but it is evident we are to d it of Æneas. It is he who is ed, and crossed in his design of urnus. *Æstu* : with a tide of *irarum* is understood.

contrarias : in opposite directions— t ways. Taken in the sense of *is partes*.

489. *Levis* : in the sense of *celer*, agreeing with *Messapus*. *Præfixa* : in the sense of *armata*.

491. *Collegit se in arma* : he contracted, or collected himself into his armor. Though the word *arma* is here mentioned in general, it must be restricted to the shield, behind which he hid himself, bending upon his knee, and contracting his body. Virgil uses the word in the same sense in other places.

492. *Subridens* : in the sense of *cadens*. *Rumus* says, *incurvans se*. *Incita* : in the sense of *immissa* vel *celer*.

493. *Concita hasta tulit* : the meaning is : the rapid spear just grazed the top of his head, and carried with it the tuft, or plume of his helmet. *Vertice* : in the sense of *capite*.

494. *Subactus insidiis* : baffled by the stratagems of Juturna. *Rumus* says, *coactus*.

496. *Testatur*. This is the reading of most of the ancient manuscripts. It is preferable to *testatus*, which is the reading of *Rumus*. Heyne reads *testatur*. *Multa* : in the sense of *multum*. *Rumus* says, *sæpe*.

499. *Suavitat* : in the sense of *facit*. *Effundit habenas* : he gives full reins to his anger. This is a metaphor taken from the chariot race. *Effundere habenas* : to give full rein to your horses—to set them at full speed. *Dare-lazare-mittere-immittere, &c.—habenæ vel frænæ*, are phrases denoting the same thing.

decurso rapido de montibus altis
 nitum spumosi amnes, et in æquora currunt,
 e suum populatus iter: non segniùs ambo 525
 Turnusque ruunt per prælia; nunc, nunc
 t ira intus rumpuntur nescia vinci
 : nunc totis in vulnera viribus itur.
 anum hic, atavos et avorum antiqua sonantem
 , per regesque actum genus omne Latinos. 530
 tem scopulo atque ingentis turbine saxi
 , effunditque solo. Hunc lora et juga subter
 ère rotæ; crebro supèr ungula pulsu
 ec domini memorum proculcat equorum.
 nti Hyllo, aninisque immanè frementi. 535
 t, telumque aurata ad tempora torquet:
 galeam fixo stetit hasta cerebro.
 nec tua te, Grajùm fortissime Creteu,
 Turno: nec Dì texère Cupencum,
 eniente, sui: dedit obvia ferro 540
 , nec misero clypei mora profuit ærei.
 que Laurentes viderunt, Æole, campi,
 e, et latè terram consternere tergo:
 , Argivæ quem non potuere phalanges
 e, nec Priami regnorum eversor Achilles. 545
 mortis erant metæ: domus alta sub Idâ;
 i domus alta; solo Laurente sepulchrum.
 leò conversæ acies, omnesque Latini,
 Dardanidæ. Mnestheus acerque Serestus,
 apus, equùm domitor, et fortis Asylas,
 imque phalanx, Evandrique Arcadis alæ
 quisque, viri summâ nituntur opum vi.
 ra, nec requies: vasto certamine tendunt.

524. Aut ubi amnes
 spumosi rapido decursu
 525. Quisque amnis
 529. Hic Æneas sco
 pulo, atque turbine in-
 gentis saxi, excutit Mur-
 ranum.
 532. Effundit cum
 precipitem
 533. Ungula equorum,
 nec memorum
 535. Ille Turnus oc-
 currit Hyllo
 540
 544. Tu occidis, quem
 546. Erat tibi alta do-
 mus sub Idâ; erat tibi
 alta domus Lyrnessi;
 nunc est tibi.
 548. Conversæ sunt
 in se
 552. Omnes viri, quis-
 que pro se

NOTES.

decurso: descent.
Equora: in the sense of *mare*.
populatus: laying waste.
nescia vinci: knowing not to be con-
 querable. *Rumpuntur*: are burst
 and heave as if they would burst
 out.
itur: they go—march.
sonantem: in the sense of *jactan-*
toriantem. *Actum*: in the sense of
 action.
turbine: with the force. Heyne
 u.
excutit: in the sense of *dejicit* vel
 eiecit.
supèr: in the sense of *insuper* vel
super.
alta: quick—in rapid movement.
aurata tempora: his temples decked
 with golden helmet.
pero: being pierced—the spear
 pierces through his helmet.
ripuit. Rurus says, *servavit*.
si: in the sense of *propitius* vel
 propitius. Or, his own gods—those gods

whose priest he was. *Cupencus*, in the Sa-
 bine language, signified a priest.
 541. *Ærei*. Pierius found *æris* in all the
 ancient manuscripts which he examined,
 instead of *ærei*, as in the common editions.
 Heyne reads *ærei*. *Mora*: resistance.
 543. *Oppetere*. This word properly signi-
 fies to die, like a hero, on the field of battle
quasi ore petere terram, to bite the ground,
 as we say in English.
 544. *Occidis*: thou fallest. Rurus says,
moreris.
 546. *Metæ mortis*: for *metæ vitæ*, the limit
 or boundary of life. This is in imitation of
 Homer's *εὐλαὶ θανάτου*.
 547. *Lyrnessi*: Lyrnessus was a city of
 Phrygia, near the *Sinus Adramyttenus*.
 548. *Conversæ*: Rurus says, *permixta*.
 The verb *sunt* is understood.
 551. *Alæ*: in the sense of *equites*, vel
equitatus.
 552. *Nituntur*: strive—struggle. *Opum*:
 this appears morely expletive. Rurus says,
virium.
 553. *Tendunt*: in the sense of *contendunt*
 vel *luctantur*.

Arma frunt aliî, et pergunt defendere muros.
 Inclusas ut cùm latebroso in pumice pastor
 Vestigavit apes, fumoque implevit amaro :
 Illæ intus trepidæ rerum per cerea castra
 Discurrunt, magnisque acunt stridoribus iras.
 Volvitur ater odor tectis ; tum murmure cæco
 Intus saxa sonant : vacuas it fumus ad auras.

588. Implevit locum

590

Accidit hæc fessis etiam fortuna Latinis,
 Quæ totam lectu concussit funditus urbem.
 Regina ut tectis venientem prospicit hostem,
 Incessi muros, ignes ad tecta volare :

596

Nusquam acies contrâ Rutulas, nulla agmina Turni :
 Infelix pugnæ juvenem in certamine credit
 Extinctum : et, subito mentem turbata dolore,
 Se causam clamat, crimenque, caputque malorum :
 Multaque per mœstum demens effata furorem,

597. Contrâ prospicit nusquam Rutulas acies apparere

600

598. Credit juvenem Turnum extinctum esse
 600. Se esse causam

Purpureos moritura manu discindit amictus,
 Et nodum informis leti trabe nectit ab altâ.
 Quam cladem miseræ postquam accepere Latinæ,
 Filia prima manu flavos Lavinia crines,

605

605. Lavinia prima furit, laniata quondam

Et roseas laniata genas ; tum cætera circum
 Turba furit : resonant latè plangoribus ædes.
 Hinc totam infelix vulgatur fama per urbem.
 Demittunt mentes : it, scissâ veste, Latinus,
 Conjugis attonitus fatis, urbisque ruinâ,

610

Canitiem immundo perfusam pulvere turpans :
 Multaque se incusat, qui non acceperit antè
 Dardanium Æneam, generumque adsciverit ultrò.

NOTES.

586. *Pergunt* : in the sense of *parant*.
 587. *Pumice*. *Pumex* is properly the pumice stone : here put for any stone.

588. *Vestigavit* : hath found—discovered.
 589. *Castra* : their hives. *Trepidæ rerum* : alarmed for their state—condition. *Timentes suis rebus*, says Ruæus. So *fessis rerum*, Æn. i. 178.

591. *Tectis* : this again means 'the hives. *Odor* : fume—vapor, or smoke. *Cæco* : smothered—obscure.

593. *Fortuna* : in the sense of *calamitas*.
Fessis : afflicted—distressed.

594. *Concussit* : in the sense of *implevit*.
 595. *Tectis*. *Tectum* here is in the sense of *urbis*. *Incessi* : the inf. of the verb *incesso* : to be assaulted. *Ut* : when—as soon as.

599. *Turbata* : in the sense of *commota*.
Mentem is put as a Grecism.
 600. *Crimen* : the criminal author.
 601. *Demens* : wanting reason. Of *de*, and *mens*. *Affata* : in the sense of *dicens* vel *loquens*. *Per* : through—during.

603. *Informis* : unnatural—awful. Heyne says, *turpis*. The poet here expresses his disapprobation of suicide, by calling it *informis leti*. According to the pontifical books, such persons were deprived of the

rites of burial. *Nectit* : she binds, or ties the rope. *Nodum* : in the sense of *funem*, says Heyne.

605. *Accipere* : in the sense of *audiverunt*.
Quam cladem : in the sense of *cujus mortem*.

606. *Lavinia laniata*. After the women had learned the tragic end of her mother, Lavinia was the first to express her grief. This she did by tearing her hair, and mangling her rosy cheeks. Servius reads *floros*, or *floros*, instead of *flavos*, in imitation of Ennius. But there is no authority to support this reading; and there is no necessity for the alteration; for *yellow*, or *golden hair*, was the color most admired among the ancients.

609. *Demittunt* : their resolution falls—they despond. Ruæus says, *dejiciunt animos*. Davidson renders it, "their souls despond."

610. *Fatis* : in the sense of *merite*.

611. *Turpans* : defiling—tearing.

612. *Multa* : in the sense of *multum*. This and the following line are introduced from Æn. xi. 471. In some copies they do not appear in this place.

613. *Adsciverit* : admitted, or received him as a son-in-law.

- Perpetiar? dextrâ nec Drancis dicta refellam? 644
 Fœrga dabo? et Turnum fugientem hæc terra videbit?
 Jsq̄ue adœone mori miserum est? vos ô mihi Manes 646. Est-ne usque
 Este boni; quoniam Superis aversa voluntas. aded̄
 Sancta ad vos anima, atque istius inscia culpæ, 647. Voluntas Superis
 Descendam, magnorum haud unquam indignus avorum. est aversa mihi
 Vix ea fatus erat: medius volat, ecce, per hostes 650
 Vectus equo spumante Sages; adversa sagittâ
 Saucius ora ruitque, implorans nomine Turnum: 652. Saucius quæd
 Turne, in te suprema salus; miserere tuorum. adversa ora
 Fulminat Æneas armis, summasque minatur 653. Nostra suprema
 Dejecturum arces Italûm, excidioque daturum: 655. Daturum cas erces
 Jamque faces ad tecta volant. In te ora Latini,
 In te oculos referunt mussat rex ipse Latinus,
 Quos generos vocet, aut quæ sese ad fœdera flectat.
 Præterea regina, tui fidissima, dextrâ
 Occidit ipsa suâ, lucemque exterrita fugit. 660
 Soli pro portis Messapus et acer Atinas
 Sustentant aciem Circum hos utrinque phalanges 663. E strictis mucronibus
 Stant densæ, strictisque seges mucronibus horret
 Ferrea: tu currum deserto in gramine versas.
 Obstupuit variâ confusus imagine rerum 665
 Turnus, et obtutu tacito stetit. Æstuat ingens
 Imo in corde pudor, mixtoque insania luctu,
 Et furis agitatus amor, et conscia virtus. 669. Sunt discourses
 Ut primùm discussæ umbræ, et lux reddita menti,
 Ardentes oculorum acies ad menia torsit 670
 Turbidus, èque rotis magnam respexit ad urbem.
 Ecce autem, flammis inter tabulata volutus

NOTES.

644. *Dicta Drancis.* See Æn. xi. 336, *et sequens.*

646. *Est-ne usque aded̄:* is it indeed so grievous a thing to die?

647. *Superis:* in the sense of *Superorum.* *Boni:* propitious—kind. Turnus now plainly sees, that the gods above are against him, and that he must fall beneath the sword of Æneas. He addresses himself to the gods below, (*Manes*), not so much with a view to obtain their assistance against the purposes of Jove, as they might give his shade, his *sancta anima*, a welcome reception; since it would descend to them covered with glory, free from any imputation of cowardice or fault, and no way degenerate from his illustrious ancestors.

648. *Inscia istius culpæ:* free from the fault or crime of deserting his friends in their distress, and difficulty. This he will not do, though he knows that it must terminate in his death. *Sancta:* pure—unplined.

652. *Ora:* in the sense of *vultum.* He was wounded full in the face—right in front. *Implorans:* in the sense of *vocans.*

655. *Dejecturum:* would rase.

657. *Mussat.* This word strongly marks

the state of Latinus' mind. On the one hand, he was inclined to match his daughter with Æneas, and fulfil his engagements: on the other, he was overawed by Turnus, and durst not openly declare his sentiments; but faintly hinted them, like one who mutters what he is afraid to speak out. Ruvius says, *dubitat.* Heyne says, *tacitè deliberat.* *Referunt:* turn—cast. The verb is to be repeated before each objective case.

659. *Tui:* in the sense of *tibi.*

662. *Aciam:* in the sense of *pugnam.* *Phalanges:* the troops in general.

664. *Deserto gramine:* in the sense of *extremo campo.* See 614, *supra.*

665. *Rerum:* of distress—affliction. *Imaginem:* form—image.

667. *Ingens pudor:* this, and the following line are repeated from Æn. x. 870.

668. *Insania:* distraction. Ruvius says, *amentia.* *Furis.* Heyne conjectures reference is had to the nuptials of Lavinia, of which he now began to despair.

670. *Acies oculorum:* the sight of his eyes; simply, his eyes. Heyne reads, *orbis.*

671. *Rotis:* in the sense of *curru.*

672. *Vortex flammis:* a whirling volume of flame rolled, &c. The prep. *è* is under-

- Ad cælum undabat vortex, turrimque tenebat ;
 Turrim, compactis trabibus quam eduxerat ipse, 675
 Subdideratque rotas, pontesque instraverat altos.
 Jam jam fata, soror, superant ; absiste morari
 Quò Deus, et quò dura vocat fortuna, sequamur.
678. *Stat mihi pati* Stat conferre manum Æneæ : stat, quicquid acerbi est
 quicquid acerbi est in Morte pati ; nec me indecorem, germana ! videbis
 morte Ampliùs. Hunc, oro, sine me furere antè furem.
680. *Ante mortem* Dixit : et è curru saltum dedit ocyùs arvis : 681
 Perque hostes, per tela ruit ; mœstamque sororem
 Deserit ; ac rapido cursu media agmina rumpit.
 Ac, veluti montis saxum de vertice præceps 685
 Cùm ruit avulsum vento, seu turbidus imber
 Proluit, aut annis solvit sublapsa vetustas ;
 Fertur in abruptum magno mons improbus actu,
 Exsultatque solo, sylvas, armenta, virosque
 Involvens secum : disjecta per agmina Turnus 689
 Sic urbis ruit ad muros, ubi plurima fuso
 Sanguine terra madet, stridentque hastilibus auræ :
 Significatque manu, et magno simul incipit ore :
 Parcite jam, Rutuli ; et vos, tela inhibite, Latini ;
 Quæcunque est, fortuna mea est ; me veriùs unum 695
 Pro vobis fœdus luere, et decernere ferro.
694. *Fortuna hujus* Discessère omnes mediù, spatiumque dedère.
 pugna est mea : est veriùs At pater Æneas, audito nomine Turni,
 riuùs Deserit et muros, et summas deserit arces ;
 695. *Luere violatum* Præcipitatque moras omnes : opera omnia rumpit,
 fœdus Lætitià exsultans, horrèndùmque intonat armis : 700
 701. *Tantus quantus* Quantus Athos, aut quantus Eryx, aut ipse coruscus
 est Athos, aut quantus est pater Apenninus ipse,
 est Eryx, aut quantus est cùm fremit

NOTES.

stood to govern *flammi*. *Tabulata* : the stages or stories of the tower.

674. *Turrim, quam ipse* : the tower which he himself had raised, &c. *Eduxerat* : in the sense of *struxerat*.

675. *Subdiderat* : had placed under it wheels.

Towers were built of wood, and commonly several stories (*tabulata*) high. They were for the purpose of defence, or assault ; and were so constructed that they could be moved by means of wheels or rollers, placed under them, to the place where they were required. Sometimes several of them were connected by means of bridges (*pontes*) at the tops, made of planks and timber. By these bridges the men could pass from one to another, whenever it became necessary.

678. *Stat* : the imp. of *sto*. I am resolved—it is fixed. Rufus says, *deliberatum est*.

680. *Furere hunc* : in the sense of *indulgere huic furori*. The construction is according to a Greek idiom. Permit me, O, sister : to rage in this manner—to indulge this passion. *Ante* : this refers to his death, or his engagement with Æneas, in which he was persuaded he should be slain : *ante mortem, vel antiquam moriar*.

681. *Arvis* : in the sense of *terra*.

685. *Turbidus imber* : a violent heavy rain.

686. *Proluit* : washed away—undermined it. *Vetustas* : in the sense of *tempus*. *Sublapsa* : having passed away. Rufus says, *labente*. *Solvit* : torn it away—broken à loose.

687. *Mons fertur improbus* : the heavy rock is carried violent, &c. *Mons* here evidently means the same as *saxum*, just before mentioned. *In abruptum* : down the sides of the mountain. *Improbus* implies that the rock rushed down with an irresistible force. *Actu* : in the sense of *impetu*.

689. *Involvens* : in the sense of *rapiens*. *Disjecta* : scattered—fleeing before him.

690. *Plurima* : in the sense of *plurimum*. This implies that Turnus rushed into the hottest of the battle—where the earth was wet the most with blood.

692. *Ore* : in the sense of *voce*.

693. *Parcite* : cease, or spare your arms.

694. *Veriùs* : in the sense of *apud*. *Pro vobis* : in your room, and stead.

698. *Deserit* : in the sense of *relinquit*.

699. *Rumpit* : in the sense of *abruptum*.

700. *Intonat* : in the sense of *sonat*.

701. *Athos* : a mountain in Macedonia.

omit illicibus quantus, gaudetque nivali
 , se attollens pater Apenninus ad auras.
 verò et Rutuli certatim, et Troës, et omnes
 tère oculos Itali; quique alta tenebant 705
 , quique inos pulsabant ariete muros;
 ue deposuère humeris. Stupet ipse Latinus,
 s genitos diversis partibus orliis
 e coisse viros, et cernere ferro.
 illi, ut vacuo patuerunt æquore campi, 710
 su rapido, coniectis eminùs hastis,
 nt Martem clypeis atque ære sonoro.
 mitum tellus: tum crebros ensibus ictus
 ninant: fors et virtus miscentur in unum.
 ut, ingenti Silâ, summove Taburno, 715
 uo conversis inimica in prælia tauri
 us incurrunt; pavidi cessère magistri;
 cus omne metu mutum; mussantque juvencæ,
 scori imperitet; quem tota armenta sequantur: 719. *Quis taurus*
 r sese multâ vi vulnèra miscent, 720
 ique obnixa infigunt, et sanguine largo
 rmosque lavant: gemitu nemus omne remugit.
 liter Tros Æneas et Daunius heros
 runt clypeis: ingens fragor æthera complet.
 er ipse duas æquato examine lances 725
 t, et fata imponit diversa duorum;
 lamnet labor, et quo vergat pondere letum.

NOTES.

ing into the Ægean sea. It is said
 :ty miles in length, and so high that
 adows the island of Lemnos. *Hodie*
Santo. It is so called from the
 of monasteries upon it. *Eryx*: a
 n in Sicily, next in height to Ætna,
 l from a king of that name who was
 Hercules. It is situated near the
 side of the island. *Hodie, Monte*
s.
Pater Apenninus: mount Apennine
 called *pater*, either as being the pa-
 so many noble rivers and woods;
 ty of dignity, as being the greatest
 n in Italy. The Apennines are pro-
 range of mountains running the
 ngth of Italy, and dividing it nearly
 iddle.
Certatim: eagerly.
Ingentes viros: that two mighty he-
 n in, &c.
Coisse: in the sense of *congregi*.
in: in the sense of *pugnare, vel decer-*

campi: the ground—the space clear-
 o combatants.
Invadunt Martem: in the sense of
et pugnam.
Congeminant: they repeat—redou-
unum: into one—together.
Silâ: a vast forest, or tract of hills,
 with wood, that formed part of the

Apennine mountains in Calabria. *Taburno*:
 this was a mountain in the confines of Cam-
 pania, which blocks up the famous straits of
Cauri or *Caudium*. Here the Roman army
 was obliged to surrender to the Samnites,
 and to pass under the yoke.
 717. *Magistri*: in the sense of *pastores*.
Cessère: in the sense of *fugerunt*.
 718. *Mussant*: Heyne says, *tacitè expect-*
ant. Ruseus says, *timidè, et quasi tacitè*
mugiant.
 721. *Largo*: in the sense of *multo*.
 722. *Lavant*: Ruseus says, *tingunt*.
 723. *Daunius heros*: Turnus. He was
 the son of *Daunus* and *Venilia*.
 725. *Æquato examine*: equal poise or
 balance. *Examen* is the tongue, or needle
 of the balance, which, being exactly in *æqui-*
librie, shows the scales to be equal.
 727. *Quem labor damnet*: whom the com-
 bat should devote or doom to death. The
 fates, or destiny, were not at the disposal of
 Jove. He could only examine into futurity.
 He puts (*imponit*) the fates of the combat-
 ants into the scales of the balance, to see
 which end of the beam would rise. Servius,
 and some others, take the words in the sense
 of *quem felix labor damnet votis*: whom the
 combat shall doom to pay his vows—who
 shall be the successful combatant. But it
 is easier to consider the expression as refer-
 ring to one and the same person: whom the

729. Putans futurum
impunè sibi, Turnus hic
emicat
735. Fama est, cum
præcipitem, cum
conscendebat equos junctos
in prima prælia, dum tre-
pidat, rapuisse
746. Eneas insequi-
tur, quanquam genua
tardata sagittâ
748. Pedem trepidi
Turni
749. Si quando canis
venator nactus
- Emicat hic, impunè putans, et corpore toto
Altè sublatum consurgit Turnus in ense,
Et ferit. Exclamant Troës, trepidique Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio seubeat. Fugit ocyor Euro,
Ut capulum ignotum, dextramque adspexit inermem.
- Fama est, præcipitem, cum prima in prælia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teucris,
Suffecit: postquam arma Dei ad Vulcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulvâ resplendent fragmina arenâ.
Ergò amens diversa fugâ petit æquora Turnus,
Et nunc huc, inde huc, incertos implicat orbes.
Undique enim densâ Teucris inclusère coronâ:
Atque hinc vasta palus, hinc ardua mœnia cingunt.
- Nec minùs Æneas, quanquam tardata sagittâ
Interdum genua impediunt, cursumque recusant,
Insequitur: trepidique pedem pede ferrivus urget.
Inclusum veluti si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat:
Ille autem, insidiis et ripâ territus altâ,
Mille fugit refugitque vias: at vividus Umber

NOTES.

combat shall devote to ruin, as above. This is the opinion of Valpy. Davidson renders the words, "whom the toilsome combat destines to victory." *Labor*: in the sense of *prægnans*, says Heyne. The poet here imitates Homer, who makes Jove, in like manner, weigh the fates of Hector and Achilles. *Quo pondere*: in which scale. Death was to fall to the party, whose scale sunk or fell. Rucens says, *mors inclinat*.

729. *Altè*: this is to be taken with *sublatum*.

730. *Ferit*: Ænean is understood. *Trepidat*: trembling—in anxious fear. *Conscendit*: in the sense of *insurgit*.

731. *Arrectæ*: in the sense of *suspensæ*. The verb *sunt* is understood.

732. *Deserit*: leaves him ardent for the fight, at the mercy of his antagonist. These last, or words of the like import, are necessary to make the sense complete. When he mounted his chariot, it was his intention to take his trusty, heavenly tempered sword—that sword made by Vulcan for his father; but in his haste and perturbation, he took the sword of Metiscus, his charioteer; which here deceived him. It is therefore, called *perfidus ensis*.

733. *Ni fuga*: had not flight come to his aid—had he not instantly and, he would have fallen under the arm of Æneas, being left in that defenceless state.

734. *Capulum*: the hilt only remained in his hand. He now discovered the fatal mistake. *Ut*: when—as soon as.

737. *Trepidat*: in the sense of *properat*.

739. *Suffecit*: in the sense of *satis fuit*. *Vulcania arma Dei*: in the sense of *arma Dei Vulcani*, vel *Divina arma Vulcani*. Those arms which Vulcan made for Æneas. This construction is imitated from the Greeks.

740. *Mortalis mucro*: a sword made by men—a mortal sword. *Futilis*: in the sense of *fragilis*.

741. *Dissiluit*: in the sense of *fractus et*

742. *Diversa æquora*: different parts of the plain. *Amens*: alarmed. Of a ph. and *mens*.

743. *Implicat*: in the sense of *facit vel format*. He wheels around in his fight, forming irregular figures, or circles.

744. *Coronâ densâ*: in close ranks—in a close compact body.

746. *Sagitta*: the arrow by which he was wounded in the beginning of the action. Heyne says, *vulnere*.

748. *Ferrivus*: in the sense of *ardens*.

749. *Flumine*: some copies have *in flumine*. Heyne omits the *in*. This is the reading of the Roman MS. *Inclusurum*: enclosed, or confined by a river.

750. *Formidine*. The *formida*, as Dr. Trapp observes, was a rope stuck thick with

nans, jam jamque tenet, similisque tenenti
 it malis, morsuque elusus inani est.
 rò exoritur clamor : ripæque lacusque
 sant circà, et cœlum tonat omne tumultu.
 Il fugiens, Rutulos simul increpat omnes,
 quemque vocans ; notumque efflagitat ensem.
 mortem contrà, præsensque minatur
 , si quisquam adeat : terretque trementes,
 um urbem minitans, et saucius instat
 : orbis explent cursu, totidemque retexunt
 uc : nec enim levia aut ludicra petuntur
 ; sed Turni de vitâ et sanguine certant.
 sacer Fauno foliis oleaster amaris
 erat, nautis olim venerabile lignum ;
 ex undis ubi figere dona solebant
 i Divo, et votas suspendere vestes :
 nem Teucris nullo discrimine sacrum
 ant, puro ut possent concurrere campo.
 a Æneæ stabat : huc impetus illam
 at, fixam et lentâ in radice tenebat.
 , voluitque manu convellere ferrum,
 des ; teloque sequi, quem prendere cursu
 erat. Tum verò amens formidine Turnus,
 precor, miserere, inquit : tuque optima ferrum
 ne : colui vestros si semper honores,
 ntrâ Æneadæ bello fecère profanos.
 òpemque Dei non cassa in vota vocavit.

754. Hians hæret *illâ*.
 755 jam jamque tenet *cum*

758. Ille Turnus *et*
simul est fugiens

760

761. Adeat Turnum :
 terretque *eos* trementes.
 minitans *se excisurum*

765

768. Ubi *illî* servati
 ex undis

770

772. Impetus *ejus dex-*
tra

775

775. Sequique *Turnum*
 telo, quem

780

NOTES.

rimson feathers to enclose, and
 he deer, or other animals. See
 371.

umber : a dog of Umbria, in the
 Italy. *Canis* is understood. *Viv-*
k scented.

crepuit : Rùmus says, *insonuit*.—
 his jaws, as if in the act of seizing

quis adeat. Virgil here outrages
 ster of his hero. It is true he has
 ple of Homer for it. But it is to
 bered the two poets lived in very
 tates of society. Turnus is forced
 test with unequal weapons. Of
 he is deprived, and left without
 this situation, he is pursued by
 ho threatens to put the person to
 o shall give him his sword, that he
 n a condition to defend himself,
 more equal terms with his adver-
 nis is a course of conduct, which
 nation, however barbarous, can
 Much less is it becoming in the sol-
 the hero. The putting to death
 ed and defenceless persons may be
 but cannot be justified. Valpy.

retexunt totidem : they retrace, or
 again, as many more. The mean-
 at Turnus went five times around
 of combat, pursued by Æneas —

Explent : in the sense of *conficiunt*. *Retex-*
unt : Rùmus says, *relegunt*.

764. *Enim* : in the sense of *equidem*. *Lud-*
icra : trifling—of no value.

766. *Oleaster*. The wild olive was fre-
 quently planted before temples, that the
 consecrated offerings might be suspended
 upon its boughs. It was a very durable tree,
 and not apt to receive any injury, though
 ever so many nails were driven into its
 wood. Its leaves were bitter.

767. *Lignum* : in the sense of *arbor*. *Ve-*
nerabile : in the sense of *venerandum*.

769. *Votas* : in the sense of *devotas*.

770. *Nullo discrimine* : with no regard to
 its sacredness. *Nullo respectu habito*, says
 Heyne.

771. *Puro* : in the sense of *aperto*, vel
vacuo. *Sustulerant* : in the sense of *absin-*
derant.

773. *Lenta radice* : in the tough root. It
 stuck fast in the root, so that it could not be
 drawn out.

775. *Dardanides* : Æneas. A patronymic
 from Dardanus. *Incubuit* : Rùmus says,
insistit.

776. *Amens* : Rùmus says, *exanimatus*.

778. *Colui* : I have regarded, or held as
 cred.

780. *Cassa* : in the sense of *vanities*.

	Namque diu luctans, lentoque in stirpe moratus ⁷⁸² Viribus haud ullis valuit discludere morsus Roboris Æneas. Dum nititur acer et instat,	
784. Rursus Daunia Dea mutata in faciem	Rursus in aurigæ faciem mutata Metisci Procurrit, fratrique ensem Dea Daunia reddit Quod Venus audaci Nymphæ indignata licere, Accessit, telumque altâ ab radice revellit. Olli sublimes, armis, animisque relecti, Hic gladio fidens, hic acer et arduus hastâ, Adsistunt contrâ certamine Martis anhelî.	785
	Junonem intereâ rex omnipotentis Olympi Alloquitur, fulvâ pugnas de nube tuentem. Quæ jam finis erit, conjux? quid denique restat? Indigetem Æneam scis ipsa, et scire fateris, Deberi cælo, fatisque ad sidera tolli.	790
794. Tu ipsa scis, et fateris te scire Æneam indigetem deberi	Quid struis? aut quâ spe gelidis in nubibus hæres? Mortalin' decuit violari vulnere Divum? Aut ensem (quid enim sine te Juturna valeret?) Ereptum reddi Turno, et vim crescere victis? Desine jam tandem, precibusque inflectere nostris: Nec te tantus edat tacitam dolor; et mihi curæ Sæpe tuo dulci tristes ex ore recurrent. Ventum ad supremum est. Terris agitare vel undâ Trojanos potuisti; infandum accendere bellum, Deformare domum, et luctu miscere hymenæos: Ulterius tentare veto. Sic Jupiter orsus.	796
799. Decuit-ne cum Divum violari		800
805. Domum Latini 806. Veto te tentare quicquam		805

NOTES.

782. *Discludere morsus roboris*: to loosen, or separate the hold of the wood. The poet here represents the root of the tree (*stirpe*) as a fierce dog, or wild beast, whose tusks take so fast hold of the prey, that there is no disengaging them. *Lento*: in the sense of *tenace*. *Discludere*: in the sense of *solvere*.

783. *Acer*: in the sense of *ardens*. *Æneas* is to be supplied.

785. *Daunia Dea*: Juturna, the sister of Turnus, and daughter of *Daunus*: hence the adj. *Daunia*. See 139, supra, *et seq.*

786. *Quod*: in the sense of *hoc*. It is governed by *indignata*: indignant—angry.

788. *Relecti*: in the sense of *reparati vel animati*.

789. *Arduus*: in the sense of *elatus*.

790. *Contrâ*: against each other—face each other. *Anhelî*: Rûmus refers it to Turnus and Æneas. Heyne connects it with *Martis*; and it is a very appropriate epithet of a fight, like the present. The sense is the same in either construction.

794. *Indigetem*. *Indiges* is, properly, a deified hero—a demi-god. Such an one was Æneas after his death.

796. *Hæres*: in the sense of *manes*.

797. *Divum*: this is said by anticipation. Æneas was not yet a god. Or *divum* may be in the sense of *divinum*; and then it will refer to the origin of Æneas; who, on the

side of his mother, was of divine descent. Valpy says, "destined to divinity."

798. *Valeret*: in the sense of *posset facere*.

799. *Ereptum*. This alludes to his trusty sword, which he forgot to take with him when he mounted his chariot at the beginning of the fight. It was taken, or snatched from him, by his forgetfulness.

800. *Inflectere*: in the sense of *avocare*. *Edat*: consume—waste away. Rûmus says, *angat*. *Et*. The *et* here connects, and continues the preceding negative. The *nec* is to be repeated after the *et*; or the *et* is to be taken in the sense of *nec*. This last is the opinion of Valpy. Heyne observes, the *nec* is to be repeated. *Negativa nec repetenda est*, says he. *Curæ*: troubles. *Sobri-tudines*, says Rûmus.

804. *Accendere bellum*: to kindle horrid war. See Æn. vii. 323; where Juno raises Alecto from the infernal regions, who brake the league which Latinus had made with Æneas, and kindled the war.

805. *Deformare*: to afflict—trouble—dis-grace. Davidson says, "dishonor." Heyne thinks reference is here made to the death of Anata, who hung herself. *Disgrace* and ignominy always attend suicide. *Hymenæos*: the match of Lavinia and Æneas. *Miscere*: in the sense of *turbare*.

806. *Orsus*: in the sense of *locutus est*. Of the verb *ordior*.

Sic Dea submisso contrâ Saturnia vultu :

Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum et terras invita reliqui.

Nec tu me aëriâ solam nunc sede videres

Digna indigna pati ; sed flammis cincta sub ipsâ

Starem acie, traheremque inimica in prælia Teucros.

Juturnam misero, fateor, succurrere fratri

Suasi, et pro vitâ majora audere probavi :

Non ut tela tamen, non ut contenderet arcum.

Adjuro Stygii caput implacabile fontis,

Una superstitio superis quæ reddita Divis.

Et nunc cedo equidem, pugnasque exosa relinquo.

Illud te, nullâ fati quod lege tenetur,

Pro Latio obtestor, pro majestate tuorum :

Cùm jam connubiis pacem felicibus, esto,

Component ; cùm jam leges et fœdera jungent :

Ne vetus indigenas nomen mutare Latinos,

Neu Troas fieri jubeas, Teucrosque vocari ;

Aut vocem mutare viros, aut vertere vestes.

Sit Latium ; sint Albani per sæcula reges :

Sit Romana potens Italâ virtute propago :

Occidit, occideritque sinas cum nomine Troja.

Olli subridens hominum rerumque repertor :

Et germana Jovis, Saturnique altera proles,

Irarum tantos volvis sub pectore fluctus ?

Verùm age, et inceptum frustrâ submitte furorem :

808. O magno Jupi-
ter, quia quidem ista
tua voluntas est nota

810

815 815. Tamen non sua-
si, nec probavi ut jaceret
tela, non suasi, nec proba-
vi ut

820 820. Obtestor te con-
cedere illud pro

823. Ne jubeas Lati-
nos indigenas mutare

825 825. Sit Latium in
aeternum

828. Troja occidit, tu
que sinas ut

830 830. At : tu, et ger-
mana

NOTES.

807. *Submisso* : in the sense of *tristi*. The verb *respondit*, or some other of the like import, is understood.

810. *Nec tu nunc* : some words appear necessary here to make the sense complete : otherwise, you would not, &c. If I had not known it to be your will, you would not now see, &c. *Aëriâ sede* : in the aerial regions. Reference is here had to verse 792, where Juno is represented as viewing the field of battle, seated on a cloud.

811. *Pati digna indigna* : to bear things, becoming and unbecoming. This is a proverbial expression, the import of which is, * to bear every thing, even the greatest insults and indignities."

812. *Inimica*. Ruæus says, *adversa*.

816. *Stygii fontis* : Styx, a fabulous river of hell. The gods were wont to swear by it ; and if they swore falsely, they were doomed to lose their divinity for a length of time. Hence it is called *implacabilis* : inexorable. *Fontis* : in the sense of *fluvii*. *Caput* : the head, or source ; put for the whole stream, by synec. *Adjuro caput Stygii* : simply for, *juro per Stygem*, says Heyne.

817. *Una superstitio* : the fear, or dread. Servius says, the sole, or only obligation. Heyne takes *superstitio* for *religio*, *et metus ex ea ortus*. *Reddita*. Servius takes this

in the sense of *data vel facta*. Others take it to imply, imposed or retaliated upon the gods above, by the infernal gods : as if this fear, or dread of swearing by Styx, made the gods above subject, in their turn, to the gods below, as much as these latter are to the former.

819. *Tenetur* : withheld—prohibited.

820. *Tuorum*. The Latin kings derived their descent from Saturn, the brother of Jove.

822. *Component* : in the sense of *constituent*.

823. *Indigenas* : natives—those born in the country.

825. *Vocem* : language. The meaning is : do not order the men to change their language, or their dress.

827. *Romana propago sit* : let the Roman offspring be powerful, by Italian valor : i. e. let all the future glory and grandeur of the Romans be grafted on the valor of the Latins. *Propago* : in the sense of *proles*.

829. *Repertor* : in the sense of *auctor vel pater*.

830. *Et germana Jovis* : Ruæus and some others read *es*, in the place of *et*. Heyne reads *et*.

831. *Volvis* : why dost thou roll such mighty, &c.

832. *Submitte* : restrain—curb.

833. <i>Victusque tuis precibus</i>	Do, quod vis ; et me, victusque volensque, remitto. Sermonem Ausonii patrium moresque tenebunt :	
835. <i>Corpore Latini populi</i>	Utque est, nomen erit : commixti corpore tantum Subsident Teucri : morem ritusque sacrorum Adjiciam : faciamque omnes uno ore Latinos.	83
838. <i>Videbis genus ertum hinc</i>	Hinc genus, Ausonio mixtum quod sanguine surget, Supra homines, supra ire Deos pietate videbis. Nec gens ulla tuos æquè celebrabit honores. Annuit his Juno, et mentem lætata retorsit Interea excedit cælo, nubemque relinquit.	840
843. <i>Genitor Deorum ipse</i>	His actis, aliud genitor secum ipse volutat Juturnamque parat fratris dimittere ab armis	
845. <i>Dicuntur esse ge- minum</i>	Dicuntur geminæ pestes, cognomine Diræ ; Quas, et Tartaream Nox intempesta Megæram, Uno eodemque tulit partu ; paribusque revinxit Serpentum spiris, ventosaque addidit alas. Hæ Jovis ad solium, sævique in limine regis Apparent, acuuntque metum mortalibus ægris ;	846 850
851. <i>Morbisque ho- minibus</i>	Si quando letum horrificum morbosque Deum rex Molitur, meritas aut bello territat urbes. Harum unam celerem demisit ab æthere summo Jupiter, inque omen Juturnæ occurrere jussit. Illa volat, celerique ad terram turbine fertur, Non secus, ac nervo per nubem impulsa sagitta ; Armata sævi Parthus quam felle veneni,	855

NOTES.

833. *Remitto me* : I surrender myself—I give myself up to your entreaties and your tears.

834. *Sermonem* : in the sense of *linguam*.

836. *Subsident* : shall settle in Latium. Valpy says, "shall take the lower places." Heyno says, *infimum locum occupent. Morem ritusque* : in the sense of *modos ceremoniarum religionis*. This alludes to the introduction of the worship of the *Penates* and of *Vesta* into Italy, by Æneas. Heyno takes *sacrorum* in the sense of *religionis*.

837. *Uno ore* : of one language. The prep. *è* is understood. I will cause both nations to be incorporated under the general name of Latins, and to use one and the same language.

839. *Ire supra Deos*. This is a most extravagant compliment to the Cæsars, from the mouth of Jove. Ruseus says, *superare Deos*, in which Heyne agrees. Davidson says, "exalted above gods."

840. *Nec ulla gens*. Juno was highly honored among the Romans, particularly by the women. A magnificent temple was built to her upon mount Aventinus, in which Scipio deposited her statue that he brought from Carthage.

841. *Retorsit* : in the sense of *convertit*. Heyno says, *inflexit vel mutavit*.

845. *Diræ*. The furies were three in number, *Tisiphone*, *Megara*, and *Alecto*. Two of them stand before the throne of Jove, to be the ministers of his vengeance

upon guilty men. *Cognomine* : in the sense of *nomine*.

846. *Nox intempesta* : dead, inactive night, unseasonable for business, and when there is nothing stirring. Ruseus says, *profunda nox*.

848. *Ventosas alas* : wings of the wind—swift as the wind.

849. *Sævi regis*. *Sævus* is not the habitual character of Jove. It is only what he assumes, at times. The meaning is: *when he is in wrath*.

850. *Apparent* : they appear. They give their attendance, as the ministers of his will. *Acuunt* : in the sense of *excitant*. *Frigis*. Ruseus says, *miseris*.

852. *Meritas* : deserving, or meriting punishment—guilty. *Molitur* : in the sense of *parat*.

854. *In omen* : for an omen, or portentous sign. *Quasi portentum*, says Ruseus.

856. *Impulsa* : in the sense of *missa*. *Et* is understood. *Non secus ac* : no otherwise than—just so as—just as.

857. *Felle sævi veneni* : with the essence of strong poison. Valpy says, "with bitter poison." Davidson renders the words, "with the quintessence of malignant poison." *Armata* : imbued—impregnated—tinged. It was usual with barbarous nations to dip the point of their arrows, and other missile weapons, into poison, in order to render their wounds incurable. The Parthians were celebrated archers. The

Parthus sive Cydon, telum immedicabile torsit;
 Stridens, et celeres incognita transilit umbras.
 Talis se sata Nocte tulit, terrasque petivit.
 860 Postquam acies videt Iliacas, atque agmina Turni,
 Alitis in parvæ subitò collecta figuram,
 Quæ quondam in bustis, aut culminibus desertis
 Nocte sedens, serùm canit importuna per umbras:
 Hanc versa in faciem, Turni se pestis ad ora
 865 Fertque refertque sonans, clypeumque everberat alis.
 Illi membra novus solvit formidine torpor:
 Arrectæque horrore comæ, et vox faucibus hæsit.
 At, procul ut Diræ stridorem agnovit et alas,
 Infelix crines scindit Juturna solutos,
 870 Unguibus ora soror fœdans, et pectora pugnis.
 Quid nunc te tua, Turne, potest germana juvare?
 Aut quid jam miseræ superat mihi? quâ tibi lucem
 Arte morer? talin' possum me opponere monstro?
 Jam jam linquo acies. Ne me terrete timentem,
 875 Obscæ volucres: alarum verbera nosco,
 Letalemque sonum: nec fallunt jussa superba
 Magnanimi Jovis. Hæc pro virginitate reponit?
 Quò vitam dedit æternam? cur mortis adempta est
 880 Conditio? Possem tantos finire dolores
 Nunc certè, et misero fratri comes ire per umbras!
 Immortalis ego! Aut quicquam mihi dulce meorum
 Te sine, frater, erit! O quæ satis alta dehiscat
 883. Quicquam meorum bonorum erit dulces

NOTES.

word *Parthus*, by the repetition of it, is made emphatic.

858. *Immedicabile*: inflicting an incurable wound. *Cydon*: an inhabitant of the city Cydon, or Cydonia, in Crete, founded by a colony from Samos. *Hodie, Canca*. The Cretans were celebrated archers.

859. *Transilit*: in the sense of *transcurrit*.

860. *Sata*: in the sense of *nata vel filia*.

862. *Parvæ alitis*: of a small bird: small in comparison with the size of the goddess. *Subitò*. This is the common reading.—Heyne has *subitum*. *Collecta*: in the sense of *contracta*.

863. *Bustis*: in the sense of *sepulchris*.

864. *Importuna*: in the sense of *infausta*. The bird here meant is the owl, which is the only fowl that sings in the night. *Serùm*: late—in reference to the time of her singing.

866. *Pestis fertque*: the fury flies forward and backwards before the face of Turnus, screaming horribly. *Fertque refertque se*: she advances and retreats.

867. *Novus*: unusual—new. *Solvit*: in the sense of *debilitat*.

869. *Stridorem et alas*: in the sense of *stridorem alarum*: the noise, or whizzing of her wings.

871. *Fœdans*: tearing her face, &c.

872. *Quid*: *Ruvus* says, *quomodo*.

874. *Morer*: can I prolong. *Lucem*: in the sense of *vitam*.

875. *Jam, jam, &c.* This is in imitation of Homer, who makes Apollo quit the field just before Hector is slain by Achilles.—*Acies*: the fight—the field of battle.

876. *Obscæ*: inauspicious—of ill omen. *Verbera*: the strokes—flapping of your wings.

878. *Hæc reponit*. Jove had an amour with Juturna; and as a reward for her violated virginity, he conferred upon her immortality. See verse 141, supra. *Reponit* in the sense of *reddidit vel dat*. *Superba*: in the sense of *sava vel dura*.

879. *Adempta est*: taken away from me. *Quò*: why—for what purpose. Some copies have *cur*.

880. *Possem*: I wish I could—O! that I could end, &c.

881. *Certè*: at least—surely.

882. *Immortalis*: This is the reading of Heyne. Valpy and Ruvus read *mortalis*. This will make a difference in the sense. It will strip the words of any expression of strong passion on the part of Juturna. It implies that if she were mortal, she would accompany her brother to the shades below. *Aut*: Valpy and Ruvus read *haud*. Heyne reads *aut*, with an interrogation. Ruvus and Valpy read without any.

883. *Satis alta*: sufficiently deep

- Velle videntur, et in mediis conatibus ægri
 Succidimus: non lingua valet, non corpore notæ
 Sufficiunt vires, nec vox nec verba sequuntur.
 Sic Turno, quâcunque viam virtute petivit,
 Successum Dea Dira negat. Tum pectore sensus
 Vertuntur varii. Rutulos aspectat et urbem;
 Cunctaturque metu; telumque instare tremiscit.
 Nec, quò se eripiat, nec quâ vi tendat in hostem,
 Nec currus usquam, videt, aurigamque sororem.
 Cunctanti telum Æneas fatale coruscât,
 Sortitus fortunam oculis; et corpore toto
 Eminùs intorquet. Murali concita nunquam
 Tormento sic saxa fremunt, nec fulmine tanti
 Disultant crepitus. Volat atrî turbinis instar
 Exitium dirum hasta ferens; orasque recludit
 Loricæ, et clypei extremos septemplicis orbes:
 Per medium stridens transit femur. Incidit ictus
 Ingens ad terram duplicato poplite Turnus.
 Consurgunt gemitu Rutuli, totusque remugit
 Mons circum, et vocem latè nemora alta remittunt.
 Ille humilis supplexque oculos, dextramque precantem,
 Protendens, Equidem merui, nec deprecor, inquit: 931
 Utere sorte tuâ. Miseri te si qua parentis
 Tangere cura potest, oro, (fuit et tibi talis
 Anchises genitor) Dauni miserere senectæ;
 Et me, seu corpus spoliatum lumine mavis,
 Redde meis. Vicisti: et victum tendere palmas
 Ausonii vidère: tua est Lavinia conjux.
 Ulterius ne tende odiis. Stetit acèr in armis
- 910
 915
 917. Nec videt quo
 eripiat
 919. Turnus sic cunctan-
 tant
 920
 925
 931. Nec deprecor
 mortem
 932. Si qua cura mi-
 seri parentis
 933. Oro ut tu misere-
 rare
 935
 935. Et redde me meis
 amicis sive viuum, seu
 tu mavis, redde meum
 corpus

NOTES.

aces on which we are intent, and eager in the pursuit.

910. *Ægri*: weak—faint from our great exertions. *Succidimus*: in the sense of *deficimus*.

911. *Notæ*: in the sense of *solita*. *Corpore*: in the sense of *corpori*, the dat.

913. *Quâcunque virtute*: by whatever (efforts of) valor he sought the way of attacking Æneas, or of making his escape.

914. *Sensus*: thoughts. *Vertuntur*: in the sense of *volvuntur*.

916. *Cunctatur*: he hesitates—he knows not what to do—he is at a stand.

917. *Tendat*: in the sense of *irruat*.

919. *Coruscât*: in the sense of *vibrat*.

920. *Sortitus fortunam oculis*: Servius explains these words thus: *Æneas oculis elegit hunc locum ad feriendum, quem fortuna destinaverat vulneri*. *Fortunam* in this sense, is of the same import with *locum vulneris*. Heyne is of the same opinion. Ruseus says, *opportunitatem*.

921. *Murali tormento*: this was an engine, or machine for battering the walls of cities, and for throwing missile weapons. *Concita*: thrown, or sent.

923. *Nec tantis crepitus*: nor do such

mighty peals burst from the thunder. *Crepitus*: properly a roaring or crashing. *Disultant*: in the sense of *eduntur* vel *excitantur*. *Instar*: like a black whirlwind—swift as a whirlwind.

924. *Recludit*: opens or penetrates the extremity of his coat of mail. *Ora*: the edge or border of any thing. *Exitium*: in the sense of *mortem*.

925. *Extremos orbes*: by this we are to understand the lower part of the shield. *Septemplicis*: having seven folds or plates of brass.

926. *Ictus*: in the sense of *percussus*, vel *vulneratus*.

927. *Duplicato poplite*: upon his banded knee. Heyne says, *inflexo genu*.

929. *Remittunt*: echo—return the sound *Vocem*: in the sense of *sonum*.

931. *Deprecor*: nor do I entreat that you should spare me.

932. *Sorte*: in the sense of *fortuna*. *Miseri*: in the sense of *infelicis*.

935. *Redde me meis*, &c. Turnus confesses himself vanquished; and entreats Æneas to send him back to his father and friends; but if he choose rather (*mavis*) to deprive him of life, in that case, that he would send

- To what place does Juturna repair?
Whose form does she assume?
What is her object in repairing to the field of battle?
What effectually roused the Rutulians to arms?
What was that prodigy or omen?
Who was the first to observe it?
How did Tolumnius interpret it?
Who was this Tolumnius? What effect had this upon the minds of the Italians?
Who cast the first javelin? Whom did it kill?
What immediately followed?
What became of Latinus?
What did Æneas upon this emergency?
Was he wounded? Is it known by whom that wound was inflicted?
What effect had this upon the Trojans?
At this juncture, what course did Turnus take?
What feats of valor does the hero perform?
Who were among the first that he killed?
What became of Æneas?
Who attempted to extract the arrow?
Who was this lapis?
By whom is it said, he was instructed in the healing art?
Was he able to effect a cure?
By whom was the hero finally cured?
Where did Venus obtain the plant?
What is the name of it?
What was the state of the battle, while Æneas was in his camp?
When he returned to the fight, was the scale of victory turned?
Whom does he seek to engage?
Is he prevented from meeting with Turnus?
By whom is he prevented?
How did she accomplish it?
At this juncture, what is the state of the battle?
Finding himself baffled by Turnus, what resolution does Æneas take?
What did he do previous to the assault?
Having animated his men, did they take possession of the city?
Where was Turnus in the mean time?
What effect had this upon the queen?
What became of her?
Who brought the news to Turnus of the capture of the city, and the death of the queen?
- What effect had it upon his mind?
What course did he take?
Upon the arrival of Turnus, did the Trojans instantly desist from the assault?
How did the heroes commence the combat?
After that, what did they do?
What misfortune happened to Turnus?
Had he omitted to take his own sword?
By whom was his sword made?
How did he save his life at that juncture?
Was he pursued by Æneas?
Did he call for his heavenly tempered sword?
By whom was it restored to him?
What favor did Venus do for Æneas at the same time?
Having recovered their arms; do the heroes prepare for a second assault?
At this moment, which side did Jove favor?
What course did he pursue?
Whom did he send to the field of battle?
What form did the fury assume?
What does she do?
What effect had her sound upon Juturna?
What did she instantly do?
Did she utter any tender expressions for her brother?
What effect had the fury upon Turnus?
Æneas calls upon Turnus no longer to decline the fight; and what reply does he make him?
Does he express any signs of fear for him?
Whom then does he fear?
Does Turnus forget that he has his trusty sword?
With what does he attempt to assault Æneas?
What was the size of the stone?
Did it reach his antagonist?
Why did it not?
At this moment, what did Æneas do?
Did the spear wound Turnus?
Where did it wound him?
Does he acknowledge himself conquered?
Does he relinquish his claim upon Lavinia?
What favor does he ask of the victor?
Was he about to spare his life also?
Why did he not spare it?
What does Mr. Davidson observe of the ending of this book?

PUBLI VIRGILII MARONIS OPERUM.

FINIS.



A TABLE OF REFERENCE

TO THE NOTES.

THE abbreviations *Ecl.*, *Geor.*, and *Æn.*, stand for *Eclogue*, *Georgic*, and *Æneid*. Thus, *Ecl.* iv. 32, refers to the fourth *Eclogue*, and note upon the thirty-second line: and *Geor.*, iii. 7, refers to the third book of the *Georgics*, and note upon the seventh line: and so of the *Æneid*.

A.

Amaryllis,	<i>Ecl.</i> i.	31	Assaracus,	<i>Geor.</i> iii.	35	Amazoniam,	<i>Æn.</i> v.	311
Arbusta,		40	Alburnum,		146	Amycus,		373
Ararim,		62	Asylas,		146	Atys,		508
Amphion,	ii.	24	Aquarius,		304	Ardentes oculos,		648
Alcimedon,	iii.	37	Amyclæ,		343	Antennæ,		829
Archimedes,		40	Amello,	iv.	271	Androgei,	vi.	20
	x.	1	Ambrosia,		415	Aureus ramus,		137
Aratus,	iii.	40	Alba Longa,	<i>Æn.</i> i.	7	Ajax,		470
Alternis,		59	Adire,		10	Adrasti,		479
Astræa,	iv.	6	Achilles,		30	Antenorides,		483
Apollo,		10		ii.	542	Aloïdas,		588
	<i>Æn.</i> iv.	143	Argivi,	i.	40	Animas quibus,		713
	vi.	398	Ajax,		40			748
Argonautæ,	<i>Ecl.</i> iv.	35			41	Alcides,		801
Alcon,	v.	11		ii.	414	Ancus Martius,		815
Atalanta,	vi.	61	Antenor,	i.	242	Alii excedunt,		847
Alga,	vii.	42	Assaraci,		284	Aurunci,	vii.	305
Astrum,	ix.	47	Argos,		284	Adytum,		280
Arethusa,	x.	1		vi.	838	Amata,		380
	<i>Geor.</i> iv.	344	Atridas,	i.	458	Acriaius,		372
	<i>Æn.</i> iii.	696	Adytum,		505	Ardea,		372
Alpheus,	<i>Ecl.</i> x.	2	Arcturus,	ii.	115	Amsancti,		545
	<i>Geor.</i> iii.	19		i.	744	Argylla,		662
	<i>Æn.</i> iii.	696	Acies,	iii.	516	Amasenus,		685
Aganippe,	<i>Ecl.</i> x.	11	Amens,	ii.	30	Acies,		685
Adonis,		18	Astyanacta,		314		xi.	498
Alpes,		57		iii.	457	Amiterna cohors	vii.	710
Achelous,	<i>Geor.</i> i.	9	Ariete,	ii.	489	Allia,		717
	iv.	372	Antandros,	iii.	6	Ausones,		726
Aristæus,	i.	14	Arcitenens,		75	Acidea,		730
	iv.	317	Actia litorea,		280	Abella,		740
Arachne,	i.	18	Andromache,		294	Angitia,		760
	iv.	247			297	Arcia,		782
Arcturus,	i.	68			482	Asylum rettulit,	viii.	342
Atlantiades		138	Auspiciis,		374	Argiletum,		345
Arcton,		138	Achemenidos,		606	Agyllinæ,		479
		246			607	Anser,		655
		222			690	Ancile,		664
Ariadne,	<i>Æn.</i> vi.	28	Agrigas,		703	Actia bella,		671
	<i>Geor.</i> i.	244	Alæ,	iv.	121			675
Anguis,		249	Ammono,		198	Agrippa,		678
Aurora,	<i>Æn.</i> iv.	585	Atlantis duri,		247	Antonius,		682
	vi.	535		<i>Geor.</i> i.	138	Augustus,		685
Asius,	<i>Geor.</i> i.	383	Aulide,	<i>Æn.</i> iv.	426	Araxes,		714
Aconita,	ii.	152	Arma,	v.	15	Annui id,	ix.	728
Avernus,		181		vi.	353	Arisba,		104
	<i>Æn.</i> iii.	442	Acestes,	v	50	Adversi,		284
	iv.	512	Animæ—umbrae,		80	Alba parma,		412
	vi.	243	Agger,		273	Ascanius—Julus,		548
Assyrio,	<i>Geor.</i> ii.	465						641

TABLE OF REFERENCE.

Aecanius-Julus , <i>En.</i> ix. 643	Cremona , <i>Ecl.</i> ix. 28	Ceraunia , <i>En.</i> iii. 56
Aemula , 665	Cycni , 29	Caulonia , 53
Athesim , 680	Chaonia , <i>Geor.</i> i. 8	Camarina , 70
Apertus Alpes , x. 13	Chalybes , 58	Cæus , <i>iv.</i> 179
Arpi , 28	Corybantæ , 121	Cithæron , 207
Amathus , 51	Curites , 150	Caucasus , 451
Atra face , 77	<i>En.</i> iii. 111	Convexa , 510
Anchemolium , 389	Cæum , <i>Geor.</i> i. 279	Chaos et nox , 144
Amyclæ , 564	Cyllenius , 336	Carcæ—Meta , 340
Antiquus ager est , xi. 316	Caystrus , 383	Caves , 525
Ausidas , 405	Cyclopes , 471	Cæstus , 664
Ala , 604	<i>En.</i> iii. 569	Carpathium , 771
Aruns debitus , 793	<i>vi.</i> 630	Cuneos , 11
	<i>viii.</i> 416	Consanguineo , 11
Acicm ferri , 860	Cothurnus , <i>Geor.</i> ii. 9	Chalcia , 12
Anteirent , xii. 84	Clitumnus , 146	Cecropidæ , 12
Augurium , 257	Camillus , 169	Castor et Pollux , 12
Apollo , 393	Capua , 169	Cupressos , 9
Aversos morti , 464	Cania , 353	Chaos , 9
Athos , 701	Cynthus , 36	Centaurei , 9
Apenninus , 703	Cocytus , 38	
	<i>En.</i> vi. 132	Chimæra , 36
B.	<i>Geor.</i> iii. 43	Cortina , 38
Bacchus , <i>Ecl.</i> v. 69	Cithæron , 43	Charon , 4
Boreas , <i>vii.</i> 51	Chiron , 550	Cæneus , 4
Brama , <i>Geor.</i> i. 211	Corycium , 129	Camillus , 4
Boetes , 229	Centaurea , 270	Corintho , 4
Balsarides , 309	Cui nomen , 270	Capitolia , 4
Bactra , <i>ii.</i> 138	Canopi , 287	Cato , 4
Bonacus , 160	Clymene , 345	Cornelius Cosma , 841
Busiridis , <i>iii.</i> 5	Carpathio , 387	Celtiberi , 841
Siremis , <i>En.</i> v. 119	Charon , 502	Cincinnatus , 842
Bijugo , 144	Carthago , <i>En.</i> i. 14	Campis æris , 844
	<i>339</i>	Cajota , 800
Buten , <i>v.</i> 372	<i>iv.</i> 1	Corythi , <i>vii.</i> 209
Bebrycia , 373	213	Calydona , 306
Brachia , 829	<i>i.</i> 200	Crinem pascere , 391
Bellua Lernæ , <i>vi.</i> 287	<i>iii.</i> 420	Crimine , 577
Burutus , 818	<i>i.</i> 310	Cæculus , 678
Bigia , <i>vii.</i> 26	607	Cimini , 687
Bellona , 319	54	Clausus , 707
Bactra , <i>viii.</i> 688	622	Caspariam , 714
Berecynthia , <i>ix.</i> 82	<i>ii.</i> 100	Cateias , 741
	246	Circæum jugum , 799
Betias-Pandarus , 674	760	Camilla , 806
Balsæ , 710	773	Cuspide , 806
Boreæ , <i>x.</i> 350	711	Cacus , <i>viii.</i> 172
	787	194
Busta , <i>xii.</i> 365	<i>iii.</i> 104	Capitolium , 347
Bis sex lecti , <i>xii.</i> 899	111	Cocles , 346
	<i>vi.</i> 784	Clelia , 651
C.	<i>iii.</i> 74	Catilina , 668
Calamo , <i>Ecl.</i> i. 10	127	Catonem , 670
Conon , <i>iii.</i> 40	Corytus , 170	Cleopatra , 685
Cumæ , <i>iv.</i> 4	Corythus , 692	Cycladas , 692
	Chaonia , 335	Cares , 725
En. vi. 2	Circæ , <i>v.</i> 864	Cingero, moenia , <i>ix.</i> 160
Codrus , <i>Ecl.</i> v. 11	<i>vii.</i> 10	Corona—acies , 508
Curru , 29	19	xi. 475
Cerea , 79	292	xii. 744
	<i>En.</i> ii. 714	Cui Remulo , <i>ix.</i> 593
	<i>iv.</i> 58	Citharæ , 778
Caucasus , <i>Ecl.</i> vi. 42	412	Capua , <i>x.</i> 145
Clytemnestra , <i>En.</i> xi. 286	<i>iii.</i> 484	Cinyra—Cupavo , 186
	<i>iv.</i> 137	Cycnus , 186

TABLE OF REFERENCE.

609

Æn. x.	272	Dahæ,	Æn. viii.	780	Erato,	Æn. vii.	87
xi.	260	Domus Æneæ,	ix.	448	Extrema tellus,		225
	498	Dindyma,		618	Excussos,		299
	594	Diomede,	x.	28	Egeria,		761
	780			29			762
b,	xii.		xi.	243	Evander,	viii.	51
	269			269			180
	457			276		ix.	9
	575	Dancia proles,	x.	391	Eurystheo,	viii.	292
	540	Dranco,	xi.	122	Electro,		402
	923			338	Exhausta,	x.	57
	858	Dotalia,	xi.	369	Eurytion,		490
Ecl. viii.	10	Dardanio capiti,		399	Equitem,	xi.	464
		Dictamnum,	xii.	412	Edoni,	xii.	365
		Dardanides,		775	Echionum,		515
		Deformare domum,		806			
D.		Diræ—Turisæ,		845			
	Ecl. i.						
	18						
m,	55						
	iv.						
	10						
	v.						
	10						
	20	Echo,	Ecl. ii.	40	Ferula,	Ecl. x.	25
	52	Eurydice,	iii.	46	Fas—Jus,	Geor. i.	269
	60				Fasces,	ii.	495
	41	Epicurus,	Geor. iv.	317	Favos,	iv.	104
	76	Eurotas,	Ecl. vi.	31	Fucus,		244
Geor. i.	121			63	Fata rependens,	Æn. i.	339
	208	Erigone,	Æn. i.	498	Feri,	ii.	51
	282	Epirus,	Geor.	33	Fuimus Troes,		325
	498			59	Fastigia,		458
	ii.	Elis,	Æn. iii.	295	Furlia,	iii.	331
	169	Eumenides,	Geor. i.	59		vi.	572
	497			278	Fas,	iv.	350
	536		iv.	483	Formidine,	Geor. iii.	371
	iv.	Emathia,	Æn. iii.	331		Æn. xii.	750
Æn. vi.	14	Etruria,	Geor. i.	492	Favete ore,	v.	71
Geor. iv.	269	Eurystheus,	ii.	533	Ferimur emensæ,		628
Æn. i.	40	Epidaurus,	iii.	4	Facies delapeæ,		722
	310	Eridanus,		43	Ferrei thalami,	vi.	280
	567		iv.	372	Fasces,		818
	vi.	Electra,	i.	482	Securis,		844
	525	Equum,	Æn. vi.	658	Fabricium,		845
iii.	75		i.	23	Fabii,		114
	167		ii.	15	Fatalia,	vii.	233
	170	Enixæ,		232		xii.	232
	240	Enceladi,	iii.	327		vii.	294
iii.	271	Exhaustum,		598	Fata Phrygum,		465
	468	Erebus,	iv.	14	Fumidus amnis,		489
	707	Eryx,		510	Forum,		695
iv.	1		v.	24	Fescenninas acies,		695
	38			411	Faliscos,		695
	654	Exsequis,	xii.	701	Facialia jura,		714
	104	Entillus,	v.	53	Ferulos,		800
	484	Erymantho,		447	Feronia,		44
v.	447			448	Fœtus enixa,	viii.	74
	463	Eurytion,		466	Fluvius corniger,		57
is,	430	Exsortem,		513	Fovere castra,	ix.	487
s,	535	Elysium,		534	Funera tua,		582
	545	Eubœa,		735	Ferrugo,		705
	749		vi.	2	Falarica,		11
	824	Enavit,	ix.	710	Fera Carthago,	x.	91
	824	Eriphylen,	vi.	16	Furtum,		516
vii.	732	Eteocles,		445	Fauces,	xi.	761
	410	Evadnen,		445	Fortuna,		847
viii.	275	Evantes,		447	Famam inultæ,		170
xii.	181	Exercetur pœnia,		517	Fœtum suis,	xii.	608
				739	Flavos crines,		

TABLE OF REFERENCE.

611

	Æn. xi. 247	Lucretia,	Æn. vi. 848	Mensas,	Æn. ii. 257
	xii. 140	Latinna,	vii. 45	Magna Græcia,	iii. 396
	393		50	Mance,	565
aria,	487	Laurens,	xii. 164		iv. 387
s leti,	603	Laurentum, }	vii. 68		vi. 743
as,	Geor. i. 145	Lymphata,	viii. 377	Mauritania,	x. 39
ma,	Æn. xii. 687	Lupercal,	viii. 343	Mæonia mitra,	xii. 674
	864	Luperci,	343		iv. 206
	906	Lycæum,	344	Mercurius,	216
	941	Lupam foetam,	630	Magalia,	252
		Lelegas,	725	Males,	259
L.		Legio,	ix. 368	Mæander,	v. 193
		Lampada,	xii. 563	Mens,	250
lia—Lycas, Ecl. ii.	81	Lydia gens,	ix. 535	Minos,	vi. 11
	iv. 10	Ligurum,	x. 155		20
Geor. iii.	60	Lausus,	xi. 185	Minotaurus,	24
Ecl. iv.	56		xi. 701	Massyltum,	60
v.	75	Locros,	x. 793	Misenus,	164
viii.	17		819		ix. 715
Geor. I.	78		xi. 265	Malesuada fames,	vi. 270
	138			Movet urnam,	433
on,	502	M.		Menelaus,	525
s,	ii. 161	Malum,	Ecl. ii. 51	Musæum,	xi. 263
	Æn. iii. 442	Myrtus,	54	Mæotica tellus,	vi. 667
	Geor. ii. 163		vii. 62	Marcellus,	796
	iii. 115	Mussa,	iii. 60		855
	Æn. vi. 601	Murex,	iv. 44		869
	vii. 307	Myrica,	vi. 10	Mercede,	883
	Geor. iii. 258	Mænalus,	viii. 21	Mycenæ,	vii. 317
	264	Medea,	47	Multa,	373
	344	Mars,	44	Movent Martem,	393
	Æn. v. 744		Æn. iii. 13	Mezentius,	608
	viii. 543	Minerva,	vi. 777		648
	Geor. iv. 211	Mysia,	Geor. i. 18		viii. 483
m,	Æn. i. 2	Monstrum,	Æn. ii. 171	Messapus,	x. 71
	113		Geor. i. 102		908
	339	Melicertes,	184		vii. 691
	502	Media,	Æn. iii. 307		x. 354
	ii. 40	Massicus,	v. 523		735
	201	Marsi,	xii. 246	Massica,	xii. 289
	Æn. ii. 693	Mantua,	Geor. i. 437	Marrubium	vii. 726
	Ecl. i. 18	Molorchus,	ii. 126	Myrtum,	750
Tibris,	Æn. ii. 782	Milesus,	143	Mycenæ secundæ,	viii. 284
	iii. 14	Mæotis,	167	Mæonia,	499
	214	Molossus,	Æn. vii. 758		ix. 546
	467	Melampus,	Geor. ii. 198	Metium,	viii. 642
	vii. 639	Melissæ,	Æn. x. 198	Manlius,	652
m,	iii. 706	Mantilia,	201	Morini,	727
oscura,	iv. 81	Mycenæ,	Geor. iii. 19	Mænia Acestæ,	ix. 218
ortes,	346	Mercati solum,	306	Mincius,	x. 206
adductia,	v. 141	Manus artificum,	349	Manus miseranda,	xi. 259
	260	Memnon,	405	Mæonidæ,	759
	316	Mensæ,	550	Mycenæus ductor,	266
rojæ,	553	Myrmidones,	iv. 150	Manipli,	870
thus,	589	Mænna,	377	Melior victima,	xii. 296
	590	Mænna,	Æn. i. 284	Multa,	506
ollinares,	vi. 70	Mercati solum,	vi. 838	Mussat,	657
a sacerdos,	321	Manus artificum,	i. 367	Murali tormento,	921
	Ecl. iv. 4	Memnon,	454		
ia,	Æn. vi. 447	Mensæ,	489	N.	
	529	Myrmidones,	723	Nymphæ,	Ecl. ii. 46
	746	Mænna,	ii. 234	Narcissus,	46
	763				
	801				

TABLE OF REFERENCE.

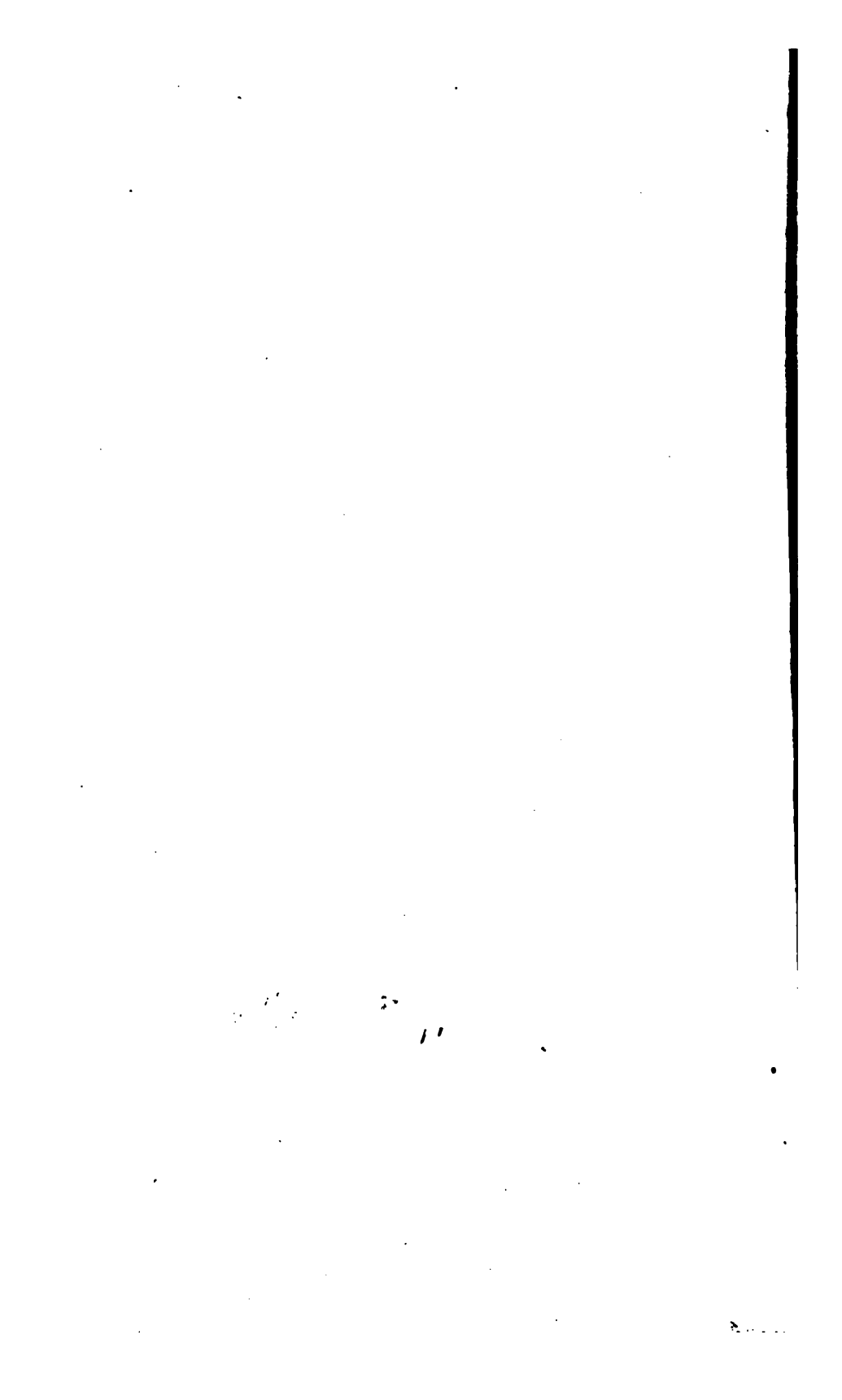
613

Æn. vi.	394	Quirites,	Æn. vii.	709	Sisyphus,	Geor. iii.	39
vii.	304			710	Silari,		146
vi.	215	Quocunque fonte,	viii.	74	Styx,		551
	258	Quadrupedante,		596		iv.	488
	265	Quem labor damnet,	xii.	727		Æn. vi.	265
	445						324
vii.	761					xii.	816
vi.	445	R.			Serpyllum,	Geor. iv.	31
	447				Speluncia,		364
	609	Rhodope,	Geor. i.	382	Samo,	Æn. i.	15
	618		iii.	351	Sarpedon,		100
	657	Rostrum,		ii.	508		ix.
vii.	769	Romulus,	Æn. i.	274	Simois,		100
vi.	724		vi.	777	Syrtsis,		111
	828	Rhesus,		i.	469	Sanguine Teucri,	235
us,	838	Rudentes,	iii.	267	Sichæus,		348
nchises,	898			683		iv.	1
olis,	vii.	Rogos,	iv.	646	Scamander,		1 473
	689	Remigium,	vi.	16	Sidera cadentia,	ii.	9
	709	Regna Caspia,		798	Sinonem,		82
	viii.	Berum Lachrymæ,		i.	462		86
	646	Recidiva,	vii.	321	Sponsæ,		345
tis,	693			x.	58	Scyria,	477
	ix.	Romulidia,	viii.	638	Sub axe,		512
	x.	Regia horrebat,		654	Sic, O, sic,		644
	ix.	Rostrata coronâ,		684	Superi,		659
na,	142	Rhenus,	viii.	727	Stella lapsa,		694
	170	Remulus,	ix.	363	Stat,		750
	xii.	Rejiciunt parmas,	xi.	619	Strophadum,	iii.	209
	ix.	Religio,	xii.	181			212
	449		iii.	409	Servire Phrygio,	iv.	103
	487			363	Sermone,		277
	585	Rerum trepidæ,	xii.	589	Si fata,		340
	715	Romana propago,		827	Solum,	v.	199
	x.					vii.	111
	142					x.	102
	172	S.				v.	298
	179				Salius,		306
	184	Sinistra,	Ecl. i.	18	Spiculum-pilum,		316
	186	Scythiam,		66	Spatium,		364
	433	Sibylla,	iv.	4	Sirenes,	vi.	278
	481	Saturnus,		6	Somnus—Mors,		585
	55	Saturnia regna,		6	Salmonea,		616
	xi.	Satyri,	v.	73	Sisyphus,		686
	262	Syracusæ,	vi.	1	Spargit corpus,		763
	262			x.	Sylvius,		843
	539	Silenus,	vi.	14	Scipiadas,		859
	661	Scyllam,		74	Spolia opima,	vii.	178
	888		Æn. i.	200	Sabinus,		208
	xii.		iii.	420	Samum,		269
	401			684	Sortes,	iv.	346
	419	Sardosus,	Ecl. vii.	41	Situ,	vii.	440
igna,	811	Solstitium,		47	Soractis,		696
		Sophocles,	viii.	10		xi.	785
		Specula,		59	Sarnus,	vii.	738
		Saltus,	x.	9	Sarrantes,		738
		Sylvanus,		24	Sicani,		795
		Salii,		44	Sacrani,		796
	Geor. i.		Geor. i.	20	Siculi,		798
	512	Sabæi,		57	Spectans orientis,	viii.	68
Æn. vi.	535	Sirius,		218	Supertitio,		187
iv.	371		iv.	425	Salii,		285
n,	436		Æn. x.	373	Seculum,		508
ur,	vi.	Seres,	Geor. ii.	121	Sabinas raptas,		635
	859	Sabini,		532	Sistrum,		696

TABLE OF REFERENCE.

615

	<i>Æ.</i>	<i>Æneas,</i>	<i>Æn.</i> i. 544	<i>Æra,</i>	<i>Æn.</i> x. 788
			iv. 615	<i>Æquos,</i>	vii. 695
pos,	<i>Æol.</i> vi. 20	<i>Æstas prima,</i>	xi. 292	<i>Æsculapius,</i>	773
	x. 68	<i>Ægeo,</i>	iii. 8	<i>Ægysthus,</i>	xi. 268
	<i>Æn.</i> iv. 481	<i>Æneæ domus,</i>	74	<i>Æquato examine,</i>	xii. 725
,	<i>Geor.</i> i. 50	<i>Æcides,</i>	296		
	<i>Æn.</i> iii. 290	<i>Ætna,</i>	554	CE.	
n,	i. 52	<i>Æstas septima,</i>	i. 755	<i>Æbalis,</i>	<i>Geor.</i> iv. 125
	53		v. 628	<i>Æagrus,</i>	524
	viii. 416	<i>Æra,</i>	vii. 526	<i>Ænotria,</i>	<i>Æn.</i> iii. 165
se,	i. 157				





This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

DEC - 7 '55 H
CANCELLED
JAN 5 '56 H



3 2044 085 241 834